

BORO DIASPORA FORUM



The Indian Democratic Process in Action:
Concerned Citizens Providing
Feedback to the Election Commission of
India, for details see inside.

The BDF लाइसि

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Editorial

1

Navigating Turbulent Waters: Striving for Peace and Stability

As the COVID-19 cases have dropped globally, the world is experiencing a series of geopolitical challenges that have tested the strength and diplomatic competence of many nations. From the ongoing Russia-Ukraine conflict to the Manipur crisis and the delimitation in India, it is evident that promoting peace and stability remains vital in the pursuit of a harmonious global landscape. As we navigate these turbulent waters, it is essential to address these issues with a non-political lens, solving problems that prioritize humanity, dialogue, and understanding.

The ongoing Russia-Ukraine war stands as a poignant reminder of the devastating consequences of armed conflicts. The conflict has resulted in loss of lives, displacement of civilians, food and water crisis, and deep divisions among communities. It is vital, for all nations, to acknowledge the pain and suffering endured by the people of Ukraine and Russia. A multipronged approach and non-political perspective calls for empathy, urging the international community to offer humanitarian aid and mediate in good faith. The road to peace may be arduous, but it is crucial that we foster dialogue and work towards a resolution that respects the sovereignty and territorial integrity of all nations involved.

The continuing ethnic conflict in Manipur, India, represents a complex issue that requires a non-political approach to find lasting solutions. Historical and cultural nuances have contributed to the tensions in the region, leading to a sense of disenfranchisement among various ethnic groups. To address this crisis, a collective effort must be made to empower local communities and amplify their voices. Emphasizing development initiatives, social integration, and promoting inclusive governance can pave the way for sustainable peace.

The delimitation process in India, too, demands a non-political stance to ensure fair representation and democracy. As the boundaries of constituencies are redrawn, it is crucial to prioritize impartiality and transparency. By embracing data-driven methodologies and consulting various stakeholders, the process can guarantee that every citizen's right to representation is safeguarded, irrespective of political affiliations.

When confronting these multifaceted challenges, it is essential to recognize that progress cannot be achieved through hostility and power struggles. Instead, a non-political perspective encourages empathy, understanding, and a genuine commitment to finding common ground.

Efforts to promote peace and stability must be rooted in diplomacy, human rights, and respect for international law. The role of neutral mediators and international organizations cannot be underestimated in fostering peaceful dialogues between conflicting nations. These efforts should focus on finding shared goals and interests that transcend political lines and contribute to a more secure and prosperous world.

Furthermore, investments in education and dialogue are crucial to breaking down the barriers of misinformation and prejudice. Through open channels of communication, we can bridge the gap between communities and nations, fostering mutual understanding and empathy.

In a nutshell, addressing the Russia-Ukraine war, Manipur crisis, and the delimitation process in India requires a multipronged perspective that centers on the well-being of humanity. By prioritizing diplomacy, empathy, and inclusive governance, we can navigate through these turbulent times and strive for a world where peace and stability prevail. Only through genuine dialogue and understanding can we build a brighter future for generations to come. By setting aside political biases and work together to build a world that values compassion and cooperation over conflict and division.

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2 *A WORD FROM THE PRESIDENT*

Khulumbai!

As an organization of members in the Diaspora meeting only virtually, it was indeed a welcome change when members in the Delhi NCR and Kokrajhar could meet physically in the month of February this year. The members in Delhi organized the meeting making use of the visit of our Advisor, Prof. Kishore K. Wary who was on his way from Chicago, USA to Kokrajhar to attend The Bodoland International Knowledge Festival (BIKF). The added value of the get-together was that BDF made it an interactive meeting of Boro students in the metropolis with Prof. Wary. The feedback from the young participants indicated it was indeed a useful learning occasion.

The other physical meeting happened in Kokrajhar on 28 February, 2023 on the sidelines of the BIKF. It was a matter of happiness that the festival organizers invited Prof. Wary as a resource person and also BDF as an organization slotting time and venue for its meeting. Nearly 40 members and invitees attended the get-together over dinner. The gathering included accomplished persons in their respective fields, professors, musicians, artists, engineers, medical doctors, and so on. Prof. Wary from the USA and Dr. Probir Brahma from the UK came from abroad. Each member introduced himself/herself and spoke a few words on issues close to their heart. Prof. Wary spoke of the need for every individual to develop passion to do something creative. Dr. Brahma spoke on issues of public health. Musri Pramod Boro, Hon'ble CEM of BTC graced the occasion as the Chief Guest and addressed the gathering narrating the policies and projects of the Council for the development of the population of the BTAD/BTR. The President spoke of the vision of the Forum and the dream of seeing the Boro *hari* ever making strides towards attaining Bodofa's vision of a "Geremsa Hari". Hugely talented members, Swrjisuma Bwiswmuthiary and Abhishek Boro enthralled the gathering with their signature music, both vocal and instrumental. Dr. Gwmwthao Basumatary followed them with his magical serza. Their rousing music drew the members to the dance floor spontaneously. A dinner with a big spread of Boro cuisine meticulously set up by the members in the city followed. It was indeed a rare time for bonding and exchange of ideas by the BDF family.

During the BIKF, a BDF delegation met with the CEM, BTC and requested him to fully fund the Portrait Painting Project we had submitted to him sometime back and also to take up the issue of setting up a centre for Boro studies in Jawaharlal Nehru University, New Delhi. He explained the financial constraints of the Council, but assured to do his best for both projects.

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The Portrait Painting Project has been conceived and planned in detail by our Advisor, Prof. J.J. Narzary. We are waiting for the BTC to approve this project and provide the budget so portraits of national heroes of the Boros can be made by renowned portrait painters of the country.

BDF is concerned with the political rights of the Boro and other tribal people. In our view, the draft delimitation proposal issued by the Election Commission of India on 20 June, 2023 did not meet the aspirations of the Boro people. Therefore, we submitted a memorandum and a delegation of five of us met the ECI on 19 July during their public sittings in Guwahati and presented our views with reference to the Sixth Schedule and the relevant Articles of the Constitution. Time will tell what views the Commission would take on the matter.

Our Chief Editor has worked hard to collect articles, compile them and format, The BDF Laisi. Hats off to him and the members in the Editorial Board! We hope readers will receive this fruit of hard work well.

Gwzwnthwng!

Pinuel Basumatary
President, BDF

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3

बर' सुबुंसार गौथुम

थांखिफोर:

- (क) लाइमोन, बिथांखि दाफुंग्रा आरो बिसायख'जानाय थान्दैफोरनि गेजेराव सांग्रांथि लाबोनो आरो जुथाइ हादोरफोरनि (United Nations) सुंथाथाव दावगाथाइयारि थांखि (Sustainable Development Goal) गायसंनो।
- (ख) गुबुन हारिफोरजो गोजोनै थावरिनाय मोनसे उदां आबहावायाव बर' हारिखौ फोजौखानो आरो जौगाग्रोहोनो थाखाय थुलुंगा होनो, गियान बिलायनो आरो सुबुं फोनांजाब राहा खालामनानै होनो।
- (ग) बर' हारिखौ गोग्गाथाव खालामनो आरो हादोरखौ फोजौखानायाव समान समान बिहोमा होनो नाजानो।
- (घ) मावबिथांखिफोरखौ मावफुंनायाव खुंथाइनो गोदान सानखांथि आरो नांगौबादि हेफाजाब होनो।
- (ङ) सरासनसा सुबुंनि, थियै आसामनि बर'लेण्ड जारखुंथाइयारि ओन्सोल आरो भारतनि गुबुन थावनिफोराव थानाय थागिबि हारि-हारिसाफोरनि थाखाय हाबा मावनो खुंगिरिफोरखौ उदाडै हेफाजाब होनो आरो गोहोम खोखलैनो।
- (च) डिजिटेल फुंखा आरो बिजौंखौ फोजौखानानै आरो गुबुन गुबुन गोजौ थाखोनि हाबाफारिनि जोहै बर' राव आरो थुनलाइखौ फोरौनो, फोजौनो आरो फेहेरनो।
- (छ) बर' हारिनि दोरोडारि गियान, आरिमु, हारिमु, थुनलाइ, दोरोडारि गेलेनाय आरो गुबुन गुबुन गासै दोहोडारि दोहोनखौ थुन्नानै दोननो, सरैखा खालामनो, फोथानानै लाखिनो आरो फोजौखानो।
- (ज) गुबुन गुबुन साखियाारि आरो जिउराहायारि बिथिडाव फरायसा आरो लाइमोनफोरनो बोसोन, सुबुरुन, थुलुंगा होनो आरो बिसोरनि रौंगौथि आरो हारौंथाइयारि दावगाथाइनि थाखाय गोर्लै लामा दिन्थिनो।
- (झ) आबहावा सोलायनाय, सुंथाथाइ, खामानि मोनि जेना, सावसि आरो सोलौंथाइजो लोब्बा थानाय 21थि जौंथाइनि गोब्राब जेनाफोरजो मोगा-मोगि जानानै साबसिनै सौसिहानो थाखाय बर' लाइमोनफोरनि गेजेराव गोदान सानखांथि लाबोहोनो थुलुंगा होनो।
- (ञ) दौ-दाब्बा थासारिखौ गारनानै सोलायसुला बुहुमजो आगान सुरफानो थाखाय सुबुं समाजखौ बिथा खालामनानै बिजिरसंनायखौ थुलुंगा होनो।
- (ट) सुबुं गौथुमनानै समाजारि गेनाफोरनि बेरेखायै बिसोरनि गेजेराव सांग्रांथि लाबोनो आरो बोसोन होनो।
- (ठ) बर'फोरनि गेजेराव सोरदिडारि आबुं जौगाथाइनि फारसे नाजाग्रा, मोनफुंग्रा आरो बिहोमा होग्रा सुबुं, गौथुम आरो आफादफोरखौ सिनायनानै दिहुननो आरो गनायथि होनो।
- (ड) बिबुंथि, सावरायमेल, थि आयदायारि मेल, मावबादा आरो सावरायमामेलफोरनि जोहै गेलेनाय, समाजारि आरो सोलौंथाइयारि हाबाफारिखौ खुंफुंनो थुलुंगा होनो।
- (ढ) निदान सम सैनांनाय सुबुंनो अनसुंथाइ होनायजो लोगोसे रांखान्थियारि, फाहामथाइयारि, आदारारि आरो गुबुन गुबुन बिथिडाव हेफाजाब होनो।
- (ण) हारिजो लोब्बा थानाय आरिमु, हारिमु, राव आरो थुनलाइ, देखो, गेलेनाय, सावथुन आरो गुबुन गुबुन आयदायाव गोदानै जौगानाय बिथिंखौ साफायनो एबा डिजिटेल बिजोडाव फोसावनो।
- (त) बर'लेण्ड जारखुंथाइयारि ओन्सोलजो लोगोसे गुबुन बर' सुबुंफोर थानाय समाज आरो थावनिफोरनि मुलाम्फानि थाखाय बैफोर थावनिनि मिथिंगायारि आरो सुबुडारि - बे मोननैबो बाहायजायि फुंखा आरो खाबुफोरखौ सिनायथिनो आरो बानजाथाव हाबायाव बाहायनो।

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4 *Turning Dreams into Reality: A Bulletpoint Guide to Achievement*

From the book '**Creative Calling**' by Chase Jarvis.

Author: Sh Atul Basumatary

Creativity is not a talent; it is a way of working.

-Chase Jarvis

Key points:

1. *Creativity gives you the capacity to design the life you want.*
2. *Establish a daily schedule to practice, infuse your world with meaning, and succeed in work+life.*
3. *Plan for success and learn from failure; don't wait for perfection.*
4. *Be loyal to your passion and guard your dreams; don't compare yourself with someone else, be the best of you*
5. *Build habits aligned with the goal; bear attitude of gratitude, and visualize*

For those who want to pursue a creative career, complete a creative project, or simply cultivate a creative mindset, the author Chase Jarvis in his book 'Creative Calling' has explained a process under following 4 steps (IDEA) to help unlock potential within.

Step I: IMAGINE *what you want to create*

- **Hear your call.** Let go off your all assumptions and think. Intuit, it will provide directions. Allow imperfections in your work, Edith Wharton wrote in bed with pen. Finish what you start and share what you finish.
- **Walk** your path with inner compass of your heart. When obstacles arise, go over, under, or around them.

Step II: DESIGN *a strategy to make your dream a reality*

Develop your systems: i) Build a stable creative mindset. (ii) Build habits aligned with the goal. iii) Bear attitude of gratitude, and visualize. iv) Have quite moments, mediate. v) Sleep at least 7 hrs at night and get up early in the morning. vi) Never leave house without eating; take plenty of water vii) Move yourbody and stay fit; laugh more. viii) Just start; creativity is not a skill, it's a habit.

Make your space to work and i) Schedule your work; ii) Be effective and not busy; iii) Guard your dream and guard your time savagely.

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Step III: Execute *your strategy and smash through the obstacles*

- **Intuit**, and then do it. Progress occurs in fits and starts with many dead ends.
- **When** the going gets tough, hang on; there'll be changes along the path. Don't look for approval, permission or praise.
- **Escape** the rut. Get a flow of the work and maintain it; don't get stuck in the middle, and don't wait for perfection. Start the next only after you have finished what you are doing.
- **Develop** meta skill of learning to help you learn faster. Learn skills in other related crafts by cultivating curiosity, trial and play, and inspiration.
- **Write** out the ideas, draw pictures to catapult the idea and share them with someone, it will sink in. Plan for success and learn from failure. You must fail to succeed and you can't fail if don't start. Don't wait for perfection.
- **Embrace** the risks with zest and zeal, but refuse to accept them. Muster courage, confidence, and enthusiasm.
- **Have** fun on your journey. *If you laugh at your mistakes first, whoever laughs at you will be late to the party.*
- **Don't compare** yourself with someone else, be the best of you.

