



A Two-Day National Seminar on
“Indian Knowledge Systems”
Organized by the Internal Quality Assurance Cell (IQAC),
Lady Keane College, Shillong

Funded by
The Chief Minister of Meghalaya
Under the Meghalaya Chief Minister’s Special Grant

Date: 1st & 2nd May, 2025
Venue: Auditorium, Lady Keane College, Shillong

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1ST & 2ND
MAY, 2025

A TWO-DAY NATIONAL SEMINAR ON

“INDIAN KNOWLEDGE SYSTEMS”



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Lady Keane College
Shillong



About the Seminar

The Indian Knowledge System (IKS) encompasses the diverse and rich intellectual traditions of India, spanning millennia and influencing various domains such as philosophy, science, mathematics, medicine, arts, and governance. The IKS represents a profound and multifaceted heritage that continues to offer valuable insights and solutions in various fields. By recognizing its historical significance and contemporary applications, we can better appreciate and utilize this vast repository of knowledge for future generations. Efforts to integrate and innovate upon this rich legacy will contribute to a more inclusive

and balanced global knowledge ecosystem.

The roots of the IKS can be traced back to the Vedic period (1500-500 BCE), with the Vedas being among the earliest texts. The evolution of the IKS is observed throughout history from the Vedic period to present day society.

The core components of the IKS include Philosophy and Metaphysics, Science and Mathematics, Medicine, Arts and Culture, Architecture, Governance and Law. These Indian Knowledge Systems find relevance in the contemporary turn where modern science and technology are integrated with traditional knowledge pertaining to education, sustainability and environment, cultural preservation, innovation and technology.

Objectives:

1. To highlight the rich indigenous knowledge of the Country in general and the State in particular across the various levels of academia.
2. To foster academic research in Indian Knowledge System
3. To encourage interdisciplinary collaborations bridging traditional knowledge with modern scientific inquiry.
4. To prepare a Multi-Disciplinary Course on Indian Knowledge Systems as per National Education Policy (NEP) 2020 for Under Graduate Programme.
5. To publish a book on Indian Knowledge System which will be a study material for Under Graduate Students.

Sub-Themes:

1. Culture and Civilization
2. Folklore and Fine Arts
3. Agriculture and Farming
4. Health, Wellness and Sports
5. Conservation and Resource Management Practices
6. Traditional Governance System
7. Architecture

About Lady Keane College

Lady Keane College, Shillong is a premier institute established in 1935 based on its all-encompassing vision “to make excellent a habit and integrity a way of life”. Since its foundational years, it has provided service to society through quality education. It has been the hearth where eminent personalities and good citizens with human virtues have been formed and developed. It offers undergraduate studies in Arts, Science, Computer Applications and Tourism and Travel Management. It is affiliated to North-





Eastern Hill University, Shillong and falls under the financial status of UGC 2f and 12 (B). It is NAAC accredited and has completed Cycle – 3 of accreditation. The College has a large campus area and equipped with classrooms, laboratories, libraries, seminar room, conference room and auditorium with modern technologies. The College has established a reputation of inculcating a healthy interactive relationship between faculty and students promoting social responsibilities and citizenship roles among students. In addition to its achievement in academics, the College is also well known for its contribution to the society through extension services.

Accommodation

Accommodation will be ensured for those who clearly write in advance for the same and will be arranged in hotels and guest house on payment basis. All correspondence regarding accommodation may be addressed to Dr. K. Makdoh | Mob. 9863074005 | Email : igacladykeanecollege@gmail.com

Registration

Registration can be done in advance by filling up the registration form with payment or payment can also be done on spot on the first day of the programme. Registration fee Rs. 500.00 (for paper presenters and Teachers only_.

Registration link : <https://forms.gle/jhQnXt4176MBjWMz5>



Payment for registration fee
UPI ID: 114627977004155@cnrb

How to submit abstract

Abstract should be maximum of 300 words, Times New Roman font, font size 12, typed in MS word file. Abstract should bear article title, author name, author affiliation, pin code, email of corresponding author and 4 – 6 key words. Abstract to be submitted to the following email:
igacladykeanecollege@gmail.com

Abstract submission closing date – 25th April, 2025 | Notification of acceptance – 26th April, 2025

Poster presentation competition for College students:

Interested Students should confirm their participation with the title of the poster on or before 25th April, 2025 to igacladykeanecollege@gmail.com

- The poster should be relevant to the Theme of the Seminar.
- Size : 3 feet width x 4 feet height
- Poster should include title, objectives, results, photographs and conclusion
- A team of 2 participants for each poster
- Participants have to explain the content of the poster to the Judges.

Prize:

1st Prize – Rs. 5,000/- 2nd Prize – Rs. 3,000/- 3rd Prize – Rs. 2,000/-



Chief Patron

Prof. D. R. L. Nonglait, Director,
CDC, NEHU, Shillong



Patron

Dr. A. M. Shangpliang, Principal Incharge,
Lady Keane College, Shillong

Convener

Dr. K. Makdoh, IQAC Co-ordinator,
Lady Keane College, Shillong

Organising Secretary

Dr. D. Nongbri

Joint Organising Secretary

Dr. S. Nongbri

Treasurer

Dr. A. Nongsteng

How to reach:

Lady Keane College, Shillong is located in the heart of Shillong City. Nearest Airport: Shillong Airport or Guwahati International Airport. Nearest Railway Station: Guwahati Railway Station.

Organising Committee:

Members:

- | | |
|-----------------------------------|--------------------------|
| 1. Dr. (Mrs.) Quendarisa Kharbuli | 2. Mr. A. R. Myrthong |
| 3. Mr. N. K. Swer | 4. Mrs. A. M. G. Mawlong |
| 5. Mr. B. Marbaniang | 6. Dr. J. S. Dkhar |
| 7. Mr. D. F. Diengdoh | 8. Mr. K. Tongper |
| 9. Dr. S. W. Lyngdoh | 10. Mr. O. L. Lamare |

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Programme of
A Two-Day National Seminar on “Indian Knowledge Systems (IKS)”
organized by the Quality Assurance Cell (IQAC), Lady Keane College, Shillong
Funded by the Hon’ble Chief Minister of Meghalaya
Under the Meghalaya Chief Minister’s Special Grant
Date: 1st and 2nd May, 2025
Venue: College Auditorium

Day 1 (1st May, 2025)

Registration: 09:00 AM – 09:45 AM

Inaugural Programme: 10:00 AM – 11:30 AM

Host – Dr. Stephanie P. Basaiawmoit, Assistant Professor

- **National Anthem**
- **Welcome Song – Students of Khasi Traditional Music Course**
- **Welcome Address – Dr. A. M. Shangpliang, Principal Incharge**
- **Felicitation of Guests**
- **Keynote Address – Prof. D. R. L. Nonglait, Director, College Development Council, North-Eastern Hill University, Shillong**
- **Speech from Guest of Honour – Shri. Shemborlang Rynjah, Chief Executive Member, Khasi Hills Autonomous District Council (KHADC)**
- **Speech from Chief Guest – Shri. Conrad K. Sangma, Hon’ble Chief Minister, Meghalaya**
- **Vote of Thanks – Dr. K. Makdoh, Co-ordinator, IQAC**

High Tea (11:30 AM – 12:00 Noon)

Technical Session – I (12:00 Noon – 01:30 PM)

Chairperson – Prof. Dannarapu Venkat Prasad, Associate Professor, Department of Anthropology, University of Delhi

- **Resource Person:** Prof. L. S. Gassah, Retd. Prof., North-Eastern Hill University – “Traditional Governance System”
- **Resource Person:** Dr. Rabi Narayan Mohanty, Assistant Professor, Department of Architecture, Planning and Design, Indian Institute of Technology (BHU), Varanasi – “Kalinga Art and Architecture - A Brief Introduction”
- **Resource Person:** Prof. Marco Babit Mitri, History Department, North-Eastern Hill University, Shillong – “Archaeology of Prehistoric Khasi Jaintia Hills of Meghalaya”

Lunch Break (01:30 PM – 02:30 PM)

Technical Session – II (02:30 PM – 04:00 PM)

Chairperson – Dr. R. J. Nongrum, Associate Professor, Department of Sociology, Lady Keane College, Shillong

- **Resource Person:** Prof. Desmond Kharmawphlang, Cultural and Creative Studies Department, North-Eastern Hill University, Shillong – “Respect and Reciprocity, Gift and Gratitude: Appreciating Khasi Indigenous Knowledge Systems”.
- **Resource Person:** Dr. Lapyinshai Syiem, Associate Professor, Cultural and Creative Studies Department, North-Eastern Hill University, Shillong –
- **Resource Person:** Ar. Siddhartha Deb, Professor, Royal School of Architecture (RSA), The Assam Royal Global University, Guwahati – “Indian Knowledge System and Architecture”

Day 2 (2nd May, 2025)

Technical Session – III (09:30 AM – 11:00 AM)

Chairperson – Dr. Krishna Upadhyay, Associate Professor, Basic Sciences and Social Sciences Department, North-Eastern Hill University, Shillong

- **Resource Person:** Shri. Bijoy A. Sangma, Former Asst. Project Co-ordinator, NERCRMP (IFAD & GOI) & Advocate, Meghalaya High Court – “Conservation and Resource Management through Indigenous Wisdom: Case Studies from the Garo Hills”
- **Resource Person:** Prof. Dannarapu Venkat Prasad, Associate Professor, Department of Anthropology, University of Delhi – “Resource Management among the Shauka-Bhotiya of Trans-Himalayan Region”
- **Resource Person:** Dr. Chitrasen Lairenjam, Associate Professor, Department of Agriculture Engineering School of Agricultural Sciences, Nagaland University, Medziphema Campus – “Ruza: A Traditional farming system practiced in the hills of Nagaland”.