Step IV: Amplify *your vision to create the impact you seek*

- **Find people who are** passionate about the same things you are doing and get involved. Participate, collaborate and don't hold back. Be of service, and be visible. Choose people wisely, *'You are the average of the five people you spend the most time with'*, like the saying goes.
- **Choose your Base camp.** Look for people who genuinely appreciate your work and build on them. If you don't experience warm welcome, don't give up. Keep exploring- look for another, more welcoming community.
- **Nothing happens with no efforts** or in vacuum. Meet other people in your field and listen, ask questions, and expand your perspectives. Be the change you wish to see in the world. Participate and collaborate.
- **If family members** don't agree on what you want to do, focus on showing them through your work. Get up before your family members do and start working.
- **Avoid people** who discourage and weigh you down with doubt and cynicism.
- **Build your genuine audience, not** hollow followers, who to love what you do, how you do, and why.
- **Trust your gut;** stay hungry and humble.
- **Launch** what you have done. Share and promote it with the same passion.

Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

For comments, please write to: Editor@Borodiaspora.org

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5

The Cat and the Golden Jackal

Compiler: Mohini Mohan Brahma, *Bodo-Kachari Solo'* (1972)

Translator: Dr. Pompei Basumatary

Source Language: Bodo/ Folk Tale

Target Language: English

One fine day, a male cat was crouching in the corner of an embankment in a paddy field, hiding, ready to hunt rice field mice¹. Around the very same time, a male golden jackal² also arrives here with the same purpose and spots the cat. Now, jackals and dogs can't stand the cats and might jump to kill in the first sight. Hence, cats are known to flee the instant they see them.

Since the field was barren, the cat couldn't get enough cover to hide from the jackal's sight. It stood anxious cowering in fear. The jackal calls out to the cat, "Hey! What brings you here? You have always been fed well with sumptuous meals of rice and curries, with fish and meat by the humans. And now you are here to snatch even the lowly rice field mice!" The jackal was

about to attack the cat, when it replied, "That's not true at all *sukhe*³! How often can one stay content with curries? There must be varieties to one's palate! One can't help craving different types of food. That's why I came to hunt some mice. You should consider tagging along for some meal of rice and curry.

When the cat kept speaking in those lines, the jackal responded, "Since when have we shared such sweet bond! If we do, I don't have the slightest of inkling." The cat answered, "See *sukhe*! My mother used to narrate that when you were born, I was also given birth. This is why she befriended us as *sukhe* (friend). So, doesn't that make us close friends, *sukhe*? Come on, let's not while away chit chatting on the road. The abominable dog must be on its way

¹ This is a commonly found rodent variety in Assam who primarily lives on rice paddies and consumes rice grain.

² A breed of jackals native to Indian subcontinent.

³ A practise of kinship, akin to lifelong friendship, practised in Bodo community.

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anytime soon. Come, let's go someplace and carry on our conversation." Jackal said, "Ah *sukhe*! Don't act silly and scared! I would outrun him any day in a chase. When being chased, run in a zigzag manner. They will lose you easily.

As the two were busy chit chatting, a man was fast approaching that road with hunting dogs. The cat quickly spotted a tree to climb. The jackal mentally noted which path to catch if he had to abscond. As they drew closer, the two hunting dogs spotted the cat and

the jackal and began chasing at high velocity.

The cat hurriedly climbed the tree. On the other hand, the jackal began running in a zigzag motion. However, he wasn't fast enough and was caught by the man and the two hunting dogs who bit him fiercely. The cat kept watching the whole episode from the tree top and thought to himself, "Ah...If only *sukhe* had sharp claws as mine, he wouldn't be in this miserable state. His pride certainly led to his downfall."

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For comments, please write to: Editor@Borodiaspora.org



6 *The Emergence of Boro Literature**

Author: Dr. Sunil Phukan Basumatary

Abstract

The emergence of *Boro* (*Bodo or Bara*) literature in India has been a journey marked by resilience, cultural preservation, and a thirst for self-expression. It traces its roots back to the British raj period, during which Christian missionaries played a pivotal role in shaping the written form of the *Boro* language. These efforts included experimenting with *Roman*, *Bengali*, *Assamese* and *Devanagari* scripts to translate religious texts, creating grammars and dictionaries, which laid the foundation for the development of *Boro* as a Major Indian language (MIL). India's independence sparked a renewed cultural identity and regional pride, nurturing a thriving *Boro* literary movement. Authors, poets and scholars have since enriched *Boro* literature, exploring diverse themes such as folklore, history, social issues, and modern life. With technology and connectivity advancements, *Boro* language and literature now thrive in the digital realm, classrooms, and government communications.

The Dawn of Boro Literature

Despite the abundance of tales and oral (folk) literature, variously known as the ***Bodo or Bara or Boro*** ethnic community did not develop a writing culture until the second decade of the 20th century, because they lacked a suitable script. According to scanty historical accounts, the old *Deodhai* script was used by the *Boro* kings and monarchs. The *Jangkhrao Bathou* adherents, who live in the Kokrajhar and Chirang regions still use this ancient *Deodhai* script today. To compose *Boro* literature, writers and authors probably experimented with a variety of scripts, including the *Bengali*, *Assamese*, *Roman*, and *Devnagari* scripts.

Soon after their arrival, the Western Christian missionaries encouraged the *Boros* to use the *Roman* alphabet to write their language and literature. The Western colonial rulers had an influence on a flurry of literary work activities and publications that took place in India in the second half of the nineteenth century. Many textbooks and

publications that featured Indian literary works revealed notable modern changes, which could be described as *Anglo-Indian* literature. For their personal convenience and official purposes, they synthesized new vocabularies and grammars to create new words that were *part English* and *part Boro*. This is the case with the *Boro* literature, where they created new words that can be referred to as *Anglo-Boro*. These innovative *Anglo-Boro* terminologies and vocabularies not only made their way into the world of religious teachings, but also found use in administrative law enforcement.

Roles of Reverend Sidney Endle and Brian Houghton Hodgson

Reverend Sidney Endle was an English missionary, civil servant, writer, and scholar who made one of the earliest contributions to the study of *Boro* (*Kachari*) literature. He served as an Indian Civil Service officer during British colonial rule in India and held various administrative positions in the

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British raj. The publication of *An Outline Grammar of the Kachari (Boro or Bara)* by Reverend Sidney Endle in 1884, according to Madhu Ram Boro, marked the beginning of the missionary era. In contrast, Manoranjan Lahary stressed that Brian Houghton Hodgson's publication of the Essay in 1846 marked the "beginning of the Missionary Era of early Bodo literature" (the World of Thought, verse 26). Nevertheless, disagreements exist even within Boros with regards to the exact date of contributions to Boro literature made by the Western missionaries. Suffice to say that the missionaries were responsible, in part, for developing the Boro literature. The *Phungni Hathorkhi*, a journal written in the Boro language, was first published in 1949 by the Gaurang Boro Mission in Haltugaon, Kokrajhar district. Sidney Endle's "The Kacharis" was published in 1911 by J.D. Anderson, while *A Collection of Kachari Folk Tales and Rhymes* was released in 1895.

Roles of Gurudev Kalicharan Brahma and Mepal Chandra Brahma

For reasons that Boros are unaware of, local and foreign historians have incorrectly and prejudicedly referred to the Boros as Kirata, Ashura, and Danava. Gurudev Kalicharan Brahma, an energetic and dynamic social reformer who was born in 1862, devoted his entire life to integrating the Boro people into mainstream India. In 1913, he launched a number of social groups and projects and gave lectures on "Brahma Dharma", thanks to the influence of Paramhansa Shiva Narayan Swami of Calcutta. As judged necessary, a multitude of social, political, economic, and cultural reforms were attempted and put into place. He established schools, weaving workshops, a

dormitory for Boro students, and shrines in Dhubri. He also led a team of Boro delegates in 1926, and after that, he wrote a memo to the Simon Commission. Mepal Chandra Brahma, also referred to as Phurlang Babaji (1874–1943), devoted his life to improving the Boro community. In other words, the contributions of Phurlang Babaji and Srimot Kali Charan Brahma combined had a positive impact on the social structure of the Boro people.

Boro literature was eventually born as a result of the combined impact of Western Missionaries, Srimot Kali Charan Brahma, and Phurlang Babaji. For instance, a few Cotton College students established the "Boro Chattra Sanmiloni" in 1919 with the goal of advancing Boro literature. After that, groups like "Goalpara Boro Chattra Sanmiloni" and "Boro Moha Sammiloni" found their inspiration to start Boro social networks and advance Boro literature. As a result, they released *Bibar*, the first magazine of the Boros in 1920. In addition, *Habraghat Boro Sanmiloni* released *Boroni Phisa O Aiyen* in 1915 based on customary rules of the Boro people. Notably, Prasanna Kumar Boro Khakhly wrote and published *Bathou Nam Bwikhaguni Gidu* in 1920.

Mysticism, Romanticism, and Nationalism made their ways into Boro poets. These elements appeared in first anthology of Boro verse entitled *Khanthai Methai* (Poems and Songs, 1923) by Rupnath Brahma (1902-1968) and Padmashri Modaram Brahma (1903-1990). *Khanthai Methai*, the aforementioned anthology, featured contributions from Rupnath Brahma, Modaram Brahma, Satish Ch. Basumatary (1908–1974), Roti Ram Brahma, and Surendra Nath Brahma. In addition to writing patriotic poetry and

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songs, they were also active participants in *Boro* politics and leaders who worked devotedly and tirelessly.

Intelligent students like *Satish Ch. Basumatary*, *Sobha Ram Brahma*, *Moda Ram Brahma*, *Khargendra Nath Brahma* together published the first *Boro* magazine called the *Bibar*. Then *Jenthokha* appeared in print in 1926. *Promod Ch. Brahma* edited *Hathorkhi Hala* in 1932 and *Alongbar* in 1938. In these magazines, *Promod Ch. Brahma*, *Mohini Mohan Brahma*, *Bondu Ram Kachary*, *Joy Bhodra Hogjer* made regular contributions. Additionally, *Boroni Gudi Sibsa Arw Aroj*, another book written by *Modaram Brahma* was released in 1926, comprised of prayers and devotional songs sung in honor of the *Boros'* ancestors (forefathers), called the *Bwrai Bathou*.

The *Bibar* and the *Alongbar* ages

Poems and dramas predominated throughout the *Bibar* Age. The *Alongbar* Age lasted from 1938 to 1952, coinciding with the founding of the *Bodo Sahitya Sabha (BSS)*, while the *Bibar* Age lasted from 1920 to 1939.

Both *Satish Ch. Basumatary* and *Dwarendra Nath Basumatary* authored patriotic poetry. In order to uplift the *Boros* in the *Bibar* Age, they also translated dramas with a patriotic and nationalistic appeal from *Bengali* and *Assamese* literature. Dramas such as *Nala Buha*, *Rani Laimuthi*, *Naiphinjaywi*, *Bikhani Ar*, and *Dwrswn Jwhwlao* were translated by *Satish Ch. Basumatary*. *Dwarendra Nath Basumatary* translated many dramas including *Nilambar*, *Sukharu-Dukharu*, *Juli-Bijuli*, *Citrangada*, *Rangalu-Jaholao*, *Anason-Kalason*, *Nihari*, *Danek-Raja*. Another renowned dramatist *Bhaben Phurwngiri* translated *Doimali* (Joler

Meye), *Okhrang Gwdan* (Naba Swargo), *Phwjwbnai Mwdai Hari*, (Dhvanger Devata), *Hinjawni*, *Gwhw* (Ranachandi), *Phabni Bhagw* (Karmar Phal), and *Hajar Hinjaio Hangmasi* (Paharer Meye). Additionally, *Bhaben Phurwngiri* authored a number of unique dramas that were recognized as ground-breaking works in the field of drama. *Modaram Brahma* composed a social called *Raimali*. *Nabin Narzary's* wrote the *Dhanthri Raja*, a historical drama.

The *Boro* drama, whether translated or written in its own language, might succeed in techniques selection of theme and production of storyline, according to *Madhu Boro*. In terms of content and technique, the majority of the plays written, in particular those by *Dwarendra Nath Basumatary*, *Satish Ch. Basumatary*, and *Modaram Brahma*, can be likened to *Shakespeare* and *Kalidas*. Throughout the *Bibar* Age, they performed as actors/artists on various stages, and their plays and dialogues had the power to excite the *Boro* audience. The statement "According to *Dimbeswar Narzary*," made by *Madhu Boro* once more, "this dramatic movement among the *Boro* society ran through the *Bibar* Age to the age of *Bodo Onesai Apat*, organized especially for theatrical (mobile) party." Thereafter, in the latter half of the *Bibar* and *Alongbar* Ages, the literary and dramatic organization known as "*Bithorai Afat*" emerged, with "*Musukha*" serving as its literary organ (The History of *Boro* Literature, pp. 51–52). Thus, the *Boro* literature and language experienced a resurgence in popularity, thanks to the use of sophisticated *Anglo-Boro* vocabulary and dialogues which created stronger bonds among authors, artists, readers and audience.

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Ishan Ch. Moshahary, Promod Ch. Brahma, and Kali Kumar Lahary

Promod Ch. Brahma (1916–1992) is regarded as a visionary figure in *Boro* literature. He is referred to as the founder and architect of contemporary *Boro* literature. High-caliber pieces written by him and *Ananda Ram Moshahary* (1912–1985) were published in the *Alongbar* journal. Their contributions still have value for *Boro* literature today. Unfortunately, the *Boro* novels were not visible in the *Bibar* and *Alongbar* eras. Some short stories, however, are worth reading and mentioning. Short stories written by *Ishan Ch. Moshahary* and *Promod Ch. Brahma*, titled *Abari* and *Phagli*, respectively, have received a high-level appreciation from readers and critics. In a nutshell, the *Bibar* and the *Alongbar* periods were dominated by poetry and the principal figures were *Ishan Ch. Moshahary*, *Promod Ch. Brahma*, and *Kali Kumar Lahary* (1916–1972).

Ishan Ch. Moshahary (1905–1940) produced two poetry anthologies: *Sonani Mala* and *Phame*. Many *Boro* academics including *Manaranjan Lahary* and *Anil Boro* agreed that *Ishan Ch. Moshahary* was the *Father of Boro Romantic poetry* genre. Intriguingly, *Moshahary* was compared to

John Keats by *Lahary*. Unfortunately, *Moshahary* too died young, like *Keats*.

Meanwhile, *Promod Ch. Brahma* was a master of prose writing as well as a revered poet. Early *Boro* poetry was influenced by *Promod Ch. Brahma* and his contemporaries *Ishan Ch. Moshahary*. *Ishan Ch. Moshahary* was a romantic poet, while *Promod Chandra Brahma*, a mystic poet. Most of his poetry featured in *Hatharkhi Hala* (1940) and *Sonakhi Bijab* (1968) were fortified with classical and romantic flavors.

One of the central figures in the *Alongbar Age* was *Kali Kumar Lahary*, he skillfully crafted a name for himself in the field of *Boro* literature. Poetry pieces he wrote and published include *Bwisagu Sikhilani Solobatha* (1996) and *Khanthai Bijab* (1951). *Lahary's* writings are extremely magnificent and deceptively subtle, both technically and philosophically. His social commentary continues to resonate with readers and critics alike, as his works skillfully integrate sardonic and sarcastic elements aimed at challenging societal norms. In terms of sociological and literary achievements of their time, they served as our guiding lights, trailblazers, and significant contributors.

Summary

During and after the British Raj, collaborative efforts played a crucial role in fostering the growth of *Boro* language and literature in India. In more recent times, the advent of technology has further amplified its presence, integrating *Boro* literature into textbooks, classrooms, official communications, and gaining recognition as a Major Indian Language (MIL). This progress owes much to the contributions of numerous writers, authors, students, and the *Boro* community at large, as well as the active involvement of organizations like the *All Boro Students Union* (ABSU) and the *Boro Sahitya Sabha* (BSS). Today, *Boro* literature stands as a vibrant testament to the rich cultural heritage of the *Boro* people. Through its poignant narratives, it mirrors their struggles, aspirations, and achievements, leaving a lasting impression in India's literary landscape. The language and literature serve not only as a means of preserving their heritage, but also as a platform for shaping and expressing their collective identity in the broader context of the country's diverse literary traditions.

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***Disclaimer:** Due to space limitations, the author regrets not being able to include the numerous contributions of litterateurs, authors, artists, dramatists, writers, and scholars in this brief presentation. Their valuable work and influence in the realm of *Boro* language and literature are acknowledged and appreciated, even if not explicitly mentioned in this text. The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

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7

Why Should Research Be a Part of High School and College Curriculum?

Author: Kishore Wary, PhD

Key Points:

1. *Science, technology, medicine, environment, society, and politics evolve and change over time. In this regard, research or the Socratic methods allow us to ask questions, e.g., "why," "how," "when," "what," and "which" as they relate to a research topic or hypothesis.*
2. *Through research, students can acquire knowledge and skills, connect facts step-by-step, to address relevant questions in an intellectual and logical manner.*
3. *Teamwork, presentation, and leadership skills are sharpened during studies.*
4. *One's research career is not only an intellectually rewarding endeavour, but also develops critical thinking, creativity, and problem-solving skills.*

Introduction

Research serves as a pathway to delve deeper into the intricacies of our world and its workings. It provides a systematic approach to seeking answers to various questions, including those related to community-based issues and challenges. Research is an imaginative, creative, and systematic analytical endeavours that can synthesize new knowledge or a new product (1-3). Research can interconnect principles within and across disciplines, which can offer powerful arguments and solutions in the synthesis of a new product or a new knowledge. Through research activities, high school and college students can acquire critical thinking, analytical and problem-solving skills (4-10). The research allows students to learn something new, pursue their interests and help them challenge themselves to do better. Overall, research is an endeavour to find the truth and answer questions about how this world works.

We conduct research for various reasons. One is to understand phenomena, behaviours, or situations under study. Another reason is to test or develop a *new hypothesis* from existing ones. Research also contributes to forming new knowledge and broadening the existing knowledge base. The other reason is to answer different questions of "how," "when," "what," "why," and "which" about the phenomenon being studied.

Students who do research broaden and strengthen their understanding of facts, issues, dilemmas, problems directly associated with the research topic. It also allows the development of skills such as critical thinking, creativity, and problem-solving. Students can gain hands-on experiences relevant to their careers from their mentors,



build academic credentials that help them build strong resumes, and receive scholarships and awards for conducting their research well. During their internships, students not only learn critical thinking and problem-solving skills but may also receive compensation as employees or be awarded scholarships. Moreover, they can acquire valuable skills in building work relationships and fostering strong connections with their research team members. Engaging in teamwork enhances their leadership abilities. Additionally, participating in research allows students to explore potential graduate career options, helping them discover their interests and gain insights into different career paths.

Flooding in the State of Assam, India

An example of research topic could be, *Annual flooding in the State of Assam, India* (5-10). By investigating floods, students can gain insights into various aspects of this natural phenomenon, including rainfall patterns, environmental factors, population dynamics, land usage, forest preservation, and political implications related to flood issues. Through their research, students can analyse the causes of heavy rainfall, land characteristics, vegetation, forest depletion, surges, and the repercussions of flooding. Furthermore, this research can hold relevance to students' personal interests or future careers, as they learn to navigate such situations. For instance, an architecture student could offer advice on building homes in flood-prone areas, addressing potential workplace or residential hindrances caused by flooding.

The research undertaken by students also benefits the community, providing them with valuable information to mitigate damage and avoid the worst impacts of flooding. By doing careful analyses, research can produce new information on the flood controls and disaster management mechanisms for the communities affected by this natural phenomenon. The stakeholders, in this case, refer to the local government in the flooding-prone area. The stakeholders need the research to calculate the amount of damage expected in the area. They can know the causes of floods. They can tell the patterns of flooding in the area and thus can know when they expect the disaster and know which precautions to take to reduce the damages. The stakeholders put some units to help the injured or affected by the disaster. They also rescue the citizens. Along the way, data collected, analyses made, together can provide enormous information. These data could become useful for the policymakers, municipalities, local governments to make policies using the data collected by the researchers to make laws with the disaster in mind to avoid being ignorant — regulations on building houses near the rivers that flood are put in to protect the citizens. The lawmakers also use flood control and disaster management to form laws that help the citizens in such areas.

Extensive research has been conducted on the impacts of floods and various other issues concerning land, population, pollution, energy, and health (4-10). To



further enhance our understanding and to facilitate prediction and potential solutions, continuous research efforts at all levels are crucial for gathering key data and conducting thorough data analysis. Additionally, there remains a need for additional research to address existing concerns and emerging ones. This includes investigating importance of high-quality education, unemployment, drug and alcohol addiction, pesticides in food, and water contamination. Expanding research in these areas will help us better comprehend these complex subjects and develop effective strategies to address them.

Where should you go to do research?

The first place to begin research is with the internet, online or offline library. However, because there may be so many questions, issues, variables, and competing answers on the internet, it may be difficult to stay focused. A professor at a university is probably the most knowledgeable person to ask about conducting research. Importantly, your summer vacation might be the best time to explore undergraduate research opportunities in a university or at an institute.

Summary

Research is important for all areas of humanities, sciences, and technologies to synthesize new knowledge. Through research, we can learn to stay focused, develop critical thinking skills, develop hypotheses, and even distinguish facts from fictions or superstition, thereby, synthesize new knowledge, lessen human suffering, and prolong lives. Importantly, a career in research not only provides intellectual benefit, but also improves our ability to think critically, be creative, and solve problems. Additionally, we may discover something new and useful product, that could be patented, licensed, and taken to the marketplace. *So, what are you still holding out for? Do some research now and make an impact!*

*Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

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8 *The Harinaguri School and the Acres of Diamonds*

-Reported by Kishore K Wary, PhD

The Harinaguri School, a brief evaluation

Fortunately, I was invited to attend the 1st International Knowledge Festival, February 27th to March 2nd, 2023, at the Bodoland University, at Kokrajhar, BTR, Assam. I had expressed an interest to visit the Harinaguri school, located near Baokhungri Hajw (hill). Accordingly, Mr. Bibi Prasad Brahma, a mathematics teacher, who is also a member of the BDF Laisi Editorial Board, arranged a visit to Harinaguri high school. In the following paragraphs, I describe my first impression and provide first-hand report on the school and its current condition.



Figure 1: Students and faculty members of the Harinaguri high school, 2023. At the backdrop is the Baokhungri Hajw.

The Harinaguri High School, established in 1979, is under the administration of the Assam Department of Education. This high school is situated, 7-8 kilometers, in a rural area on the outskirts of Kokrajhar city in Kokrajhar district, BTR, Assam. The school was provincialized in 1991. Currently, Mr. Bistu Charan Brahma serves as the headmaster of this school. The school offers education for Grades 6 to 10 and follows a co-educational approach for 200+ students. Both Assamese and Boro languages are used as mediums of instructions. The academic session starts in April. The school primarily serves students from the Boro, Rabha, and Nepali that are considered historically neglected communities. Rain or shine, faculty members commute 10-15 kilometers every day to this school, and the same holds true for students who walk to school for distances of up to 2-3 kilometers. *Could this school potentially be transformed into a residential high school?*

The Harinaguri school can be accessed via two dirt roads, both single lanes, that connect to the main roads leading to Kokrajhar city or Choraikhola. The infrastructure of the school consists of traditional Assam-type buildings with minimal basic facilities.

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There are three rooms designated for non-teaching activities, including a separate room for the headmaster and a faculty common/lunchroom. However, there is also an assembly meeting room that can barely accommodate 200 students.

Though the school has access to electricity and functional hand pumps for drinking water, the overall facilities are subpar. The school has a tiny library with 400-500 text and reference books. There is a tiny room which is used as a math and science lab. In terms of extracurricular activities, there are no computers, laptops, computer labs, gymnasiums, basketball or volleyball or badminton courts, music rooms, arts rooms, or any other dedicated spaces for such activities. Yet, the students' involvement in extracurricular activities, including acting, drama, singing, dancing, and football, is supported and coached by faculty members to a limited extent. These activities demonstrate that both teachers and students are eager to collaborate and work together beyond the confines of the classroom, even in the absence of formal curriculum and financial aid from administration.

Fortunately, the school has completed the construction of two toilets, and they will be operational after the summer break of 2023. It is apparently clear that this school located in a remote village is underfunded and mostly neglected by the administration. Nevertheless, amidst these circumstances, the headmaster, faculty members, students, and community members are putting forth their greatest efforts to prepare the students for college.

Harinaguri, Kokrajhar, BTR, February 29, 2023

Today, an inspiring visit occurred at Harinaguri school, situated near the Baokhungri Hajw located on the outskirts of Kokrajhar city. This high school serves three ethnic communities that have been historically neglected and lacking in necessary resources.



Figure 2: Students gathered at the meeting hall, Harinaguri School.

The school welcomed special guests, to meet with the students and faculty members, and discussed the message of hope and education.

Mr. Bibi Prasad Brahma and Mr. Dhananjay Brahma organized the meeting. Mr. Bibi Prasad

Brahma and Mr. Dhananjay Brahma both introduced the distinguished guests, Kishore K. Wary, Pinuel Basumatary and his spouse Mrs. Preeti Basumatary, Naren C. Basumatary, Ajit Boro, Rajani K. Brahma and Rani H. Wary, and guests were presented with traditional *Aronai* scarves. It was 10 AM sharp, and the meeting was serenaded by energetic song and dance. Faculty members and students gathered in the school's assembly hall, eager to hear the empowering words of the invited guests. The theme of the day revolved around the analogy of "*The Acres of Diamonds*," by Russel H. Conwell, where I had the opportunity to compare the potential of the

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students to uncut diamonds, "*Just like diamonds that shine after being cut and polished, every student here has the potential to achieve greatness.*" Immediately



Figure 3: The invited speakers, guests, and faculty members gathered at Harinaguri School, Feb 29, 2023.

after my speech in English, Mr. Pinuel Basumatary proficiently translated into Boro and Assamese languages, so that all students and faculty members could take part in the conversation.