Light Refreshment (11:00 AM – 11:30 AM)

Technical Session – IV (11:30 AM – 01:30 PM)

Chairperson – Shri. Bijoy A. Sangma, Former Asst. Project Co-ordinator, NERCRMP (IFAD & GOI) & Advocate, Meghalaya High Court

- **Resource Person:** Dr. Krishna Upadhyay, Associate Professor, Basic Sciences and Social Sciences Department, North-Eastern Hill University, Shillong – "Community forests of Meghalaya: structural and functional characteristics".
- **Resource Person:** Ms. Tilaris Marwein, Watershed Landscape Conservator, Meghalaya Basin Development Authority (MBDA) – “Living Root Bridges”
- **Resource Person:** Dr. Sanjay Swami, School of Natural Resource Management, College of Post Graduate Studies in Agricultural Sciences, (CAU-Imphal) –
- **Resource Person:** Prof. Kynpham Sing Nongkynrih, English Department, North-Eastern Hill University, Shillong – “Traditional Khasi Poetry: The Gnostic Phawar”

Lunch Break (01:30 PM – 02:30 PM)

Technical Session – V (02:30 PM – 04:00 PM)

Chairperson – Dr. David F. Marbaniang, Associate Professor, Business Administration Department, St. Anthony’s College, Shillong

- **Resource Person:** Dr. Deepak Kumar Dogra, Assistant Professor, Department of Physical Education, Faculty of Arts, Banaras Hindu University – “Physical Activity Perspectives: An Overview”
- **Resource Person:** Dr. Tapan Nath, Assistant Professor (Senior Scale), North Eastern Institute of Ayurveda & Homoeopathy (NEIAH), Shillong, Meghalaya, Ministry of AYUSH, Govt. of India – “Scopes of Homoeopathy as a Choice of medical treatment and Career”
- **Resource Person:** Shri. Thomas Iangjuh, Junior Scientist, Bio-Resources Development Centre (BRDC) – “Indigenous Traditional Healing Practices in Meghalaya”

Valedictory Function (04:00 PM – 04:30 PM)

Refreshments

PAPER PRESENTATION (PARALLEL SESSION)

SESSION I - (11:30 AM – 12:30 PM)

Chairperson – Shri. K. L. Chaudhary, Associate Professor, Department of Botany, Lady Keane College, Shillong

1. **Tribal Village Administrative System: An Approach to Naga Social-Cultural Practices in North-East India** Dr. Samiksha Godara and **Kiloigombe Joseph**, Ph.D. (Law) Research Scholar at School of Law, Department of Law, Central University of Haryana
2. **State and Society in Buddhist Thought: A Philosophical and Political Perspective - Dr Santhosh Juvvaka**, Assistant Professor, Department of Public Administration, Assam Don Bosco University, Guwahati, Assam
3. **Exploring the Cardioprotective Potential of Meghalaya's Traditional Dietary Plants - Rebecca Marwein**, Cancer Biology and Radiation Countermeasures Unit, Department of Biochemistry, North-Eastern Hill University, Shillong
4. **Balancing Development and Conservation: Legal Dilemmas in Protecting Indigenous Heritage Buildings in East Khasi Hills District – Dr. Daiahunlin Mawlong** and Ms Fredalynn Kyndiah, Assistant Professor, Shillong Law College
5. **Documenting Heritage Textiles in Mizoram** **Dr. Lisa Lalmuankimi Pachuau**, Assistant Professor, Department of Fashion Design, NIFT Shillong, Meghalaya

SESSION II - (12:30 PM – 01:30PM)

Chairperson – Dr. Kheyali Roy, Assistant Professor (Senior), Department of Social Work, Assam Don Bosco University

1. **Handloom Weaving in Indian Culture: Challenges and Diversification - Unsanhame Mawkhlieng** and Siewspah D. Buhroy, Department of Textile Design, National Institute of Fashion Technology
2. **Understanding health and wellness as dharma - Jenika Kharlor**, Assistant Professor, Department of Philosophy, Lady Keane College, Shillong
3. **Traditional Crafts of Northeast India: A Fine Perspective – Mr Bijoy Chakma**, Art Teacher, UGC NET/JRF, National Awardee and former CCRT Junior Fellowship holder

4. **Social Work in India: Ancient Wisdom in Contemporary Practice** – Dr. Kheyali Roy and **Shaurya Prakash**, Research Scholar, Department of Social Work, VisvaBharati
5. **Traditional plant-based bioactive compounds and mitochondrial homeostasis: a promising approach to mitigate aging** – **Mildaris Marwein** and Kitlangki Suchiang, Department of Biochemistry, North-Eastern Hill University, Shillong
6. **Conservation and Utilization of *Citrus indica Tanaka*: Assessment of Bioactive Compounds and Antioxidant Properties** - **Matsram Ch Marak**, Cancer Biology and Radiation Countermeasures Unit, Department of Biochemistry, North-Eastern Hill University, Shillong

SESSION III - (02:30 PM – 04:00PM)

Chairperson – Dr. Chitrasen Lairenjam, Associate Professor, Department of Agriculture Engineering School of Agricultural Sciences, Nagaland University, Medziphema Campus

1. **The Role of Tradition in Biodiversity Conservation: A 21st Century Perspective from the Khasi Hills of Meghalaya, North-East India** - **Bhaskar Saikia** and Bikramjit Sinha, Zoological Survey of India, North Eastern Regional Centre, Risa Colony, Shillong
2. **Conservation of Indigenous Traditional Practices of Garo Hills region of Meghalaya** - **Linnejungla Tzudir Ch. Marak**, Research Scholar, Department of Earth Science School of Applied Sciences, University of Science & Technology, RiBhoi
3. **Local Awareness and Use of Traditional Medicinal Plants in the Village of Mawlangwir, Southwest Khasi Hills District, Meghalaya, India: An Exploratory Study** - Easterwasborn Wanniang and **Dr. Bennathaniel H. Diengdoh**, Department of Environmental Science, Shillong College
4. **Therapeutic benefits of plants used by traditional healers in Sohiong village, Meghalaya** - Bakorshisha Thabah and **Dr Laribha Dohtdong**, Department of Nutrition and Dietetics, Martin Luther Christian University, Shillong
5. **The Rite of *Ka Thoh Sabuit*: An indigenous practice by the Khasi** - **Dr. S. Khyriemmujaat**, Assistant Professor & HOD, Department of Sociology, Shillong College and Dr D.Bhowmick, Associate Professor & HOD, Department of English, Shillong College

- 6. Environmental Sanitation in Meghalaya under the aegis of Swachh Bharat Mission Gramin: Shri Sambor Hynniewta**, Research Scholar, North Eastern Hill University, Shillong
- 7. Garo Marriage Laws - Mr. Saint Quill N. Sangma**, Assistant Professor, Department of MIL (Garo), Lady Keane College, Shillong

A BRIEF REPORT OF THE TWO-DAY NATIONAL SEMINAR ON “INDIAN KNOWLEDGE SYSTEMS”

The Internal Quality Assurance Cell (IQAC), Lady Keane College, Shillong, organised a Two-Day National Seminar on “*Indian Knowledge Systems*” on the 1st & 2nd May 2025. The Two-Day National Seminar included presentations by resource persons from different fields, from the state of Meghalaya and other parts of the country, Paper Presentations from Research Scholars and a Poster Presentation Competition for Under Graduate Students.