Throughout the lecture, I emphasized the importance of motivation, highlighting how intrinsic motivation can lead to

personal growth and success. The main goal of lecture was to instill a sense of determination and purpose in the hearts of those present. "*The path to a better future*



Figure 4: Students patiently listening to the speakers at Harinaguri school meeting hall, the Acres of Diamonds.

and the growth of community starts with education," Prof. Wary stressed, underlining the significance of staying in school and embracing the learning process, the roles of unselfish contribution of teachers and faculty members to the students and the community at the Harinaguri school. The speech emphasized the transformative potential of

knowledge, illustrating how it can unlock opportunities for a better tomorrow, encompassing careers, entrepreneurship, leadership, scientific advancement, and even upliftment for communities navigating hardships.

The conversation extended beyond the individual to the importance of collaboration and community services. The speakers urged the students and faculty members, to come together as a community and support one another. They emphasized that it takes a collective effort and sacrifice, to uplift a community that has faced neglect for far too long. The key, according to speakers, lies in giving back to the community and making a positive impact through education.

The faculty members listened attentively, nodding in agreement as the speakers conveyed the significance of their role in shaping young minds. To the faculty members, I said, "*You are not just educators; you are the architects of a better future;*

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additionally, *I thank you for bringing education to these students at this school, and I assure you that your efforts will not go waste.*"

As the lecture concluded, the atmosphere was filled with newfound hope. The students were eager to take the first steps on their journey to success, armed with the knowledge that they are indeed like uncut diamonds, waiting to shine brightly. As the students and faculty lined up to bid farewell, the sun decided to join the party and put on its brightest smile in Harinaguri. The meeting concluded with a burst of tradition-infused song and dance, making it the perfect way to say goodbye and leaving everyone wondering if the sun was just a little jealous of the fun!

In the end, the distinguished guests visit to Harinaguri, at the metaphorical Acres of Diamonds, left a lasting impression in the hearts of everyone present. Their words will hopefully echo through the hallways of Harinaguri school for many years to come,



Figure 5: At Harinaguri School on February 29, 2023, Prof. Kishore K Wary delivered a speech outlining the core ideas of *Acres of Diamonds* to the faculty, invited speakers, and students.

inspiring the students, faculty, and the entire community to work together towards a brighter and more promising future. The event served as a reminder that education and unity are the keys to unlocking the potential within these precious "*the acres of diamonds*" spread across the

Harinaguri school and the *Baokhungri Hajw*. In a nutshell, the speakers and the essay's author firmly believe that Harinaguri school holds the potential for uncovering bright, shiny, and valuable diamonds yet to be discovered.

Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

Reference:

Russel H. Conwell (1905) American Rhetoric. *The core concept of "Acres of Diamonds" suggests that every individual in our country (USA) has the potential to achieve greater success than they currently do in their own environment, utilizing their education, unique skills, energy, and connections.*

<https://www.americanrhetoric.com/speeches/rconwellacresofdiamonds.htm>

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9 *Children's lifestyle and Parenting*

Author: Mamoni Basumatary

Key Points:

1. *In today's busy world, parents often struggle to balance work and family life, impacting their children's well-being. Here, I describe strategies to tackle issues like drug abuse, peer pressure, and lack of communication.*
2. *Prioritize open communication, set clear boundaries, and allocate quality time to build trust with our children. Be a positive role model, educate them about risks, and foster a supportive peer network.*
3. *Seeking professional help when needed ensures a resilient and empowered future for our kids. Together, create a nurturing environment for their growth and happiness. Below I describe my thoughts and analysis, and suggest a few possible solutions.*

There are thousands of articles written and published in many visible newspapers, magazines, and journals throughout the world about children's lifestyles and challenges associated with parenting. **Is parenting today still difficult? Why do we do so much analysis? Are family values eroding or is the family in trouble?**

Every generation has their own values and views, and every generation looks at the world differently. Generation gap is the major reason today why parents and children are moving away from each other. As we all know, the environment has changed, so has the life style and with that changes the mind of children. Today's generation doesn't like others interfering in any of their personal matters, they don't like parents ordering them, and if they try and tell them what's wrong for them, they misbehave with their parents.

What is the cause of all of these? is an important question. Is the generational divide brought on by the parents' error? The generational gap is likely the result of human behaviour. They don't converse with their kids or express their personal opinions to them. The main argument is that the parents simply don't have time for their family and kids because they are so preoccupied with work and their careers. And when there is a huge distance between the children and the parents, they become aware of it. The key is that there wouldn't be a problem if parents allowed their kids a break from their hectic routine. You may need to occasionally act like a friend to your kids in order to better understand them. **Today, many lament the absence of happiness and family unity.**

Children are a blessings. It is a blessings and pleasure to watch them grow. They

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bring joy and grace into our lives and are the cause of our laughter. They help us learn and re-learn many things throughout our lives. They frequently ask us a thousand questions, to which we occasionally cannot respond. We normally don't share the most difficult aspect of motherhood with them since we are so deeply in love with them. When a child's parents and other family members constantly respond to their child's cues and are present and emotionally available for them, they won't experience loneliness. The house is full of a variety of chuckles, fun, joy, small disputes, arguments, tears, and sadness. Children enjoy the little, straightforward things. ***Everyone has time for everybody.***

However, that was a situation in which three generations were residing in the same home. The current state of affairs is so severe and dire that many newlywed couples have begun to second-guess having children. Being a parent today is really difficult, because everyone must balance their career and family responsibilities. Parenting is a natural phenomenon, and no one can choose, their parents. **But yes we need to raise ourselves, before we raise our kids.** Our children watch everything we do and say from the moment they are born. As a result, we as parents must exercise extreme caution.

In our community, the best part is, girls or boys are raised equally. Though girls spend more time doing household chores, even then they are always

treated equally in our society. Our children have access to quality education, healthcare and other modern conveniences. They have witnessed the best world of today and they will never know their parents struggle and hardship, they are not showing any keen interest of those boring stories either.

In that process our children are not being so appreciative and finding pleasure easily. They don't appreciate their luxuries. **That's the most important concern of today's society.** In the other hand in a joint family or rural area children are very appreciative of their circumstances even today. They are so engaged in their lives that they sometimes don't look beyond what they know or what is familiar to them.

And if you take a closer look at the working families of our few small towns of lower Assam districts, these days sending their children to hostels seem to be one of the most common options for parents. Parents seem to have found the perfect medicine for imposing discipline in the lives of their children. Children are away from their home and for their newly found freedom and carefree life sometimes they do suffer from a lot of mental issues like anxiety, emotions, edges, aspirations and depression a constant comparisons and fear of failure in the new place. Parents often overlook that and find difficulties to accept their failure in genuine reason.

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With friends our children tend to get pushed himself into indulging many bad habits like consuming alcohol , smoking and taking drugs etc. The percentage of teenagers who drink alcohol numbers are still quite high. Parents can play an important role in helping their children develop healthy and lasting attitudes toward drinking while minimising its risk.

It is important that parents regularly communicate with their kids and know their whereabouts and their time management skills.

I'll mention one example here as evidence of the necessity of effective parenting in contemporary culture. By chance, I met two to three drug rehab patients, who were students at prestigious Guwahati colleges. They all come from wealthy backgrounds and are currently dealing with powerful medications and excruciatingly painful medical procedures.

I asked Jwngkhrang: How did you start this? Do you enjoy taking these substances? Sadly, he said: Since I was a young child, I have drank alcohol with the dahanas (paddy field workers) in my grandfather's village. None of the family members objected, because I did well in school. After moving to Guwahati, I started using drugs recreationally and for fun with my new college friends. Although my friends progressively stopped doing it

because they couldn't afford it, I kept doing it because it had become a habit.

Where did the money come from to buy drugs? I begged, but mostly demanded my parents for money, presenting them with altered receipts from restaurants and vacations that I had taken for school. Both my parents are bank employees.

How many brothers or sisters do you have? Are they not suspicious about you? We are three brothers and I'm the eldest. Yes they are suspicious, but not that serious.

Why you landed here in Panjabari Rehab centre then? I failed my first year, and I did not go home, because I did not want my parents to reprimand me. I remained at PG at Garchok, claiming that I needed to retake the exam and pass two topics. My mother came to Garchuk to assist me with moving and setting up. My mother advised me to practice discipline and good health. I demanded more money for house rent and good food, but to cope with the stress I used the money to buy drugs. I lost all of my close friends and developed new relationships with new friends who were alcoholics and drug addicts. I sold my fancy phone as well, and my parents were unable to reach me. One day parents came to know from my friends and that is how I landed here.

How you are feeling now? There was silence. His face displayed a blank

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expression, but he showed me his cracked, dry nails and lips.

Do your family visit you frequently? When they are called by authority, they come and visit me.

What you want from your parents? Their smile and spend time with me. But they never allowed me enough time to talk in depth. They disregard me and constantly chastise me for tarnishing their good name in society. How do I persuade my parents to stop comparing me to other kids and why do they do that?

There are numerous instances of this. But based on the abovementioned experience, I can argue that the issue emerges when we judge our child for being different and compare him to his siblings or other kids rather than observing his own development and progress and getting help when necessary. Due to peer pressure, parents frequently compare their children to other children. **The society is always prepared to impose its norms and expectations on you.** While using our neighbour as a yardstick for comparison is incorrect, let's learn to make the most of the current circumstance.

I have known Sumi (Swrang mainao Boro) from Rangiya, who was once the working parent's most indulged and pampered child. She relished the undivided attention she was receiving from her parents and the fact that all of

her demands were being met. She once fled with her boyfriend, and her parents had a hard time getting her home. Even back then, she received royal treatment at home. Her life changed after that, because of how much her parents had impacted her. She graduated with honours from Guwahati's B Barua College and is currently employed for a Government college.

Parenting styles are important—teens raised with a combination of encouragement, warmth, and appropriate discipline are more likely to respect their parents' boundaries. But in our society, the failure rate is alarmingly high, because parents are not in talking terms with their children or they may find difficult to communicate with their children and adolescents about alcohol or drug related issues. Though in our rural area we still find consumption of alcohol and Tabaco freely in open air sitting in the midst of chitla (centre of quadrant of 2 -3 houses)

Additionally, parents do not examine the cause of the failure and instead place the responsibility on the kids' subpar performance. The blame is placed on all of the children's bad behaviours, including using their phones excessively and squandering time smoking and drinking alcohol. A youngster who is blamed may experience mental pain and feelings of guilt.

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In my opinion, the generation gap is a product of how quickly society is developing. Due to the slow pace of progress in the past, two or three generations would often share the same environment and way of life. However, the world is now more advanced by the day, and the recent past is largely out of date. Many of the new devices and tools that kids utilize are unknown to parents. The recent technological advancements have sped-up progress overall in every subject, and in a very short period of time, things that once appeared inconceivable have become commonplace.

The pace of life has significantly accelerated since our parents' time, but they have maintained the same routines. Our parents adapted to living in a society that moved a little more slowly. The items that were once

considered luxuries are now necessities. It can be quite difficult for those who are already accustomed to a certain lifestyle to adapt to new trends and expectations.

The needs of the rapidly expanding society are being quickly learned and adapted by the younger generation, which can occasionally worry the older generation. Their daily routines are considerably different, as are the ways they enjoy their employment and other aspects of life. I think they have a hard time adjusting to the new trends, and we of the current generation have trouble explaining them to them. People no longer have time to rest and think about things, and workdays are quite short. On the other hand, our elders tend to make decisions more slowly.

Summary

In closing, I would like to state that parents should strive to keep up with new trends and, if they can't, at least try to understand their kids' needs, put aside issues like age or parent-child relationships, and offer their children the space, without losing the respect element. What I like to emphasize is that parents are their children's pillars of strength. Parents and children may disagree, but always in a good way. Children of forgiving parents have shown to have better levels of wellbeing, positive feelings, and life satisfaction. Recognizing that everyone is unique will help us to let our kids be who they are. Every child is different. We must allow our kids the autonomy to make wise and secure decisions about their lives.

*Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

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Is the process of delimitation in Assam a moving target?

Authors: Kishore Wary and Raj K Daimari

Key Points:

1. *The delimitation process in India, guided by the Indian Constitution's provisions in Article 82 and 270, involves re-adjusting the territorial boundaries of parliamentary and assembly constituencies.*
2. *Delimitation considers India's population to ensure equal representation for each citizen. The Commission has the authority to demarcate the boundaries of constituencies and determine the number of seats for each state.*
3. *Delimitation offers benefits like equitable representation, fair elections, and accurate demographic reflection. Yet, it can be vulnerable to political manipulation, neglect indigenous rights, and disenfranchise specific groups.*
4. *Political parties, concerned citizens, and non-government organizations (NGOs) participate and provide feedbacks, so that the rights of neglected groups of indigenous communities can be safeguarded.*
5. *Could a novel approach involve a weighted voting system that aims to uphold the rights of indigenous people? For instance, in this approach, each vote could be assigned a weight of 100 to emphasize their representation.*

Why does the Election Commission of India perform delimitation?

The Indian Constitution, economy and leadership are widely recognized as being inclusive and committed to uplifting historically neglected indigenous tribal ethnic communities. India has a long history of protecting the rights and elevating the marginalized sections of society through various policies and programs. The delimitation process in the State of Assam, India is an example of this commitment (1-4). Currently, delimitation in India is carried out by the Delimitation Commission, based on the Delimitation Act of 2002 and the data from the 2001 census (5). However, there are many moving parts (variables) that must come together to justify redrawing the territorial boundaries of parliamentary and assembly constituencies. In addition, please read page number 37.



The Indian Constitution guarantees the rights of all citizens, including those of the historically neglected indigenous community (6-8), and ensures their representation in the legislative bodies through the reservation of seats for Scheduled Tribes (ST) and Schedule Castes (SC), across different States in India.

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This has been a significant step towards ensuring fair representation of marginalized communities in political, economic, and decision-making processes.

Indian economy in 2023 currently at \$3.75 trillion USD also played a key role in uplifting historically neglected communities. The Government of India has implemented various schemes and programs, such as the Pradhan Mantri Jan Dhan Yojana and the Pradhan Mantri Mudra Yojana, aimed at promoting financial inclusion and empowering marginalized communities.

Furthermore, the Indian leadership has demonstrated its commitment to the upliftment of historically neglected communities through various policies and initiatives. The government's flagship program, the Pradhan Mantri Awas Yojana, for instance, aims to provide housing for all by 2022, including the historically neglected communities. Also, the government's initiative of Digital India aims to bridge the digital divide, connecting the historically neglected communities with the rest of the country and providing them with access to e-services and e-governance.

Delimitation in Assam, what are the main moving parts?

As of July 2023, the ongoing delimitation process in Assam aims for equitable representation of all societal segments and considers the unique demographics of historically marginalized groups. In principle, this process should provide a platform for the historically neglected indigenous community including *Boro-Kacharis* and other tribal groups to raise their issues and concerns and advocate for policies that benefit them. It should also help to promote diversity and inclusivity in the decision-making process. However, the main moving parts include population balance, geographic features, reserved seats for marginalized indigenous groups, urban-rural distribution, accessibility, historical and cultural factors, administrative convenience, efficiency, and future population trends.

The Indian Constitution, economy and leadership are committed to uplifting historically neglected indigenous communities and ensuring their fair representation in the legislative bodies through various policies and programs. The Delimitation process in Assam is a testament to this commitment, ensuring fair representation of all sections of society in the legislative bodies. However, the following points should be taken into consideration to continue protecting the indigenous *Boro-Kacharis* (*Bodos*) Tribal and other historically neglected people's rights and their collective voice – *what are the downside and the upside of keeping all ST seats, including Kokrajhar and Udalguri constituencies? In fact, why not create new ST constituencies?*

What are the points and counterpoints?

Delimitation, the process of redrawing electoral boundaries, can have significant consequences for marginalized communities such as indigenous *Boro-Kacharis*, who are described as the sons of the soil, particularly in the context of Assam, India. The potential impact on the historically neglected indigenous communities in Assam is a

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matter of grave concern, as it may lead to/ further marginalization and political disenfranchisement.

Assam has a diverse population, with over 200 ethnic groups and more than 100 languages spoken (9,10). As of 2011 Census of India, the Scheduled Tribes in Assam constitutes approximately 12.4%. Moreover, the administration of Assam classifies the Tribal population into two groups: ST (Plains) and ST (Hills) (9-12). The delimitation process, which aims to ensure fair representation of all sections of society in the legislative bodies, may have a significant impact on the political representation of the historically neglected community.

One of the major concerns is that the delimitation process may lead to the creation of reserved constituencies that are intended to ensure fair representation of marginalized communities. However, in practice, these reserved constituencies may not always be effective in ensuring fair representation, as they are often based on population data that may not accurately reflect the demographic distribution of historically neglected communities. Assam's historically neglected communities are spread across the state and are not concentrated in specific areas. This could mean that the delimitation process may not lead to the creation of reserved constituencies for the historically neglected communities, resulting in their under-representation in the legislative bodies.

The delimitation process may also lead to the fragmentation of the historically neglected communities' voting base, which could further marginalize them politically. The redrawing of electoral boundaries may trigger the fragmentation of the historically neglected communities' voting base as a result of dividing the community's traditional areas of concentration. Consequently, the voting power of historically neglected communities may become diluted, making it difficult for them to elect representatives of their choice.



Moreover, the delimitation process in Assam is happening at a time when the state is grappling with the issue of illegal immigration, which has led to a polarization of the political discourse along ethnic and linguistic lines. The delimitation process could be seen as a move to consolidate the political power of the dominant ethnic groups, at the expense of the historically neglected community.

Therefore, the delimitation process in Assam, India, has the potential to affect the historically neglected community in a negative way. It may lead to their under-representation in the legislative bodies and the fragmentation of their voting base. The delimitation process should be carried out in a way that ensures fair representation of all sections of society and considers the specific demographic characteristics of the historically neglected community in the state.

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As of the writing of this report on July 25, 2023, the delimitation process in Assam has been prolonged and marred by uncertainties (13-16). Indeed, numerous Boro political and non-political organizations, including the Boro Diaspora Forum (BDF), have submitted their feedback to the Chief Election Commissioner Mr. Rajiv Kumar, in the form of a memorandum. According to the newspaper, *The Hindu*, Election Commissioner on his tour to Assam received 1,200 representations on Assam delimitation draft. These representations came from a wide array of linguistic, ethnic and historically neglected groups, each presenting their distinct perspectives on multiple issues related to the delimitation process to redraw Assembly and parliamentary constituencies (*The Hindu*, July 23, 2023). **However, the conclusiveness of the delimitation process appears to be a moving target (13-16).**

What are the benefits of keeping and increasing ST seats in Assam?

Despite the concerns outlined above, it is important to note that maintaining the current ST seats in the delimitation process could also have positive impacts on *Boro-Kachari* as well as other historically neglected indigenous communities in Assam. In fact, the number of ST seats should be increased proportionately, as the population of this historically neglected group has increased significantly.

ST seats are specifically reserved for marginalized historically neglected indigenous communities and intended to ensure their representation in the legislative bodies. The Delimitation Act of 2002 mandates that constituencies shall be reserved for STs based on the descending order of ST population percentage in each constituency in relation to the total constituency population. The number of constituencies reserved for STs is determined by this order [Section VII (iii)] (17).



Figure 1: In January 2023, a concerned citizens' group along with delegations from political and non-political organizations representing the Boro/Bodo indigenous ethnic community submitted a memorandum to the Election Commission of India in New Delhi.

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policy will continue to provide a platform for the historically neglected community to raise their issues and concerns and advocate for policies that benefit them. Moreover, having representatives from the historically neglected community in the legislative bodies can help to promote diversity and inclusivity in the decision-making process.

Additionally, maintaining the current ST seats could also have positive impacts on the wider community in this part of India, regardless of language and religious divides. ST representatives can bring unique perspectives and experiences to the table, and can help to ensure that the needs and concerns of marginalized communities are taken into account in the development of policies and programs that affect the entire region. This can help to promote greater understanding and cooperation among different communities and can lead to more equitable and inclusive outcomes for all.

Furthermore, by maintaining the current ST seats and increasing the ST seats in the delimitation process, it should be possible to maintain the representation of the historically neglected community as the population has increased significantly. This will ensure that the historically neglected communities are not left without representation and their voices are heard in the legislative bodies.

What are the pitfalls of delimitation?

1. The Delimitation Commission's decisions are final and cannot be challenged in court.
2. Delimitation is based on the census data, which may be outdated or inaccurate, leading to unequal representation of populations.
3. The process can lead to political polarization, as parties may try to influence the Commission's decisions to their advantage.
4. Delimitation can lead to the redrawing of constituency boundaries, resulting in changes in the representation of different communities and social groups.
5. The process may also cause logistical and administrative difficulties in conducting elections in newly created constituencies.
6. There may also be social and political tensions due to the redrawing of boundaries, particularly in areas with a history of ethnic or communal conflict.
7. The Commission's decisions may be influenced by political considerations, rather than impartial consideration of demographic and geographic factors.

What are the potential alternative strategies?

Here are a few alternatives to the delimitation process that could ensure the representation of historically neglected ethnic and linguistic groups whose population numbers have stagnated or increased:

1. **Weighted Voting:** More voting power could be assigned to members of historically neglected indigenous ethnic or linguistic groups, for example, sons of the soil tribal people, to ensure that their voices are heard even if their population numbers are smaller. For example, one indigenous people could be made equivalent to 100 votes (5,19-21).

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2. **Combined Constituencies:** Multiple constituencies of historically neglected groups could be combined to ensure that they have a larger pool of voters, increasing their chances of being represented in the legislative body.



Figure 2: On July 19th, 2023, in Guwahati, Assam, a delegation from the Boro Diaspora Forum (BDF) submitted a memorandum to Mr. Rajiv Kumar, the Chief Election Commissioner of India.

3. **Quota System:** Setting aside a certain number of seats for historically neglected indigenous groups could ensure that they have a guaranteed representation in the legislative body.

It important to note that these alternatives represent scholarly suggestions, and their feasibility depends on the data and specific circumstances of each case, and the laws and constitution of the country, and the political will of the people. However, a fair formula should guarantee the rights of indigenous people (18,20,21).

Could the delimitation process be modified or changed?

The Delimitation Commission operates as an independent entity, strictly following the regulations and directives outlined in the Delimitation Act of 2002 {section 3; 7(1); 10(2); 10(4); 11(1)}. It is not subject to the influence of the Indian Parliament, and its decisions cannot be contested in a court of law (Section 10(2), (4), (5)). Any modifications to the delimitation procedures and guidelines necessitate an amendment to the Delimitation Act 2002 itself (Section 11(1)(a), (b)) (5).

However, the Parliament has the power to amend the Delimitation Act and change its provisions, including the rules and guidelines for delimitation. This requires a majority vote in both the Lok Sabha (lower house of Parliament) and the Rajya Sabha (upper house of Parliament). The Amendment holds legal validity and becomes a part of the Delimitation Act, only when it receives the President's Assent after passing through both the Houses of Parliament (5).

The delimitation process is a complex and sensitive issue that requires careful consideration and impartiality to ensure the fair representation of all citizens. Ultimately, the responsibility for changing the rules and guidelines of delimitation in India rests with the elected representatives of the people, who are accountable to the citizens and must act in their best interests.

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What are the unanswered questions?

There are numerous questions for which there is no single straightforward answer. For instance, the question of why particular ST seats should be redrawn, altered,

EC concludes hearing on delimitation draft proposal



seats in Dima Hasao, West Karbi Anglong and Karbi Anglong districts owing to the large hilly geographical area and the sparsely populated inhabitations. A few representations from Barak Valley welcomed de-reserving the Parliamentary constituency of Karimganj. However, several representations from Barak Valley demanded that Assembly seats in the valley should be restored from 13 to 15," the ECI stated.

Many organizations have requested a change of nomenclature of some Parliamentary and Assembly constituencies by highlighting the historical, cultural, political and ethnic significance of particular regions such as Narsingpur LAC to Dhoika, Gobarhah LAC to Maras, Darrang Parliamentary constituency to Darrang-Uhalguri, and Bodarpur LAC to Karimganj North, among others.

The ECI added that many persons and organizations from Sivasagar district submitted representations for restoration of the Amguri LAC in their district citing the historical and political significance of the place.

"United Opposition Forum Assam apprised the Commission that they had filed a petition in the Supreme Court challenging the draft delimitation proposal and the matter is listed in the Supreme Court for hearing on July 25," the ECI stated.

CEC Rajiv Kumar on the final day of the three-day-long public hearings on the draft proposal on delimitation of Assembly and Parliamentary constituencies in Guwahati on Friday.

The Assam Tribune July 22, 2023

STAFF REPORTER

GUWAHATI, July 21: The three-day-long public hearings held here by the Election Commission of India (ECI) on the suggestions and objections received from stakeholders to the draft proposal on the delimitation of Assembly and Parliamentary constituencies of Assam concluded on Friday.

The draft delimitation proposal was published by the ECI on June 20. The public sittings, conducted at the Srimanta Sankaradeva Kalakshetra, commenced on July 19.

The full ECI team, led by Chief Election Commissioner (CEC) Rajiv Kumar and

Election Commissioners (ECs) Anup Chandra Pandey and Arun Goel, heard over 1,200 representations from 31 districts of the State and 20 political parties during the public sittings.

Over 6,000 persons participated in the consultative exercise during the three days and the ECI has assured due consideration of the representations received "within Constitutional and statutory provisions".

The ECI on Friday heard views from stakeholders concerning the nine Upper Assam districts of Tinsukia, Dhemajai, Lakhimpur, Sivasagar, Jorhat, Dibrugarh, Charaideo, Golaghat, and Majuli.

An official statement issued by the ECI stated that the draft's proposal to increase the number of Legislative Assembly Constituencies (LACs) reserved for the Scheduled Tribes (STs) from 16 to 19 and the number of LACs reserved for Scheduled Castes (SCs) from eight to nine "was widely welcomed by different organizations".

"Several organizations also welcomed the draft proposal based on Census 2001, and were largely satisfied with the draft delimitation proposal. The people and organizations from the four Bodo land districts and three Autonomous Hill Council districts welcomed the proposal. However, there was a demand for a further increase of Assembly

► SEE PAGE 4

eliminated, or revoked is particularly relevant. If the ST population growth in certain areas is negligible or declining, are there any other ways to safeguard the rights of these historically neglected indigenous ethnic communities such as Boro/Bodo and other tribal people? Does the declining ST population in specific constituencies compel the Commission to guarantee equitable representation for these communities? Are the laws and regulations of the Indian Constitution and the Election Commission, ironclad and non-negotiable? What do academics and legal scholars think? Could a novel method be synthesized, to ensure that these indigenous peoples' rights are upheld? For

example, could the novel approach of a weighted voting system designed to uphold the rights of indigenous people, where 1 vote equals 100, be considered (19-21)?