The programme was funded by the office of the Chief Minister under the Meghalaya Chief Minister’s Special Grant, to an amount of Rs. 6.5 lakhs.

The programme was attended by teachers and students from various Colleges and Schools from within the State.

INAUGURAL SESSION

The seminar began on the 1st of May, 2025 at 10.00 am in the College Auditorium. **Shri. Conrad K. Sangma, Hon'ble Chief Minister of Meghalaya was the Chief Guest** and **Bah Shemborlang Rynjah, CEM, KHADC, was the Guest of Honour** for the Inaugural session.

Prof. D. R. L. Nonglait, Director, College Development Council, North-Eastern Hill University, Shillong, who is the chief patron of the Seminar, delivered the keynote address, and navigated through the historical context of the Indian Knowledge system and its influence on modern thinking and perspective, stressing on eco-consciousness, ethical accountability and understanding that traditional knowledge systems imbibe within communities and people.

In his inaugural address, Shri. Conrad K. Sangma, highlighted the need to document, research and understand these systems of traditional wisdom, and gave the government’s commitment towards publishing the same in the form of textbooks.

Bah Shemborlang Rynjah, CEM, KHADC, stressed on the wide reach of the IKS and advocated for the preservation of traditional practices, inculcating the values that are embedded within these systems with empathy and respect.

TECHNICAL SESSIONS

- **TECHNICAL SESSION I:** The first Technical Session was chaired by **Prof. Dannarapu Venkat Prasad**. The resource persons in this session were **Prof. L. S. Gassah, Dr. Rabi Narayan Mohanty** and **Prof. Marco Babit Mitri**.

This session highlighted the traditional governance systems followed by the tribes of Meghalaya and the disruption of new administrative practices in the post – independence era. The discussion transitioned towards Kalinga art and architecture from the medieval to colonial and post-Independence periods; and culminated with archaeological findings in the Khasi and Jaintia Hills, which revealed a well-developed

Neolithic culture with evidence of tool-making, ritual burials, and symbolic practices rooted in spiritual cosmology.

- **TECHNICAL SESSION II:** The second technical session was chaired by **Dr. R. J. Nongrum**. The resource persons in this session were **Prof. Desmond Kharmawphlang, Dr. Lapynshai Syiem** and **Prof. Siddhartha Deb**.

The Second Technical Session was centred on Indian Knowledge Systems pertaining to folklore, practices, customs and culture as evident in the day to day lives of the people of the state and region. The resource persons highlighted the modern and contemporary relevance of the ethical values behind the local cultural practices and symbols of the local population of the state and region.

- **TECHNICAL SESSION III:** The third technical session was chaired by **Dr. Krishna Upadhyay**. The resource persons in this session were **Prof. Dannarapu Venkat Prasad, Shri. Bijoy A. Sangma** and **Dr. Chitrasen Lairenjam**.

This session included discussions on community oriented sustainable resource management, sustainable conservation and agricultural practices rooted in traditions and history of the Shauka-Bhotiya, Garo and Ruza communities.

- **TECHNICAL SESSION IV:** The fourth technical session was chaired by **Shri. Bijoy A. Sangma**. The resource persons in this session were **Dr. Krishna Upadhyay, Ms. Tilaris Marwein, Dr. Sanjay Swami** and **Prof. Kynpham Sing Nongkynrih**.

The Fourth Technical Session included presentations that related to IKS and the environment, with special references to the traditional ecological practices of the natives, namely, the community or sacred grooves and living root bridges. The session also included a presentation on Khasi Poetry in the form of the Phawar. The session highlighted the ingenuity of the people of the state in their dealing with nature and even in literary and cultural expressions.

- **TECHNICAL SESSION V:** The fifth technical session was chaired by **Dr. David F. Marbaniang**. The resource persons in this session were **Dr. Deepak Kumar Dogra, Dr. Tapan Nath** and **Shri. Thomas Iangjuh**.

The Fifth Technical Session included presentations and discussions related to health and traditional and alternative medicine. The session focused on alternative medicine and treatment, with special emphasis on homeopathy and traditional medicine. The session highlighted on the need to preserve and promote alternative medicine and health practices in the modern period.

POSTER PRESENTATION COMPETITION

A Poster Presentation Competition was held on the 1st May, 2025 where 12 students participated. The participating institutions were **Shillong College, Shillong, Martin Luther Christian University, Shillong, Lady Keane College, Shillong, St. Anthony's College, Shillong and Mawsynram Border Area College, Mawsynram**. The Judges in this competition were Dr. Surya Bhan, Associate Professor, Department of Biochemistry, North-Eastern Hill University, Prof. K. Suchiang, Professor, Department of Biochemistry, North-Eastern Hill University and Dr. Mankhrawbor Dunai, Assistant Professor, Department of English, Synod College, Shillong.

The winners of this Competition were: 1st Prize - Ms. Grace Ibakordor Thongney from Martin Luther Christian University, Shillong, 2nd Prize - Mr. Abhishek Das and Ms. Baiahunlin D. Surong from St. Anthony's College, Shillong and 3rd Prize - Ms. Soraisam Princyrani Devi and Evangeline Daimai from Lady Keane College, Shillong. The Prizes for include cash prize of Rs. 5,000/- for 1st Prize, Rs. 3,000/- for 2nd Prize and Rs. 2,000/- for 3rd Prize along with Certificates for winners and participants.

PARALLEL SESSION FOR PAPER PRESENTATION

Parallel sessions for Paper Presentation by research scholars were also held on the 2nd of May, 2025 and was grouped into three sessions. Altogether there were 17 paper presenters from various institutions from across the region.

VALEDICTORY SESSION

The Two-Day National Seminar concluded with a Valedictory Function on 2nd May 2025. The chief guest for the programme was **Dr. (Mrs.) Quendarisa Kharbuli, Associate Professor, UGC-Malaviya Mission Teacher Training Centre, North-Eastern Hill University, Shillong**.

A RAPPORTEURS' REPORT OF THE TWO-DAY NATIONAL SEMINAR ON "INDIAN KNOWLEDGE SYSTEMS"

The Technical Session – I was chaired by **Prof. Dannarapu Venkat Prasad**. The first presenter, **Prof. L. S. Gassah** spoke on **"Traditional Governance System."** He traced the evolution of governance among the Khasi, Jaintia, and Garo communities across three phases: pre-British, colonial, and post-Independence. He highlighted how leadership was rooted in clan lineages and traditional norms, which were later disrupted by colonial recognition of individual authority and new administrative practices. The post-Independence phase saw the inclusion of the Sixth Schedule, which acknowledged but curtailed traditional powers. Despite limitations, traditional institutions remain active and significant, especially in regions without Panchayati Raj systems.

This was followed by **Dr. Rabi Narayan Mohanty's** presentation who traced **the evolution of Kalinga's Art and Architecture** to explore broader cultural shifts in India, highlighting how built forms reflect changing religious and political ideologies. From the Buddhist influence post-Kalinga War to the dominance of Hindu temple architecture, he showed how structures embodied the spirit of their times. He also noted stylistic changes from the medieval to colonial and post-Independence periods. Emphasizing architecture as a cultural record, he called for better documentation of indigenous styles, which remain under-researched.

Finally, **Prof. Marco Babit Mitri's** presentation explored **the Prehistoric Archaeology of the Khasi and Jaintia Hills**, highlighting key excavation sites like Myrkhan, and Pynthor Lynthein. His findings revealed a well-developed Neolithic culture with evidence of toolmaking, ritual burials, and symbolic practices rooted in spiritual cosmology.

The Technical Session – II centred on the theme of folklore and fine arts. Chaired by **Dr. R.J. Nongrum**, this session featured insightful presentations on indigenous knowledge systems in various art forms. **Prof. Desmond Kharmawphlang** opened with a paper titled **"Respect and Reciprocity, Gift and Gratitude: Appreciating the Indigenous Knowledge Systems of the Khasis."** He explored the concept of contractualism, contrasting its nonutilitarian moral basis with Khasi cultural practices, where all beings are seen as moral entities. Highlighting the cyclical and calendric nature of Khasi traditions, he cited examples like ploughing with drums and offering the first rice stalks to wild animals, reflecting deep ecological ethics. He closed by contrasting global consumerism with indigenous reliance on natural resources.

Dr. Lapynshai Syiem's presentation, **"Indian Knowledge in Music,"** emphasized the gurushishya tradition, underscoring how this ancient pedagogical model continues to shape musical instruction and cultural values.

The final presentation, **"Indian Knowledge Systems and Architecture"** of **Ar. Siddhartha Deb** traced Indian architectural traditions from the Indus Valley to the Mauryan period, advocating for innovation rooted in Vaastu Shastra and Sthapatya Veda.

In the interactive session, Prof. Kharmawphlang described the Khasi relationship with land as a relational paradigm, stating that receiving a gift from nature entails a reciprocal act of gratitude, reinforcing the principle of mutual respect.

The Technical Session – III was chaired by **Dr. Krishna Upadhyay**. The first presenter was by **Prof. Dannarapu Venkat Prasad** who explored the **Shauka-Bhotiya community’s sustainable resource management practices that is rooted in trans-Himalayan trade, transhumance, agriculture, and ethnoveterinary traditions**. He highlighted their adaptive strategies amid socio-political changes, emphasising the role of Indigenous Knowledge Systems in preserving ecological balance and cultural identity.

This was followed by **Bijoy A. Sangma’s** presentation who highlighted how the **Garo community of Meghalaya uses Indigenous Knowledge Systems for sustainable conservation, through practices like sacred groves, shifting cultivation, and Community Conserved Areas**. He emphasised integrating traditional ecological wisdom with modern governance and institutional support to promote biodiversity, cultural resilience, and sustainable livelihoods.

Finally, **Dr. Chitrasen Lairenjam's** presentation explored **Ruza, a traditional agro-ecological system from Nagaland that integrates forest conservation, rainwater harvesting, and mixed farming to sustainably manage land and water resources**. Rooted in Indigenous knowledge, Ruza exemplifies community-led, climate-resilient agriculture adapted to hilly terrains and water-scarce environments.

The Technical Session – IV commenced with the introduction of the Chairperson, **Dr. Bijoy A. Sangma**. Dr. Sangma, in turn, introduced the first resource person of the session, **Dr. Krishna Upadhyay**, who presented a thought-provoking paper titled “**Community Forests of Meghalaya: Cultural and Functional Characteristics**.” Dr. Upadhyay addressed the urgency of biodiversity conservation amidst habitat destruction and climate change, citing Meghalaya’s rich floral diversity, particularly its 439 orchid species. He emphasized the role of community forests like private, clan, village, and especially sacred groves as vital conservation models in areas lacking formal wildlife sanctuaries. Sacred groves, protected through traditional rituals and taboos, were shown to harbor rare and endemic plant species. Using a Disturbance Index, he demonstrated how human interference threatens biodiversity.

Ms. Tilaris Marwein, in her presentation, highlighted the **living root bridges of Meghalaya** as powerful symbols of indigenous knowledge, shaped by patience, community effort, and the Khasi belief in Jingiadei—a sacred bond with nature. She emphasised that these structures, along with sacred forests and stone markers, form an interconnected cultural landscape. However, modern development and tourism threaten their survival, replacing organic designs with harmful infrastructure. Marwein called for collective responsibility through community led initiatives like Syrwet u Barim to safeguard this unique heritage.

It was then followed. **Prof. Kynpham Sing Nongkynrih’s** presentation on “**Traditional Khasi Poetry: The Gnostic Phawar**” explored ka phawar, a six-line oral verse form rich in satire, metaphor, and moral wisdom. Rooted in Khasi tradition long before the written script, phawar is both a literary and performance art composed either professionally or spontaneously. It features structured metre, rhythmic chanting, and symbolic imagery, often performed during community events and competitions.

The Technical Session – V proceeded with renewed energy after the lunch break. This session featured a diverse trio of experts. **Dr. Deepak Kumar Dogra from BHU's Department of Physical Education, Dr. Tapan Nath from the North Eastern Institute of Ayurveda and Homeopathy, and Shri Thomas Iangjuh from the Bio Resources Development Centre, Shillong,** delivered insightful presentations, showcasing how their fields intersect with and draw upon indigenous knowledge systems. The session was expertly moderated by **Dr. David F. Marbaniang from the Department of Business Administration, St. Anthony's College,** who ensured an engaging and informative discussion.

Dr. Deepak Kumar Dogra's presentation, "**Physical Activity Perspectives,**" offered a scholarly overview of how physical activity has been understood across epochs. He traced its evolution from an ancient necessity for survival, paralleling humanity's shift from caves to riverbanks, to its later roles in public display and, in modern urban life, as a means of preserving health. He further illuminated how ancient Indian wisdom, found within sacred texts like the Yajurveda, Samaveda, Charak Samhita, and Sushrut Samhita, also speaks of movement. These scriptures reveal the benefits of physical activity, not just for a healthy body, but also as a therapy and a way to nurture the mind.

Dr. Tapan Nath's talk, "**Homeopathy as a Choice of Medical Treatment and Career,**" explored its journey from Western origins to India becoming its central hub. He skilfully covered the history, its practitioners, and the reasons behind its "pseudoscience" label. Importantly, he presented scientific data showing people benefiting from homeopathy and identified the countries where it's practiced, emphasizing its core philosophy of treating the whole patient, not just the disease.

Shri Thomas Iangjuh's presentation showcased **Meghalaya's traditional medicine,** which is rooted in the scientific use of wild medicinal plants by local communities. His research highlighted the communities' in-depth knowledge of these plants and their therapeutic properties. Shri Iangjuh also discussed evidence-based initiatives by authorities to promote and preserve this traditional medical heritage, including traditional wellness centres that provide effective healthcare services based on scientific principles.

Thus, despite their diverse departments and fields, all these speakers shared a common thread: the profound significance and enduring relevance of established knowledge systems in their respective disciplines.

Abstracts of Paper Presentation

Title: State and Society in Buddhist Thought: A Philosophical and Political Perspective

Dr. Santhosh Juvvaka

**Department of Public Administration, Assam Don Bosco University, Guwahati, Assam,
India**

Abstract

Buddhist thought, while primarily spiritual and ethical in orientation, offers profound insights into the nature of state and society. This paper seeks to explore the Buddhist conceptualization of political power, social order, and governance within the broader Indian Knowledge System. Rooted in the teachings of the Buddha and elaborated in texts such as the *Digha Nikaya*, *Milinda Panha*, and *Jataka Tales*, the Buddhist view of society is anchored in *dhamma* (righteousness), *karuna* (compassion), and *upanayana* (service).

Contrary to modern conceptions of the state as a coercive institution, early Buddhist texts emphasize a moral and ethical foundation of political authority. The legend of the *Mahāsammata*—the first elected king—exemplifies a proto-democratic ideal where authority is conferred through collective consent for maintaining order and justice. The Buddhist state, thus, is envisioned not through the lens of sovereignty and domination, but through *dhamma-vijaya* (conquest by righteousness), promoting welfare (both material and spiritual) and ensuring social harmony.

This paper further analyzes the Buddhist emphasis on *dāna* (generosity), *sīla* (ethical conduct), and *upaya-kaushalya* (skillful means) as essential virtues for rulers. Drawing parallels with *Ashokan edicts*, it demonstrates how Buddhist principles guided public policy and administrative ethics in ancient India. Moreover, the Sangha (monastic community) serves as a model for egalitarian, deliberative structures, offering alternative frameworks to think about decentralized governance and community-led social order.

The paper also critically examines the limitations of Buddhist political philosophy—particularly its aversion to conflict and lack of structural engagement with caste hierarchies—and engages with modern reinterpretations by thinkers like B. R. Ambedkar who saw in Buddhism a blueprint for an ethical and egalitarian society.

By placing Buddhist perspectives within the broader discourse on Indian Knowledge Systems, this paper highlights their relevance in today's world—where statecraft demands a renewal of ethical leadership and compassion-driven governance.

Keywords: *Buddhist political philosophy, dhamma, state, society, Ashoka, Mahāsammata, Ambedkar, Indian Knowledge Systems*

Title: Exploring the Cardioprotective Potential of Meghalaya's Traditional Dietary Plants

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ABSTRACT

Globally, hypertension remains a leading cause of cardiovascular disease and premature death, and effective management strategies are needed. In Meghalaya, the local communities are closely associated with nature, and with their ethno-biological knowledge about the plants available around them, they use them as food and also use them to treat and cure themselves from several disease complications, including hypertension. Although most studies have increasingly explored the pharmacological activities of individual medicinal plants, traditional healing often employs combinations of several plants, suggesting an intuitive understanding of synergistic potential that modern research has yet to fully understand. This paper highlights the need to investigate plant combinations used in Meghalaya, focusing specifically on genera frequently incorporated into local diets and traditional medicine: *Solanum* spp., *Houttuynia cordata*, and *Allium* spp. These plants are valued not only for their flavour and nutritional contributions but also for their perceived health benefits. Preliminary research attributes potential antihypertensive effects to their constituent bioactive molecules, including a wide array of phenolics, flavonoids, and other antioxidants known to influence blood pressure regulation pathways. The key point is that consuming these plants in combination, whether through traditional culinary practices or specific formulations, could unlock synergistic interactions among their diverse phytochemicals. Such synergy might manifest as enhanced bioavailability, complementary mechanisms of action (e.g., simultaneous vasodilation and antioxidant effects), or modulation of metabolic pathways leading to a more significant reduction in blood pressure than achieved by any single plant alone. Systematically identifying and classifying potent antihypertensive plant combinations from Meghalaya's traditional repertoire can bridge local ecological knowledge with contemporary pharmacology. This approach promises to inform evidence-based dietary recommendations and could stimulate the development of novel, regionally appropriate interventions for managing hypertension, thereby integrating valuable cultural heritage into modern healthcare.