Summary

In brief, preserving existing ST reserved seats during Assam's delimitation process can benefit historically marginalized groups, such as *Boro-Kachari* and other communities, irrespective of linguistic and religious differences. This will ensure fair representation for marginalized communities and foster understanding and cooperation among diverse groups. The non-ST majority in these Assam constituencies continues to gain from the ongoing growth and development initiatives over the past 70+ years, encompassing education, jobs, and economic progress. **Therefore, why not increase the number of reserved ST seats?**

*Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

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By K. Mocchary.
Kolkatta, India.
July 25th, 2023

With regards to delimitation in Assam described in the previous pages, the following points are noteworthy for a better understanding of the procedures and methodology of delimitation of House of Peoples Constituencies (HPCs) and Legislative Assembly Constituencies (LAC)s:

1. The Delimitation Commission Act, 2002, was enacted by the Parliament of India to constitute a Delimitation Commission. In fact, a Delimitation Commission was constituted with Justice, Kuldeep Singh, as Chairperson, BB Tandon, Election commissioner, as member, and the State Election Commissioners as ex-officio members of their respective States. This Delimitation commission took up the delimitation of HPCs and LACs of the State of Assam in 2007. It prepared and circulated the draft delimitation proposals for HPCs and LACs of the State of Assam vide Order No.47 dated 22nd May, 2007, in the public domain, and also invited the people and political parties to give suggestions and objections to the draft delimitation proposals.
2. However, some interested political party and organization leaders moved the Gauhati High Court to halt the delimitation process on the grounds that the state's law and order situation was extremely serious and did not lend itself to holding a free and impartial hearing of the representatives of the organizations and the general public. Accordingly, the Gauhati High Court was pleased to suspend the delimitation exercise. However, at the request of a few individuals and organisations, the Supreme Court of India stayed the order of suspension passed by the High Court. The finalization of draft delimitation recommendations was suspended in 2008 after the State Government appealed, citing serious law and order issues in the state.
3. In March, 2020, a new Delimitation Commission led by Justice Ranjana P Desai was established to undertake the delimitation exercise for Jammu-Kashmir, Meghalaya, Assam, Manipur, and Nagaland. The delimitation exercise of Jammu and Kashmir was completed. However, the delimitation process did not extend to Arunachal Pradesh, Assam, Nagaland, and other remaining Northeastern states, presumably due to concerns related to law and order.
4. The Delimitation Commission, led by a retired Judge of the Supreme Court, is unlikely to be influenced by pressures from the Union Government. In contrast, the recent track record of the Election Commission of India spanning 9 years indicates a high susceptibility to pressure and manipulation from the Union Government. This susceptibility extends to the State Government, as seen in the case of Assam, particularly when both governments belong to the same party. An oft-repeated judicial adage maintains that 'Justice must not only be done but must also be seen to be done.
5. Pursuant to the authorization of President of India under section 8A of the Representation of people Act, 1950, the Election Commission of India (ECI) has initiated the delimitation process of all HPCs and LACs in the State of Assam. In the meantime, it has prepared the

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draft (preliminary) delimitation proposals of all HPCs and LACs of the State of Assam, and made them public, inviting input, suggestions, and objections from the general public. The Chief Election Commissioner, along with other officials, conducted hearings in the city of Guwahati on 19th July 2023, engaging with various organizations and individuals who had submitted memorandums containing their suggestions and objections.

6. Concerned citizens and representatives from various Boro people's organizations participated in the hearing, where they effectively conveyed the reasons behind their suggestions and objection. As regards, the proposed 2 (two) HPCs and 15 (fifteen) LACs within the territorial jurisdiction of BTAD, most of the demands was made to reserve all HPCs and LACS for scheduled tribes in terms of Article 330 (1) (c) and also Article 332 (4) (5) (6) of the Constitution of India. It will also be in keeping with the clause 4.7 of the BTC Accord signed on 10th February, 2003 which provides that the reservation of LACs would be done as per Article 332(6) of the Constitution. In fact, Article 332(6) reads, - **"No person who is not a member of the Scheduled Tribe of any autonomous district of Assam shall be eligible for election to the State Legislative Assembly of the state from any Constituency of the district."** Therefore, a reasonable inference can be drawn that all LACs falling within the territorial jurisdiction of the BTAD should be designated for reservation to scheduled tribes (STs).
7. Combining or grouping six LACs located in the Udalguri and Baksa districts, both situated in the BTAD, with the Darrang HPC (located outside BTAD areas) as proposed in the draft delimitation proposal is entirely unacceptable. This proposal contradicts the provisions outlined in Article 332(5) of the Constitution, which explicitly states, 'the constituencies for seats reserved for any autonomous district of Assam shall not encompass any area outside that district.
8. If the suggested reservation of LACs for ST is approved, it could place the very existence of BTAD in significant jeopardy. One can only wonder if our political leaders possess the patience and sagacity required to comprehend the potential repercussions. The purported jubilation of the UPPL and ABSU, marked by fireworks and celebratory performances in praise of the Chief Minister, HBS, for securing the reservation of the Kokrajhar Parliamentary Constituency for ST, raises questions about their credulity and naivety.
9. **PS:** As proposed by the ECI:
 - i. Kokrajhar HPC consists of 5 LACs (unreserved) and 4 LACs (ST reserved): Total - 9 LACs
 - ii. Udalguri HPC consists of 4 LAC (unreserved) and 2 LACs (ST reserved): Total – 6 LACs**Total LACs: 15: ST-6 and Unreserved -9**

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*Whether the Sixth Schedule to the Constitution of India guarantees that indigenous tribal groups have the right to self-government**

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The Key Question: *What is the current direction of the Bodoland Territorial Council's (BTC) autonomy, considering the indigenous tribal people's right to self-govern under the Sixth Schedule of the Indian Constitution?*

1. We, the Boro people, living in various regions of India as well as abroad, are pursuing general and professional education, and are actively engaged in a variety of professions. We look up to the All Bodo Students Union (ABSU), Bodo Sahitya Sabha (BSS), and other affiliated organizations to lead the Boro people in the right direction. There are many important political questions and potential ramifications as they relate to the relationships of ABSU, BSS, and BTC and their roles with regards to the structure and the functioning of Bodoland Territorial Area District (BTAD)/The Bodoland Territorial Region (BTR). For example, the key questions raised by the Boro (Bodo) people include: will the leadership in charge of ABSU and BSS will critically and analytically examine in the upcoming years? *Will these bodies (organizations) deliberate with appropriate care and diligence on their future course of action, keeping in view the wider interests and aspirations of the Boro people?*

2. Like all well-meaning and sensible Boro people, I respectfully recall the lengthy, eventful, and tumultuous history of the ABSU in leading Boro people through a number of rigorous and valiant movements, notably beginning in the 1980s, under the visionary leadership of Bodofa Upendra Nath Brahma. My native village, Hemaguri, which is located in Kumargram Block, under Alipurduar District of West Bengal, is just at a radial distance of about 12 kilometers from Assam on the West Bengal border along the Sankosh River. In those volatile and turbulent times, I kept abreast of what was happening across the border in the western parts of Assam. Many innocent citizens, students' leaders, and activists took temporary shelters in Boro-populated villages of formerly Alipurduar Sub-division (now elevated to a new district since 24 June 2014) to avoid arbitrary arrests and repression by the police force of Assam. I believe that many ABSU activists of those days would recollect and describe those memories of staying in nondescript Boro villages across the border.

Here, I discuss some of my thoughts and emotions regarding the different problems and challenges that our Boro people face. Under the Sixth Schedule of the Indian Constitution, we have been granted a separate governance set-up of self-rule and self-determination system in the form of BTAD/BTR. However, the current BTAD/BTR represents a much more limited version of a separate state for which the Boro people have struggled valiantly for many years. Nonetheless, the Boro people continue to experience a vast array of challenges. *Who is looking after this group of communities and their welfare?*

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3. Clearly, at present, the Boro people have been experiencing critical and unpleasant situations arising out of extremely divisive and fractious politics indulged by the leaders of the two leading regional political parties— The Bodoland People's Front (BPF) and The United People's Party Liberal (UPPL). As of now, they are apparently not in an affable mood to think of any coalition politics that can be cobbled up after mutually working out a common minimum program in a spirit of mutual understanding and accommodation to unitedly contest the incoming Parliamentary/Assembly/Council elections against the powerful national parties within the BTR (BTAD) areas. To survive with strength and dignity against the onslaught of powerful national political parties, such as the BJP, regional political parties, such as BPF and UPPL, must strategically unite in the greater interests of the Boro people as a whole. It is not a new political strategy for a single party that fails to get a simple or absolute majority on its own to form a coalition government in a parliamentary democracy. There are many examples, and such coalition governments, both at the Centre and the State, work successfully despite occasional hiccups. We may remember the Central Coalition Government headed by Vishwanath Pratap Singh (1989), the UPA Coalition Government headed by Dr. Manmohan Singh (2004–2014), the present State Coalition Government of Assam led by the Chief Minister, Himanta Biswa Sarma, and others. *The question is: Do the leaders of these two regional parties—BPF and UPPL—seriously think and introspect this strategy in the greater interests of the Boro people?*

4. Unless the ABSU and BSS leaderships proactively maintain constant pressure on both the State Government and the Union Government for implementing the clauses of the Third Memorandum of Settlement (Third MoS), popularly called as the “BTR Peace Accord,” signed by the leaders/representatives of all factions of NDFB, ABSU, UBPO, and the representatives of the State Government of Assam and that of the Union Government on 27th January 2020, in letter and spirit, things will not move forward, and the overall situation will not improve as it should. The BTC Government also has a moral and legal obligation to put pressure on both the State and the Union Governments to seriously and proactively implement all the clauses of the Third MoS or BTR Peace Accord, along with projects and institutions as enumerated in the annexures to the Accord to restore an environment of lasting peace within the BTR (BTAD) areas, as well as throughout the State of Assam. However, even after more than three years have lapsed, no serious and urgent moves or proactive steps on the part of both the State Government and the Union Government are apparently noticeable. *Isn't it normal for the public to grow impatient and doubtful, as the Third MoS or the BTR Peace Accord's provisions are apparently implemented in a lackadaisical manner?*

5. The Union and the State Government frequently gave excuses for the COVID-19 pandemic situation in the intervening period that severely affected people and their livelihood during the latter half of 2020 and until the end of 2021 for causing an inordinate delay in implementing the clauses of the Third MoS/BTR Peace Accord. However, this is not always entirely acceptable. In fact, the Assembly elections were held in as many as five States/Union Territory (UT), including West Bengal, Tamil Nadu, Kerala, and Puducherry UT, from March 2021 to the first week of May 2022. In Bihar, the Assembly elections from October 2020 to November 2020 were held at the peak of the COVID-19 pandemic. In fact, there was no letup at all in holding massive election rallies and public meetings by state political leaders as well as national political leaders. The prominent leaders of both national and regional parties addressed countless election meetings.

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Honorable Prime Minister Modi and Home Minister Amit Shah and many more heavyweight ministers also addressed countless massive election meetings in different parts of those states. Therefore, the reasons for such an inordinate delay in implementation of clauses of the Third MoS/ BTR Peace Accord cannot be squarely attributed to the COVID-19 pandemic situations alone. *What was the rationale? Was it due to the lack of sufficient initiatives taken by the ruling dispensations, both at the Centre and at the State?*

6. The BTC Government as well as the leaders of four factions of NDFB (since disbanded) and also other signatories of the Third MoS or the BTR Peace Accord such as the ABSU and UBPO were also expected to take proactive steps and initiatives in putting constant pressure on the State Government, and also the Union Government for speedy implementation of the clauses of the said MoS in letter and spirit. *Does anyone genuinely know what is going on behind the scenes?*

7. The Commission constituted under paragraph 14 of the Sixth Schedule of Constitution for inclusion or exclusion of the existing areas of the BTR (BTAD) way back in September 2020 has failed to come up with any reports or recommendation for the said purpose. The then finance minister and the present Chief Minister, Shri Himanta Biswa Sarma, while addressing the 53rd annual conference of the ABSU, near Gohpur in Biswanath district in January 2021, announced that the Commission's reports would come out by 15 August 2021. However, even after more than three years of expiration, the highly anticipated report has not been released. *The question is, why?*

8. Nobody exactly knows whether the Commission has prepared any draft reports or recommendation so far. Until then, the issue of inclusion of villages contiguous to the BTAD and having a majority tribal population as laid down in Clause 3.1, as well as the contentious exclusion of villages currently situated under BTAD (BTR) having majority of non-tribal population contiguous to non-Sixth Schedule areas as laid down in Clause 3.1(ii) in the said Third MoS will remain pending indefinitely. The Boro people and their organizations are naturally getting restive and disappointed for such an inordinate delay in implementation of clauses of the said Third MoS/ BTR Peace Accord, and also in execution of various projects enlisted in the annexures of the said Third MoS. In this context, it is worth referring to Clause 3.1(iii) of the Third MoS/BTR Peace Accord. Given that the aforesaid Commission has also been assigned the authority to examine and recommend, among others, the *"increase in constituencies of BTC up to the maximum of 60 seats after alteration in the area, without adversely affecting the existing percentage of reservation for tribals."* Necessary amendments need to be made as soon as the recommendations, if submitted, are duly considered and accepted, such as in the proviso after sub-paragraph (1) of paragraph 2 of the Sixth Schedule to the Constitution by the Parliament in the prescribed manner.