Keywords: *Meghalaya, Hypertension, Traditional medicine, Anti-hypertensive, Cardiovascular disease.*

Title: Balancing Development and Conservation: Legal Dilemmas in Protecting Indigenous Heritage Buildings in East Khasi Hills District

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Abstract

Meghalaya, one of the States in the North Eastern region that has rich traditional customs, traditional knowledge systems and distinctive architectural designs for heritage buildings. The traditional heritage buildings of the Khasi people are made with environmentally friendly materials that represent the cultural significance of their identity and community focused building methods, through wisdom and skills that have been passed on from generation to generation. However, these buildings faced several challenges between developmental goals and conservation efforts, which led to the threat of environmental sustainability.

This research emphasizes the legal and ethical challenges related to safeguarding indigenous heritage buildings in East Khasi Hills, District. It provides a detailed examination of existing regulations, such as the Meghalaya Heritage Act, the Meghalaya Land Tenure System and the Environmental Laws, and the role of Dorbar Shnong in protecting indigenous heritage buildings. highlighting issues relating to developmental projects rapid increase of urbanization, and shifts in land use patterns that often overlooked Indigenous knowledge systems, and the principles of environmental sustainability

Furthermore, this research paper will emphasize the shortcomings in safeguarding indigenous heritage structures in the East Khasi Hills District through case studies and legal analysis.

The findings indicate a necessity for a more cohesive legal framework that appreciates traditional knowledge and involves community input in preserving Indigenous heritage buildings. The study advocates for policy changes that align development and environmental sustainability with safeguarding heritage buildings in our tribal state.

Keywords: *Traditional Knowledge System, Environmental Sustainability, Meghalaya Heritage Act & Indigenous heritage buildings*

Title: Documenting Heritage Textiles in Mizoram

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Abstract

Mizoram, with its rich tapestry of indigenous customs, oral traditions, crafts, and rituals, represents a vital segment of India's diverse cultural heritage. This paper highlights the importance of documenting traditional heritage textiles in Mizoram as a means of cultural preservation, identity reinforcement, and knowledge transmission. Additionally, it explores the documentation of indigenous textile practices, focusing particularly on handwoven textiles such as the *puan*, a traditional wraparound skirt that carries deep social and symbolic meanings among the Mizo. Through ethnographic fieldwork, interviews were conducted with local weavers, owners, historians, and respondents from various age groups across Mizoram, as well as representatives from government organizations. The study presents an in-depth analysis of textiles, weaving techniques, motif symbolism, dyeing methods, and the role of textiles in rituals, festivals, and daily life, alongside the contemporization that has occurred over the years. It also emphasizes how skills are passed down through generations, the role of women as cultural bearers, and the challenges posed by globalization and declining interest among youth in heritage textiles. The study also highlights how young Mizo women entrepreneurs have used modern design to preserve and revive traditional textile heritage in recent years. They incorporate indigenous weaving techniques and traditional Puan motifs into contemporary clothing, accessories, and home décor. This fusion of heritage and innovation not only caters to evolving fashion sensibilities but also creates a unique platform for cultural expression and economic empowerment. By reimagining traditional textiles for a modern market, these young entrepreneurs sustain cultural identity and shape a new narrative for Mizo craftsmanship in a globalized context. By systematically recording these practices, the study contributes to cultural preservation efforts and promotes a more profound understanding of Mizoram's textile heritage within academic and policy-making circles.

Keywords: Documentation, weaving, Mizo, puan, craft, handloom

Title: Handloom Weaving in Indian Culture: Challenges and Diversification

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Abstract

Handloom weaving, a traditional form of textile creation, involves the manual operation of looms to interlace warp and weft yarns, resulting in intricately woven fabrics rich in cultural heritage. In India, this artisanal knowledge has been handed down through generations primarily via oral traditions and hands-on practice. Similarly, the use of natural dyes in fabric coloration has been a longstanding aspect of Indian tradition. While much of the global textile industry has transitioned to mechanized production and synthetic dyes, increasing awareness of sustainability and environmental concerns has encouraged a renewed interest in traditional methods.

This paper explores the conventional processes followed by Indian weaving clusters, which typically include warping, drafting, denting, and weaving. Although these steps are fundamental across regions, minor differences exist depending on the type of loom and local practices. Warping involves arranging yarns into warp sheets; drafting refers to guiding these yarns through healds that control their vertical movement; and denting organizes the yarns through a reed. Weaving then proceeds as weft yarns are interlaced with the warp to create fabric. The paper also examines the eco-conscious process of natural dyeing, which can be applied at various stages—either on yarn or finished fabric—and uses plant-based ingredients to reduce environmental impact.

Despite its benefits, the handloom sector faces challenges in scaling production and enhancing market reach. This paper addresses these limitations and proposes solutions to increase the appeal and commercial viability of handloom products while maintaining traditional and sustainable practices.

Additionally, the paper touches on the diversification of handloom products. One key strategy involves innovating within existing loom frameworks by employing advanced design techniques. This enables the creation of fabrics suitable for applications beyond traditional clothing, expanding the utility and value of handloom textiles in contemporary markets.

Keywords: textile, handloom, traditional weaving, natural dyeing, weave design, culture

Title: Understanding health and wellness as dharma

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Abstract

As the saying goes “Health is wealth”, to acquire a happy, balanced and a sustainable life one needs to emphasize and manage a healthy life style. A human is both a body and mind and so, a healthy body and a healthy mind is more valuable than any precious gift in life. In the field of philosophy, the component of the Indian knowledge System is found to contain the eternal principles of living and balancing one’s life by holding the practice of mindfulness for both body and mind, in doing so, we are peaceful from within, clear in our thinking and we are successful in life. In order to maintain a sustainable life and also to develop a holistic approach towards the well- being of oneself and the society at large we need to be responsible enough to take care and balance our health (physical and mental), neither should one take too much stress nor should one be too lazy in performing basic activities of living. There is a need to maintain balance to foster and achieve a fulfilling life. In this paper the role of dharma is a need like never before; to understand one’s duty and responsibility towards wellness for a healthy living Everyone has the right to live a healthy life, but it is equally important to perform one’s duty to take care and balance their life style. Managing desires and controlling the mind are particularly relevant in this present age and context of distraction, when constant digital stimuli and societal pressures often pull over our minds in multiple directions. The need of practicing mindfulness and self-discipline can cultivate mental resistance, emotional health and self-realization which are essential components of holistic well being especially for the younger generations to cultivate a healthy life and maintaining wellness throughout as health remains as long as a person exists in this world but not to give up constant and active practices in achieving a harmonious, balanced life towards their health and contribution to the community as a whole.

Key Words: *Health, wellness. dharma, mindfulness, sustainable, self- realization.*

Title: Traditional Crafts of Northeast India: A Fine Arts Perspective

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Abstract:

This article examines the traditional crafts of Northeast India from a fine arts perspective, arguing that these cultural practices represent more than functional handiwork—they are sophisticated aesthetic expressions rooted in indigenous worldviews. These crafts embody a unique synthesis of ecological knowledge, spiritual philosophy, and visual storytelling passed down through generations. The article highlights diverse forms of artistic production across the region, including weaving, bamboo and cane work, wood carving, Thangka painting, pottery, indigenous papermaking, and traditional jewellery.

Weaving traditions such as the Moirang Phee textiles of Manipur and Ao Naga shawls of Nagaland serve as visual narratives that reflect clan identity and mythological symbolism. Bamboo and cane crafts in Mizoram, Tripura, and Meghalaya showcase an eco-conscious sculptural artistry, while the ritualistic wood carvings and mask-making of Nagaland and Assam blur the line between fine art and spiritual performance. The Thangka painting tradition of the Monpa Buddhists in Arunachal Pradesh demonstrates classical artistic principles like composition, colour theory, and iconography, functioning as both sacred tools and collectible art objects.