9. The BTC Government as well as the State Government have dutifully started using the term and expression *"Bodoland Territorial Region (BTR)"* instead of *"BTAD"* immediately after an administrative notification was issued by the State Government in the name of the Governor of the State of Assam as envisaged in Clause (ff) of sub-paragraph (3) of paragraph 1 of the Sixth Schedule about three years ago. However, to date, no visible or effective step has apparently been taken by the Union Government to make necessary amendments to effect the necessary changes

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in the Sixth Schedule through both the Houses of the Parliament. *Why is this process taking so long?*

10. By way of enacting the Sixth Schedule to the Constitution (Amendment) Act, 2003, pertaining to the State of Assam, the following proviso was inserted after sub-paragraph (2) of paragraph 1 of the Sixth Schedule: *“Provided that nothing in this sub-paragraph shall apply to the Bodoland Territorial Areas District.”* Again, the following was inserted under the first proviso of sub-paragraph (3) of paragraph 2 (Constitution of District Council and Regional Council): *“Provided further that District Council constituted for Bodoland Territorial Areas District (BTAD) shall be called Bodoland Territorial Council (BTC).”* These are changes in respect of terms and nomenclature, such as *“Bodoland Territorial Region (BTR), consequent upon the Third MoS signed on 27th January, 2020, need to be formally inserted substituting the existing ones, where necessary, in the Sixth Schedule by way of necessary amendments in the Sixth Schedule through both Houses of Parliament in the prescribed manner.”*

11. A Cabinet meeting of the Government of Assam was held on 28 July 2022. In this meeting, it was decided that *“No more provincialization of schools would be taken up by the Department,”* effective 1 August 2022, obviously including the territorial boundaries of the BTAD/BTR as well. This is in contrary to Clause 6.3 of the Third MoS, which inter alia reads, *“Government of Assam will initiate measures to provincialize (I) schools and colleges established in BTAD, and (II) Bodo medium schools outside BTAD as per special need and requirement.”* Such a hurried and contentious decision taken by the State Government without due diligence and without proper consultation with the stakeholders tends to create misunderstanding and trust-deficit. *The question is, why?*

12. In fact, all self-respecting Boro people are really concerned and worried at the gradual erosion of the autonomy of the BTC Government over the years. The State Government, through the Deputy Commissioner (DC)s of four districts, within the territorial boundaries of the BTR (BTAD), stepping onto the authority and autonomy of the BTC in multiple ways. For example, as many as 16 subjects entrusted to the BTC/BTAD by the Sixth Schedule to the Constitution (Amendment) Act, 2003 (44 of 2003) has been subjugated to the control and supervision of the DCs e.g., Order No. BTC/1BA - 679/2020/46 dated 4 June 2021 issued by the principal secretary to the BTC Government, authorized by the State Government. Further, an order was issued by the Principal Secretary to the Welfare of Bodoland Department or by the Principal Secretary to the BTC, as the case may be; by appointing the aforesaid DCs of the then four districts (note: a new Tamulpur district carved out of the district of Baksa on 23 January 2022 was again merged with Baksa on 31 December 2022) as the Secretary to the BTC as an additional charge. In fact, the services of these DCs were, in a circuitous manner, placed with the Welfare of Bodoland Department in terms of the Notification No. AAA 20-20 /202 dated 22/11/2021 issued by the Personnel Department, Government of Assam. The DCs function directly under the control and supervision of the Home Department, that is, the Chief Minister of the State Government. *Aren't they supposed to be the Chief Minister's and the State Government's eyes and ears?*

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13. More recently, the DC of Kokrajhar district issued an order No. KPE-1/2016 dated 22 July 2022, directing the secretary/joint secretary/deputy secretary and other officials working under the direct administrative control of the BTC Government to perform certain duties in connection with the arrangement for the Cabinet meeting of the Government of Assam, which was held on 17–18 August 2022 at Kokrajhar town. *What was the outcome? Do we know? Where is the process of transparency?*

14. The DC of Kokrajhar has no locus standi and lawful authority to issue such a straightway order to the officers of the BTC to do certain works. *Why did he not ask the principal secretary to the BTC, to handle the matter, if the services need were urgent for this purpose or for any other exigencies? Why was the well-established practice and convention of administrative propriety and nicety that nurture collegial professional working relationships and environments completely ignored?* In brief, this unconstitutional order issued by the DC, amounts to blatant encroachment upon the administrative jurisdiction and autonomy of the BTC and BTR (BTAD), disregarding the rule of law prescribed in the Sixth Schedule to the Constitution for self-rule and self-determination of the indigenous tribal people by their elected representatives in the BTC Government. *Together, aren't these activities signature of bureaucratic jingoism?*

15. The BTC cannot and should not be treated by the state Government of Assam as one of its many odd departments. The Welfare of Bodoland Department may be a nodal department of the BTC, as envisaged in the Notification No. AR.38/2020/53 dated, Dispur, the 10 June, 2021, issued by the Administrative Reforms and Training Department, Government of Assam. However, it is not, by any stretch of discretion, the controlling department of the BTC Government. If the leaders of our Boro community become so complacent, and do not stay on guard and stay ever vigilant, the political space and autonomy that our people and their leaders have attained in the form of the BTAD (BTR) under the Sixth Schedule at the cost of so much sufferings and supreme sacrifices of the Boro people during the long and protracted movements will get usurped by the outside political power sooner or later.

16. The State Government is apparently reluctant to comply with the judgement and order dated 9 December 2019, in PIL Case No. 78 of 2012, read with another order dated 8 March 2021, in the PIL Case No. 22 of 2019 passed by the Division Bench of the Hon'ble Gauhati High Court for removal of illegal encroachments on tribal lands situated within the Tribal Belts and Blocks. As directed by the High Court, it is incumbent upon the Government of Assam that it issues clear and unequivocal instructions to the DCs of the 11 districts concerned on complying with the aforesaid order. Moreover, the principal secretary to the BTC Government was also directed by the Hon'ble High Court to comply with its order for removal of illegal encroachments on 37,94,872 bigha of land in 19 locations situated in the Belts and Blocks within the territorial boundaries of BTR/BTAD, in respect of aforesaid four districts. In fact, these districts were also directed to file personal affidavit with regard to actions taken to remove illegal encroachments from the tribal areas situated in the Tribal Belts and Blocks as lawfully earmarked by the State Government in terms of Section 260 of the Assam Land and Revenue Regulation, 1886, as subsequently amended. The chief secretary to the Government of Assam was also directed to monitor the said removal of illegal encroachments in a time-bound manner.

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17. In fact, the areas of land and the people who had illegally encroached upon those areas of land situated in the Tribal Belts and Blocks, were identified well in advance by the DCs and the Land Revenue Officers concerned as per the direction of the Gauhati High Court. The particulars/schedules of the illegally occupied or encroached land of about 37,94,872 bigha in 19 locations of the Tribal Belts and Blocks situated in the BTC/BTR areas were submitted to the Hon'ble High Court, and the same were incorporated in the order and judgment dated 9 December 2019 in PIL Case No. 78 of 2012.

18. However, the PIL Case No. 22 of 2019 was moved by some of the encroachers in the Hon'ble Supreme Court of India. However, the same was disposed of on 28 March 2021 by the Hon'ble Supreme Court with a direction to the Division Bench of the Gauhati High Court concerned. The Supreme Court had advised the said Division Bench of the High Court to the effect that DCs and their revenue officers must give an opportunity of being heard to the encroachers before enforcing the order passed by the High Court for removing them by use of police force. This order was duly passed on to the DCs and others who are entrusted with the eviction of encroachers. As of now, there is absolutely no further scope on the part of the State Government, or the DCs concerned to review the claims or demands of the encroachers de novo or afresh.

19. However, as per the paragraph 3 of the Sixth Schedule to the Constitution, the BTC Government is empowered to make laws in respect of the subjects as enumerated in paragraph 3B of the Sixth Schedule. The BTC is undoubtedly empowered to make laws on “(xv) land and revenue” (vide paragraph 3B of the Sixth Schedule), (a) “*Provided that nothing in such laws shall, extinguish or modify the existing rights and privileges of any citizen in respect of his land at the date of commencement of this Act, (i.e., The Sixth Schedule to the Constitution (Amendment) Act, 2003 that came into force on 7th September, 2003)* and (b) *disallow any citizen from acquiring land either by way of inheritance, allotment, settlement or by any other way of transfer if such a citizen is otherwise eligible for such acquisition of land within the Bodoland Territorial Areas District (BTAD).* In a democratic polity the people in power, for that matter, the ruling dispensation, must be sensitive and accountable to the people for their lapses, decisions and activities. They must listen to the constructive criticisms and suggestions of the people with due regard and importance. *Aren't the people ultimately the source of power in the parliamentary democracy of our country? The answer is, yes.* Therefore, keeping in view the present unstable and perfidious political situations, the people at large, the educated young generation represented by the ABSU in particular, who should not have any political baggage, and follow this time-tested principle: “*Eternal vigilance is the price of liberty!*”

***Disclaimer:** The views expressed in this essay are entirely the author's own. Neither the members of the Editorial Board nor the BDF Laisi had any involvement in shaping the content or the thought process behind it.

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THE SIXTH SCHEDULE AS IT IS APPLIED TO THE BODOLAND TERRITORIAL COUNCIL

Author: Mr. Pinuel Basumatary

Abstract

The Sixth Schedule is a schedule to Article 244 (2) of the Constitution of India that provides for a special constitutional arrangement for autonomy to tribal communities of “tribal Areas” in the north-eastern States of Assam, Meghalaya, Tripura and Mizoram. This article is a look at the amended Schedule as applied to the Bodoland Territorial Council and its working.

Introduction

In the article I had written for the November, 2021 issue of *The BDF Laisi* I had given an overview of the historical background and circumstances in which the Schedule was debated and adopted on 26 November, 1949. Further, I had written about the basic features of autonomy provided by that Schedule and the important paragraphs that contain those features before they underwent amendments.

The Bodoland Territorial Council (BTC) - a late entrant to the Sixth Schedule

While the first batch of the autonomous district councils were formed in 1952 following the Sixth Schedule becoming effective as part of the Indian Constitution, the Bodoland Territorial Council (BTC) was born half a century later with Parliament passing the Constitution (Amendment) Act, 2003. A result of the agreement between the Union and State governments and the Bodoland Liberation Tigers, the BTC replaced the then existing Bodoland Autonomous Council (BAC) constituted under an Act of the State Legislature in 1993.

There have been consequences of the delay. Most importantly, extensive alienation of land has happened and large scale settlement of people from outside region has had the effect of changing the demography of the region. The demographic situation had already become unfavourable to the Boros by the time of Independence with the import of hundreds of thousands of labourers to the tea plantations in the region from Central India in the 19th and early 20th centuries, Government policy to settle farmers from East Bengal, and the migration of people from Nepal. Government did not bother to enforce the protective laws relating to Tribal Belts and Blocks.

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Watered down Sixth Schedule for the BTC

The direct consequence of the passage of time has been a significantly amended Sixth Schedule for the BTC. The following are the main deviations from the original Schedule.

I) Reservation of Constituencies for non-tribal communities: A proviso to Para 2 (1) was inserted providing that, of the forty elected members thirty are reserved for the Scheduled Tribes, five for non-tribal communities, and five open for all communities. The remaining six are to be nominated by the Governor from amongst the un-represented communities of the BTR.

Reservation of seats in the Council for non-tribals militates against the spirit of Sixth Schedule. This ought to have been avoided for the following reasons:

- a) BTAD/BTR is an autonomous territorial district as a tribal area per Paragraph 1 of the Schedule read with Paragraph 20 thereof with the object of granting autonomy to tribal people living therein;
- b) As many as six members will be nominated from among the un-represented communities;
- c) Five seats are open for all communities;
- d) Political rights of non-tribals are protected by the fact that the Sixth Schedule is but a part of the Constitution and the BTC a part of the State of Assam;
- e) Laws made by the Council Legislative Assembly shall have no effect until assented to by the Governor; and
- f) Fruits of development will benefit all residents of the Council area, non-tribal communities included.

Experience of the past two decades has shown that this feature in the amended Schedule coupled with the unfavourable demography has seriously compromised the ability of the Scheduled Tribe communities to make laws and govern the Council in fulfilment of the object of the Constitution.

II) Non-applicability of the Special for administration of justice in tribal area per Paragraph 4: Paragraph 4 empowers the autonomous district council to constitute village councils or courts for trial of certain suits and cases in which all the parties are members of Scheduled Tribes based on customary laws. Consequent on the non-applicability of this Paragraph to BTC per Paragraph 4(6), the courts function under the Assam Judicial Service Rules, 1967 to administer justice for both tribals and non-tribals.

III) Non-applicability of Paragraph that empowers District Council to make regulations for the control of money-lending and trading by non-tribals: Paragraph 10 empowers the District Council to regulate trade and commerce. The objective is to prevent dominance of traditional traders and to promote trading by backward tribal people and contain the ill effects of unjust money lending. This significant economic power has not been provided to the BTC by inserting Paragraph 10(4).

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IV) Land rights: The BTC has the power to make laws relating to land under Paragraph 3(1)(a) and 3B (xv). However, full rights and privileges have been given to any citizen including non-tribals in respect of land at the date of commencement of The Sixth Schedule to the Constitution (Amendment) Act, 2003 by the two provisos added to Paragraph 3B. The provisos are in the context of additional powers of the BTC to make laws, and goes as follows:

Provided that nothing in such laws shall –

- (a) extinguish or modify the existing rights and privileges of any citizen in respect of his land at the date of commencement of this Act; and
- (b) disallow any citizen from acquiring land either by way of inheritance, allotment, settlement, or by any other way of transfer if such citizen is otherwise eligible for such acquisition of land within the Bodoland Territorial Areas District;

These provisos mean two important things. Firstly, the Sixth Schedule will have prospective effect. Secondly, the right of citizens to acquire land by inheritance, allotment, settlement or by any other way of transfer is limited by his/her eligibility for such acquisition of land in the BTAD/BTR. This limitation is best illustrated by the example of land in Tribal Belts and Blocks. Besides members of the Scheduled Tribes, members of the “Protected Class” of people can only acquire land in Tribal Belts and Blocks which form the backbone of the BTAD/BTR.