The paper also explores lesser-known practices such as handmade paper from the shuk shang tree in Mukto village and Longpi pottery from Manipur, each bearing modern artistic resonance. Jewellery and beadwork are discussed as wearable sculptures rich in cultural symbolism. The article concludes by discussing the contemporary revival of these crafts through institutional collaborations, digital platforms, and government initiatives.

By framing these traditions within the discourse of fine art, the article underscores the importance of their preservation and reinterpretation in global art contexts. Incorporating arts and crafts into education can help preserve these skills, providing artisans with new opportunities and supporting the continuation of cultural traditions. These crafts are not merely heritage artifacts but dynamic forms of living art that contribute to the diversity and richness of world artistic traditions.

Keywords: *Traditional Crafts, Northeast India, Folklore, Fine Arts, Cultural Heritage, Weaving, Thangka Painting, Bamboo and Cane Craft, Ritual Aesthetics, Eco-Art, Pottery, Folk Art Revival, Sustainable Craft, Visual Culture, Indigenous Knowledge.*

Title: Social Work in India: Ancient Wisdom in Contemporary Practice

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Abstract:

This paper explores the integration of traditional Indian Knowledge Systems with contemporary social work practices in India. It examines how ancient philosophical frameworks like Vedanta, Buddhist compassion principles and Ayurvedic holistic approaches to wellbeing can inform modern intervention strategies and community development initiatives. The studies bring into view case examples in which indigenous knowledge was successfully integrated to solve current social issues like rural poverty, mental health issues, and ecological sustainability. By closing the gap between millennia-old wisdom and evidence-based practice, Indian social workers are constructing locally relevant methodologies that respect local knowledge while addressing present needs. This integration provides useful insights into decolonizing social work practice and education, and illustrates the applicability of traditional wisdom to solving sophisticated social issues in the 21st Century.

Keywords: *Indigenous knowledge systems, Indigenous knowledge, evidence-based practice*

Title: Traditional plant-based bioactive compounds and mitochondrial homeostasis: a promising approach to mitigate aging

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Abstract:

This study explores the therapeutic potential of plants' bioactive compounds in mitochondrial homeostasis and aging. The aging process is a complex, time-dependent process marked by cellular and tissue changes that compromise physiological function and increase disease susceptibility. The interplay of molecular mechanisms, known as the "hallmarks of aging," encompasses cellular senescence, mitochondrial dysfunction, genetic instability, telomere shortening, and epigenetic modifications. Mitochondrial dysfunction plays a critical role in aging, with reactive oxygen species (ROS) contributing to mtDNA mutations, oxidative damage, and declining organ function. Recent reports have highlighted that plant-derived bioactive compounds, such as berberine, bergenin, curcumin, resveratrol, and quercetin, exhibit antioxidant, and anti-inflammatory properties, stimulating mitochondrial biogenesis and energetics via AMP-activated protein kinase (AMPK) signaling and nuclear factor erythroid 2-related factor 2 (Nrf2) activation. These bioactives may reduce ROS, support the electron transport chain, and mitigate cellular senescence, potentially extending health span and delaying age-related diseases. Future research is warranted to validate their efficacy and safety in humans, exploring combination therapy for synergistic effects and elucidating precise mechanisms of action to optimize therapeutic strategies, thereby ultimately harnessing the potential of plant bioactives to promote healthy aging.

Keywords: *Mitochondrial dysfunction, oxidative stress, aging, bioactive compounds, and cellular senescence.*

Title: Conservation and Utilization of *Citrus indica* Tanaka: Assessment of Bioactive Compounds and Antioxidant Properties

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Abstract:

Citrus indica Tanaka, commonly known as the Indian Wild Orange or locally as "Memang Narang," represents a significant botanical resource within the Nokrek Biosphere Reserve in the Garo Hills of Meghalaya, India. This species is not only rare and endemic to the region but is also recognized as a primitive ancestor of many cultivated citrus varieties globally. This study aimed to bridge this knowledge gap by systematically investigating the phytochemical composition and evaluating the antioxidant potential of different parts of the *C. indica* plant, specifically the leaves, peel, and juice. Extracts were prepared using both aqueous and methanol solvents to explore the differential solubility of bioactive compounds. Initial phytochemical screening confirmed the presence of a diverse array of important secondary metabolites, including flavonoids, phenolics, saponins, and terpenoids, across the different plant parts and solvent extracts. Subsequent quantitative analyses were performed using established colorimetric methods to assess the Total Phenolic Content (TPC), Total Flavonoid Content (TFC), and overall Total Antioxidant Capacity (TAC). These analyses revealed substantial levels of phenolics and flavonoids, with concentrations varying significantly depending on the plant part used and the extraction solvent employed. Generally, leaf and peel extracts demonstrated particularly high contents of these phytochemicals compared to the juice. Furthermore, the antioxidant activity of the extracts was rigorously evaluated using multiple standard assays, including the DPPH radical scavenging method and FRAP assay. The results from these assays consistently indicated potent antioxidant activity for the extracts, particularly those derived from the leaves and peel. The extracts effectively scavenged free radicals and demonstrated strong reducing capabilities, confirming their significant antioxidant potential. In conclusion, this research highlights *C. indica* as a valuable reservoir of diverse phytochemicals, especially within its leaves and peel. The demonstrated high levels of phenolics, flavonoids, and potent antioxidant activities provide scientific validation for the traditional ethnobotanical uses of this rare citrus species and suggest its potential for further exploration in nutraceutical and pharmacological applications.

Keywords: *Meghalaya; Citrus; Antioxidant activity; Phytochemicals; Medicinal Plant*

Title: The Role of Tradition in Biodiversity Conservation: A 21st Century Perspective from the Khasi Hills of Meghalaya, North-East India

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Abstract:

The Khasi community of Meghalaya exemplifies a harmonious relationship between indigenous knowledge systems and biodiversity conservation. Rooted in both spiritual reverence and practical observation, the Khasi's long-standing environmental stewardship is manifested through practices like the preservation of sacred groves and the ingenious construction of Living Root Bridges—an enduring feat of bioengineering using the aerial roots of rubber trees to span hill-streams. These sacred groves, such as Mawphlang, not only hold deep cultural significance but also serve as critical refuges for threatened and endemic species, particularly amphibians. Amphibians, often overlooked despite their ecological importance, play vital roles as environmental indicators, pest regulators and potential biomolecules for pharmaceutical industry. The Khasi approach to conservation parallels early formal conservation efforts in world history, such as England's Magna Carta (1215 CE) and the Charter of Forests (1217 CE), emphasizing the community's intrinsic understanding of sustainable resource management. The reverence of sacred grove with deity such a Labasa of Mawphlang parallels the ancient Vedic period (ca. 1500-500 BCE) reverence of nature as divine or in the belief of forest goddess, Aranyani as mentioned in the Aranyani Suktam (hymn) in the Rig Veda. This paper highlights the amphibian diversity within Mawphlang Sacred Grove and examines the role of sacred groves as biodiversity sanctuaries. It also underscores the necessity of integrating indigenous conservation wisdom with modern ecological frameworks to confront contemporary environmental challenges like rapid urbanization, climate change and resource depletion. Their longstanding respect for nature offers lessons that are not only locally significant but also globally relevant in our collective pursuit of sustainable biodiversity management.

***Keywords:* Sacred Groves, Khasi Community, Mawphlang, Amphibian Conservation, Biodiversity.**

Title: Conservation of Indigenous Traditional Practices of Garo Hills region of Meghalaya.

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Abstract:

India's rich cultural heritage is reflected in its diverse knowledge systems, encompassing ancient traditions in medicine, astronomy, mathematics, and environmental conservation. These systems, rooted in sustainability and harmony with nature, offer valuable insights for addressing contemporary environmental challenges. The Garo Hills region is home to a rich cultural heritage and diverse indigenous knowledge systems. These systems have been passed down through generations, showcasing sustainable practices in environmental conservation, agriculture, and natural resource management. Indigenous knowledge systems in Garo Hills encompass traditional farming practices, forest conservation, water conservation and biodiversity protection. These indigenous knowledge systems are crucial for sustainable resource management, community empowerment and cultural preservation. In order to conserve these knowledge systems, it's essential to: document and recognize their value in modern conservation practices and integrate it with the same, incorporate indigenous knowledge into formal conservation strategies, fostering partnerships between local communities, policymakers, researchers and global investors, support community-led initiatives by empowering local communities to lead conservation efforts, promoting sustainable livelihoods and cultural preservation.

By adopting this approach, we can work towards preserving the rich cultural heritage and environmental knowledge of the Garo Hills region by bringing about scientific documentation and digital database generation which will uplift Meghalaya's rich indigenous knowledge in the world map and benefit the upcoming generations to be well-informed about their roots and connect to the State's rich heritage.

Keywords: *Conservation, Indigenous Knowledge Systems, Sustainable, Garo community, Natural Resource Management, Cultural Preservation.*

Title: Local Awareness and Use of Traditional Medicinal Plants in the Village of Mawlangwir, Southwest Khasi Hills District, Meghalaya, India: An Exploratory Study

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Abstract:

Medicinal plants are an important component of traditional medicinal knowledge, that has in the past, and until the advent of modern medicine, served to cater to the health-related needs of the community. Used to treat a wide variety of illnesses, they often see widespread use among a number of indigenous communities, ethnic groups and cultures, and in many cases, constitute an important component of the socio-cultural identity of each respective community. The practice of traditional medicine, using medicinal plants has been integral part of the way of life of the indigenous communities of the state of Meghalaya, India since time immemorial. However, with the advent of modern medicine, various socioeconomic and cultural changes, their use may be threatened, and decline in the future. A study was conducted on local awareness and use of medicinal plants among communities in the village of Mawlangwir, Southwest Khasi Hills. A structured questionnaire survey was conducted among 199 residents of the village, and specimens of medicinal plants were collected for preparation of herbaria and identification. Of respondents, a majority indicated that they are aware of the use of medicinal plants, and that they think they are important and that they make active use of them. Chi square tests indicate a strong association between respondent's monthly income range and their use of medicinal plants and also between their monthly income range and whether or not they think medicinal plants are important. A total of 22 species were reported by respondents with uses varying from treating diarrhea and dysentery to rheumatism, diabetes and conjunctivitis. The present study indicates that practice of traditional medicine through the use of medicinal plants is still prevalent in the village of Mawlangwir. However, it is recommended that similar studies be conducted at other villages in the future in order to shed light on the status of the use of medicinal plants in the state as a whole.

Keywords: *traditional medicine, traditional knowledge, medicinal plants, ethnobotany, Meghalaya*

**Title: Therapeutic benefits of plants used by traditional healers in Sohiong village,
Meghalaya**

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Abstract:

Medicinal plants are plants which contains substances that can be used for therapeutic purposes. These plants are commonly used by many practitioners for curing and treatment of diseases. Meghalaya is known for its rich floras and fauna and some of these are used for medicinal purposes by the local community and the traditional healers. There are more than thousand of medicinal plants found in India which are identified by the Botanical Survey of India (BSI).

The traditional healers in Meghalaya commonly used medicinal plants and herbs for treatment of diseases. Some of these plants are available easily while some needs to be grown or forage from the wild. An attempt is being made through this study to document on the common disease being cured by the healers and the medicinal plants used by them for the treatment of such diseases.

Methodology: Using purposive sampling methods, five traditional healers from Sohiong village were recruited for finding an information on the common medicinal plants used by traditional healers in Sohiong village. An in-depth interview was conducted using structure questionnaire to elicit the background information and the forms of diseases treated commonly by them.

Results: A total of seventeen diseases related to gastrointestinal, respiratory, infection, fractures and snake bites were commonly treated by the traditional healers. A total of fifteen medicinal plants were recorded which were used by them in treating the diseases.

Conclusion: The traditional healers are knowledgeable about the diseases and have been practicing these services for more than 20 years. Through this study, it was noted that each traditional healers have their own ways of treatment for the diseases and the types of medicinal plants used.

Keywords: *Traditional healer, Medicinal plants, Injuries and Diseases.*

Title: The Rite of *Ka Thoh Sabuit*: An indigenous practice by the Khasi

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Abstract:

Durkheim divided the religious phenomena into two fundamental categories: beliefs and rites. Beliefs, according to him, "... are states of opinion, and consist in representations; the second are determined modes of action ... The rites can be defined and distinguished from other human practices, moral practices, for example, only by the special nature of their object. So, it is the object of the rites which must be characterised, if we are to characterise the rite itself. Now it is in the belief that a special nature of this object is expressed. It is possible to define the rite only after we have defined the belief" (Durkheim 1962, 51).

Traditional knowledge, indigenous knowledge, and local knowledge generally refer to the matured long-standing traditions and practices of certain regional, indigenous or local communities. The Khasi, is deeply rooted in indigenous social, economic, political and cultural practices. These traditional practices were part of a larger ecosystem of indigenous knowledge, passed down through generations and embedded in the social and cultural life of the community. In this paper our objective and focus is to understand the belief system of the Khasi through the rite of *Ka Thoh Sabuit*, wherein the believers approach *A Nongthoh Sabuit* who is an elderly person (male or female) in the village and believed to have the power of words to cast away the evil spell. This belief system has been found to be cross-cultural with the power and force of a universal constant affecting practices all over the world.

Objectives:

1. To explore the rich indigenous knowledge practices of the Khasi and examine its relevance in the present times.
2. To well establish how indigenous knowledge practices have remain unaffected despite advancements in the medical field.
3. To investigate whether these practices are transgenerational.

Key Discussion Points:

1. How these systems have adapted to co-exist with modern thoughts and practices.
2. All indigenous societies have their unique cosmology and epistemology, the attempt of this paper is to un-bare them.

Keywords: *Indigenous knowledge, belief system, ritual, Sabuit, universal.*

Title: Environmental Sanitation in Meghalaya under the aegis of Swachh Bharat Mission Gramin

Shri Sambor Hynñiewta

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Abstract:

Sanitation is one of basic determinants of quality of life and human development index. It is a basic need of all human beings and denying access to sanitation is denying basic human right. In India, the right to sanitation is derived from the constitutional right to life with dignity. It is also a part of the 'Directive Principles of State Policy' (DPSP) in Part IV of the Constitution under Article 47, which provides that it is a duty of the Government to raise the standard of living and also a part of Article 48A that makes it a duty of the state to 'protect and improve the environment'.

Over the years, India took steps to improve access to safe sanitation and cleanliness by implementing various policies in the urban areas and programmes in the rural areas.

With the milestone achievement of an Open Defecation Free India on 02.10.2019, the goal under Swachh Bharat Mission Gramin, SBM(G) Phase-II is to convert all ODF villages into ODF Plus villages, which adds a new dimension to the earlier sanitation paradigm with a steady shift from focussing on toilet construction to solid and liquid waste management.

The paper highlights the impact of the sanitation interventions on the health and welfare of individuals and communities of East Khasi Hills District, Meghalaya by capturing their views, perceptions, and attitudes through semi-structured interviews. It examines the role played by women in rural sanitation. And in line with achieving UN Sustainable Development Goal 6 by 2030, it analyses the relationship between Government's policies and schemes on environmental sanitation with the need, choices, priorities of the beneficiaries.

Keywords: *Environmental Sanitation, Human Right, Open Defecation, Swachh Bharat Mission, Women, Sustainable Development Goal 6, Policies, Beneficiaries.*

Title: “*Garó Marriage Laws*”
Saint Quill N. Sangma
Department of Garó, Lady Keane College, Shillong

Abstract:

This paper examines the traditional marriage laws of the Garó community, which are primarily regulated by the principles of exogamy and A·kim. The law of exogamy strictly prohibits marriage within the same clan (Chatchi) and, more significantly, within the same motherhood (ma·chong), a transgression considered incestuous. The second major law, A·kim, establishes a perpetual marriage tie, obligating the lineage (mahari) of a deceased spouse to provide a replacement partner to the survivor. This practice, while ensuring the continuity of the family unit and property inheritance, has historically imposed hardships, particularly on women. The text also details other customs, including the allowance for polygamy, the status of the principal wife (Jik-Ma·mong), and the traditional obligation for an heiress to marry her father's sister's son. The author concludes that the contemporary Garó marriage system is a dynamic blend of these enduring traditional customs, such as matrilineal descent, and modern influences, which have led to a decline in stricter practices and a rise in love marriages.