V) The Governor’s Role: Laws made by the BTC are to be submitted to the Governor ‘forthwith’ and until assented to by him will have no effect. In cases that relate to items in the Seventh Schedule of the Constitution the Governor shall send such laws to the President for his assent. The BTC is stated to have submitted dozens of laws to the Governor for his assent since the inception of the Council. No assent has been received to them save one or two. The issue is whether the Governor acts on independently or on the advice of the Council of Ministers.

The Sixth Schedule at Work in the BTC

The BTC was a fruit of a long struggle of the Boro people for a separate State under the Indian Union. A separate State was not agreed to by the Government, but the alternative brought constitutional recognition to the autonomous territorial council and the name of Bodoland. The seed of an autonomous council and the name ‘Bodoland’ was sown a decade earlier with the creation of Bodoland Autonomous Council. That was, however, under an Act of the State Legislature without having to amend the Constitution.

Bodoland has indeed witnessed a gradual but steady transformation for the better in all spheres of people’s life through the BTC since 2003 with all its imperfections. Most villages are now connected by paved and improved roads; school and community buildings got better and the improvement in the economy of the people is evident everywhere. Many people have responded to the better opportunities and

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return of peace from militancy by taking to improved farming and small businesses like trading, steel fabrication and learning new skills. In course of constructing a small personal house in a BTAD/BTR district town over the last year, one has been pleasantly surprised to find electricians, plumbers, welders, expertise in aluminium work, suppliers of construction material and so on from among the indigenous people which is indeed a recent development. Beauty parlours run by enterprising Boros have sprung up in many places. There are plenty of eateries everywhere some of which are actually smart restaurants. “Bajwi Hotels” have become ubiquitous and nothing short of a good brand name. The new enterprising spirit and confidence are spilling over from the Boro heartland to the Guwahati city – a number of restaurants owned by Boros specialising in ethnic cuisine has come up in the city. One of the groups has actually ventured into multi-cuisine, high end restaurant business.

In the matter of education too there are often bright spots with excellent examination results by a good number of High School and college students and success in entrance examinations for higher technical education. Many sportspersons are doing well too.

That is the good part of the BTC story. There are concerns about many aspects of the working of the Council. I would briefly mention the more serious of these as follows.

- a) ***Threat to the political identity of the Sixth Schedule entity:*** The threat has emerged essentially from the manner in which the State Government has been treating the BTC in the recent years. There is hardly any difference in the treatment of the BTAD/BTR districts and other non-Sixth Schedule districts in the matter of launching of State government schemes and programmes. In June, 2021, as many as 16 (sixteen) subjects entrusted with the BTC were transferred at the disposal of the District Commissioners (DCs) for preparation of Annual Action plans, supervision and monitoring of projects etc by the Principal Secretary to the BTC, evidently, at the behest of the State Government. Even an important Government Notification No. ECF-313671/1 dated 14/6/2023 issued by the Department of Personnel (Personnel 1), Government of Assam posting the Principal Secretary-cum-Chief Executive Officer to the BTC was not endorsed to the latter for its information while the same was copied to all and sundry in the State government. Does it not amount to undermining a constitutional entity?
- b) ***Delimitation and Reservation of Parliamentary and Legislative Assembly constituencies:*** The current delimitation predates the BTC and therefore many constituencies are not co-terminus with BTAD/BTR. Political parties and civil societies including the Boro Diaspora Forum have submitted memoranda, met with the Election Commission of India during their visit to Guwahati in the month of July, 2023 and demanded two Parliamentary constituencies for the people of the Council area, now over 35 lakh, and reservation in terms of clause 4.7 of the 2003 Accord, Articles 330(1), 332(4), (5) and (6) of the Constitution. Time will tell whether the demand will be met in accordance with the aforesaid provisions of the Constitution.
- c) ***Disruption in the Chain of Command in Administration:*** The autonomy of the BTC has suffered serious dilution with the posting of the District Commissioners of the BTAD districts as Secretary to the BTC. District Commissioners are officers of

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the State government with the responsibility to maintain the law and order in the respective districts. They report directly to the State government. Entrusting them with work of the Council does not change this status. This act has actually disrupted the chain of command of the officials entrusted with the work and administration of the Council. The DCs have also been given the task of coordinating and monitoring developmental work of the line departments in the BTC just as their counterparts in the non-Sixth Schedule districts. Many allege that the elected representatives of the Council, MCLAs and even Executive Members have lost control over developmental work of the departments and feel redundant.

- d) ***Inability to frame land laws:*** Land is at the very heart of the life of tribal people. For a tribals people the economy, culture, folklore, their genius, indeed the life itself, are determined by the land in which they live. Remove them from the land and they would be rootless, without moorings. A vast number of Boros had already been dispossessed of their land by more advanced people over centuries and accentuated since the 19th Century. Disruption in the demography of the region by internal migration as well as immigrants has been mentioned above. The State government did not enforce the Tribal Belts and Blocks created soon after Independence. Even formation of the BTC has made no difference in this regard. No District Commissioners have evicted the encroachers from the Tribal Belts and Blocks despite the unequivocal order of the Hon'ble High Court passed nearly four years back. The current government in the BTC did initiate some action in this regard after it came to power but appeared to have dropped the process possibly pressured by some vested interests. Contrary to this, many tribals have been evicted as alleged encroachers on Reserved Forest land in recent times. The indigenous, tribals are thus hit both ways: they are being edged out from their ancestral land by economically stronger, more advanced people and from forests despite the possibilities of accommodation of tribal people under the Forest Rights Act, 2006. This is certainly not a desirable situation.

It is learnt that the BTC is working on its own version of land settlement software on the lines of 'Basundhara' which is already in operation in the rest of the State of Assam. It is hoped that this app when implemented will address the issues of land settlement in the BTC area in accordance with the power of the Council under the Sixth Schedule.

- e) ***The Governor's Role:*** The Governor having to act on the advice of the Council of Ministers and not on his discretion on regarding laws made by the Council amounts to an encroachment on its autonomy. This makes the power of the Council to make laws is largely ineffectual.
- f) ***Council Elections by the State Election Commission:*** This measure too compromises the authority of the Council to conduct of elections. The State Election Commission created under Article 243 of the Constitution is for the purpose of elections to Panchayats and Municipalities and not tribal areas under the Sixth Schedule. Entrustment of Council elections effectively lowers the autonomous territorial Council to the level of Panchayats and Municipalities. It indirectly applies Article 243M and Article 243ZC to Council.

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- g) ***The pace of implementation of the 2020 Accord:*** Firstly, the rehabilitation of the surrendered militants has not been completed and the Police cases against them are yet to be reviewed and dropped in the spirit of the political settlement. The founder president of NDFB continues to languish in jail depriving the people of his contribution to their development and political life. Work on the ground establishment of most of the educational and cultural institutions per 2020 Accord is yet to be seen. One of the objectives of the MOS of the 2020 Accord was “to provide legislative safeguards for the land rights of the tribals”; no action is evident to put this intention in to action. Then there is paragraph 3 that contains the emotive issue of “inclusion of villages contiguous with BTAD having majority tribal population” and similarly of exclusion of villages.
- h) ***The pace of infrastructure development:*** Infrastructure development in the Council area has clearly slowed down in the last two-three years which could be because of issues of inadequate fund flow from the government and policy decisions. This issue needs to be addressed so as to prevent the region from sliding back to pre-BTC days.
- i) ***Implementation of the Boro language as an Associate Official Language:*** Although Boro language has been made an Associate Official Language of Assam, the implementation has been unsatisfactory particularly in the establishments like the DC’s office and other related facilities which are outside the domain the Council. A stark example of this indifference is found in the inscription installed at the high mast light towers funded from MPLAD fund of the Mangaldai MP at Odalguri – the writing is in Assamese only and Boro or English have been avoided.

A robust autonomous BTC will certainly be in a position to correct the current weaknesses mentioned above and help raise the Boros and the other tribes in BTR to the level of development more advanced people have already achieved. Wellbeing and welfare of all citizens are, after all, the ultimate goal of the political aspirations of the people.

The fruit of faster and all-round development, better connectivity, better farming practices, better irrigation, better education, more educational institutions, better skill building facilities and so on would benefit not just the relatively backward tribals but all citizens of the BTAD/BTR.

Epilogue

The Sixth Schedule as applied to the Bodoland Territorial Council is already diluted. No further compromises should therefore be made to the existing provisions in practice or it will not serve the purpose of granting a “Constitution within a Constitution” to tribal people to govern themselves and make laws in the subjects specified in the Schedule. A BTC that works well will work well for all residents of the Region.

Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

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For comments, please write to: Editor@Borodiaspora.org



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President

Mr. Pinuel
Basumatary

Subject: A memorandum on the proposed draft delimitation published for
Assembly and parliamentary constituencies of Assam

Sir,

Please find enclosed herewith a Memorandum containing suggestions and
objections to the proposed draft delimitation of the Assembly and
Parliamentary Constituencies of Assam published by Election commission
of India on June 20, 2023.

Vice President

Mr. Atul Basumatary

Thanking you

General Secretary

Dr. Nirala
Ramchiary

Secretaries

Mr. Biswanath Boro
Mr. Naren C.
Basumatary

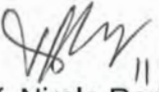
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11/7/2023
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A MEMORANDUM

TO

SHRI RAJIV KUMAR

THE CHIEF ELECTION COMMISSIONER

OF INDIA


NIRVACHAN SADAN, ASHOKA ROAD, NEW DELHI 110001

11 JULY, 2023

SUBMITTED BY

BORO DIASPORA FORUM

GUWAHATI


11/7/2023

General Secretary
Boro Diaspora Forum



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To

Date: 11 July, 2023

Shri Rajiv Kumar
The Chief Election Commissioner of India
Nirvachan Sadan, Ashoka Road, New Delhi 110001

Subject: a) Create Udalguri Parliamentary (ST) Constituency, b) Increase the number of LACs reserved for STs, and c) Review the proposed delimitation of Assembly Constituencies in Assam

Sir,

We, the President and General Secretary of **Boro Diaspora Forum (BDF)**, a non-profit, non-political registered Society, concerned with issues of development thank you for inviting suggestions and objections from the public on the draft proposal for Assam published by the Election Commission of India (ECI) headed by you on 20.06.2023. In response to your invitation, we request the Commission to consider the objections and suggestions we lay before you on behalf of the **Forum** as follows.

1) THE BTAD, AN AUTONOMOUS ADMINISTRATIVE ENTITY UNDER THE SIXTH SCHEDULE OF THE CONSTITUTION

The Bodoland Territorial Area Districts (BTAD) is a contiguous, territorial/geographical area and is administered by the autonomous Bodoland Territorial Council (BTC) having legislative, executive and administrative power over the territory. Thus all developmental and welfare programmes and activities are in the domain of a single administrative constitutional entity. It is therefore imperative in such a democratic arrangement that the people of a contiguous area being administered by a common administrative authority are enabled to elect representatives to the legislatures, Parliament and State Assembly, from their administrative unit and make their voices heard and needs represented in the respective lawmaking bodies.

2) CONSTITUTIONAL PROVISION FOR PREEMINENCE OF MEMBERS OF THE SCHEDULED TRIBES IN AN AUTONOMOUS DISTRICT(S)

All Constituencies of the BTAD are to be reserved for members of the Scheduled Tribes (STs) per Article 330(1) and Article 332(4) and (5). Further, Article 332(6) reads as follows:

No person who is not a member of a Scheduled Tribe of any autonomous district of the State of Assam shall be eligible for election to the Legislative Assembly of the State from any constituency of that district.





3) PRINCIPLES FOLLOWED BY THE DELIMITATION COMMISSION

The necessity for delimiting Assembly Constituencies (LACs) within the respective administrative units was duly recognized in the **Guidelines and Methodology** issued by the Delimitation Commission set up under the Delimitation Act, 2002.

In Para II, **Division of States into Parliamentary and Assembly Constituencies**, it was stated that all constituencies should, as far as practicable, be geographically compact areas, and in delimiting them regard shall be had to the physical features, existing boundaries of administrative units, facilities of communication and public convenience.

Further in sub-para iv) of para III, **Population** (iv) the factors of geographical features, means of communication, public convenience, contiguity of the areas and necessity to avoid breaking of administrative units are mentioned.

On the same rationale the Commission had laid down in para **IV, Administrative Units that** constituencies should be delimited having regard to the administrative units, *i.e.*, district/sub divisions/tehsils/ patwar circles, panchayat samitis/panchayats, *etc.*, as in existence on a specified date, and had written to the State Governments not to disturb the administrative units, as existing on 01.08.2002, till the completion of the delimitation exercise in the State in all respects. The present Election Commission of India too had advised Government of Assam not to create any new administrative units after 1 January, 2023.

Furthermore, the then Delimitation Commission (reference: para **V. Methodology for Allocation of Assembly Constituencies to the Districts and Delimitation of Assembly Constituencies**) had decided that, so far as practicable, all assembly constituencies in a district shall be confined within the territorial limits of that