Financial Statement

A Two-Day National Seminar on "Indian Knowledge Systems (IKS)"

Date: 1st & 2nd May, 2025

Expenditure Statement

Sl. No.	Particulars	Receipt no.	Amounts
1	Domestic Travel (by Air & Train)	1 (a-x)	54,645
2	Transportation by other means	2 (a-r)	52,987
3	Accommodation and food in guest house and hotel	3a, 3b, 3c & 3d	83,508
4	Seminar kits, mementoes	4 (a-z), 4 (A-I)	87,688
5	Printing booklet, flex, etc.	5 (a-g)	47,647
6	Lunch and refreshments at the venue	6(a-s)	3,23,170
7	Honorarium		91,000
	Resource Persons (15xRs. 3,000/- = Rs.45,000/-)	7a (1-15)	
	Chairpersons (8xRs. 2,000/- = Rs.16,000/-)	7b (1-8)	
	Judge Poster Presentation (3xRs. 2,000/- = Rs. 6,000/-)	7c (1-3)	
	Rapporteur (4xRs. 3,000/- = Rs. 12,000/-)	7d (1-4)	
	Prize Poster Presentation (Rs. 10,000/-)	7e (1-3)	
	Chief Patron (Rs. 2,000/-)	7f	
8	Photography	8a	5,000
9	Preparation of Auditorium (Decoration) & Common Room	9 (a-c)	33,200
10	Renting of Cordless Microphones	10a	2,000
11	Purchase of tree of knowledge	11a, 11b & 11c	1,250
12	Printing of report (5 copies)	12a	1,593
Total			7,83,688

Total Expenditure incurred = Rs. 7,83,688.00 (Rupees seven lakh eighty-three thousand six hundred eighty-eight) only.

Amount received from the office of the Chief Minister under the Meghalaya Chief Minister's Special Grant = Rs. 6,50,000.00 (Rupees six lakh fifty thousand only).

Amount spent from College Fund – Rs. 1,33,688.00 (Rupees one lakh thirty-three thousand six hundred eighty-eight) only.

OUTCOME:

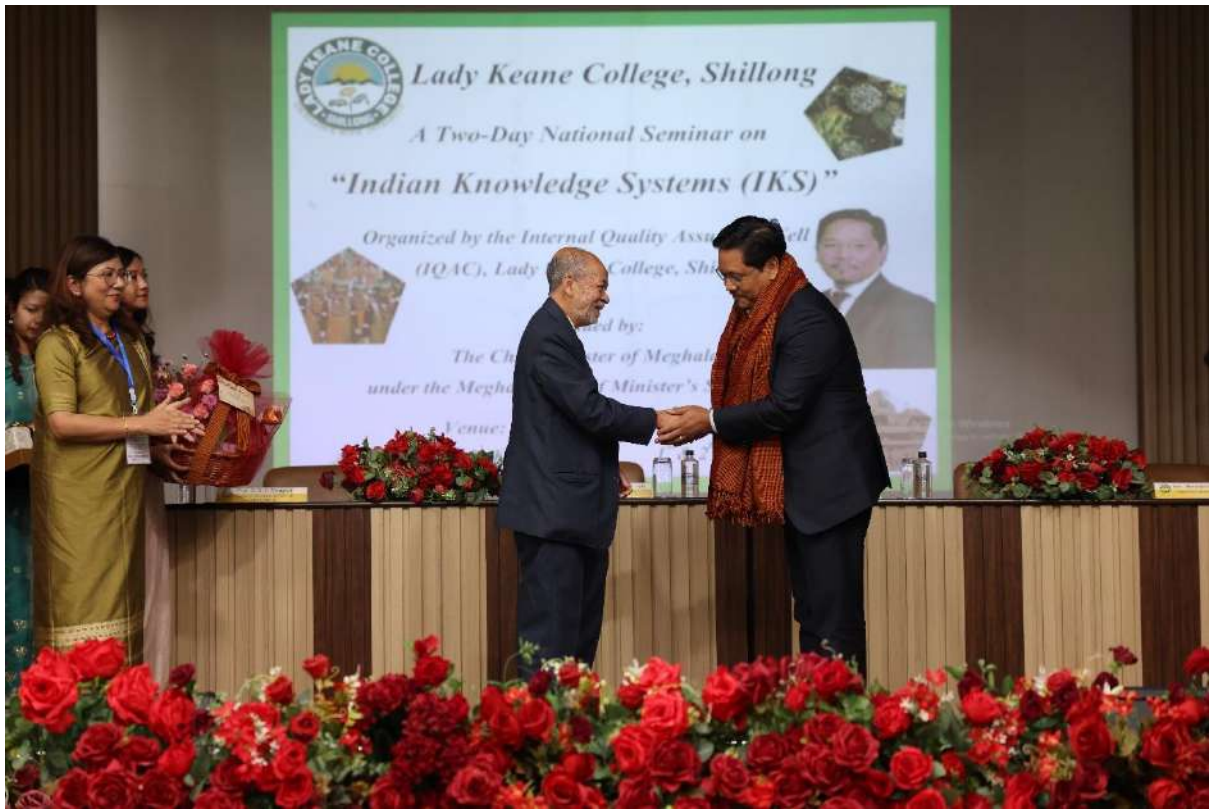
1. The Seminar saw a huge turnout of **283 participants** including the Resource Persons, Paper Presenters, Faculties and Students.
2. The seminar provided a **deep understanding of how India's ancient knowledge systems** can be seamlessly integrated into modern education.
3. Participants gained clarity on practically **integrating Indian Knowledge Systems** into the **Educational Framework outlined by NEP 2020**.
4. The seminar served as a **platform for Educators, Researchers, and Policymakers** to collaborate, exchange ideas, and create actionable plans for promoting IKS in education.
5. The Editorial Team has received papers from the Resource Persons and the Paper Presenters and is working on **publication of a book**.
6. The IQAC is preparing a **syllabus on Indian Knowledge Systems as a Multi-Disciplinary Course** which will be sent to North-Eastern Hill University, Shillong.

Inaugural Session:



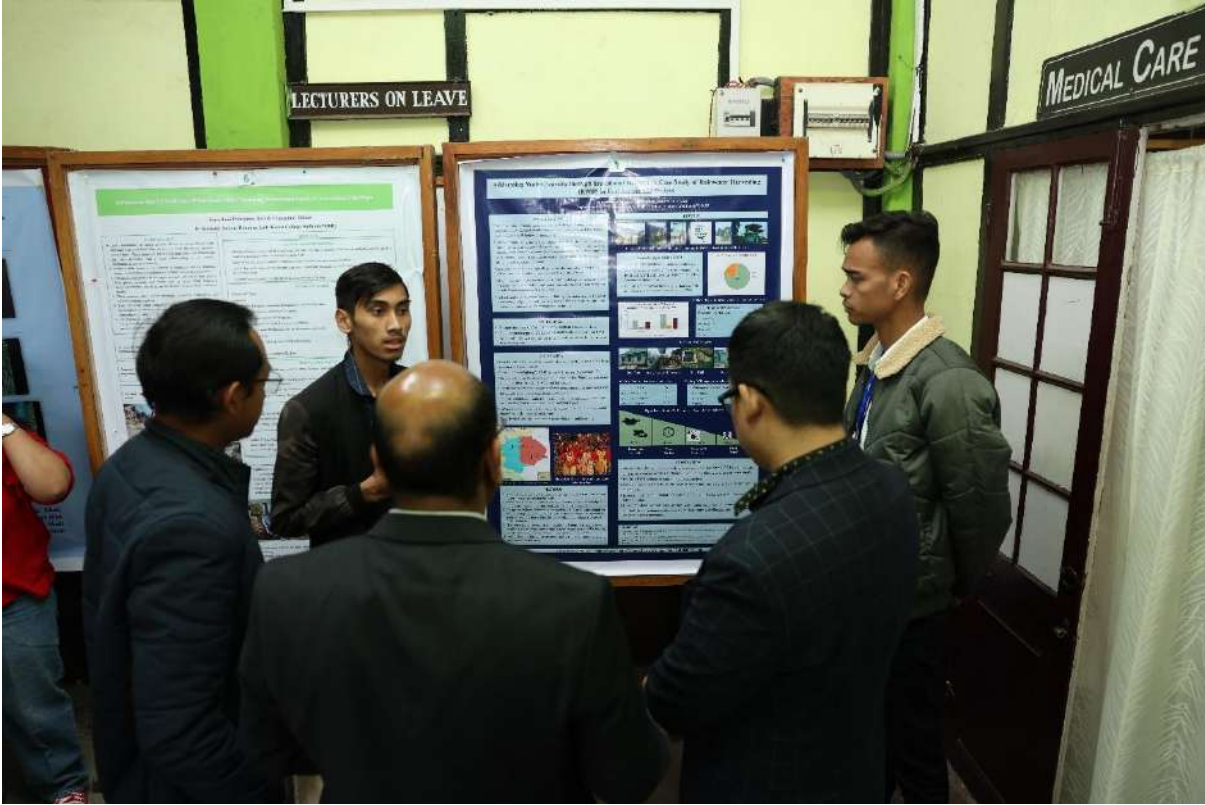








Poster Presentation Competition:



Technical Sessions:









Valedictory Session:



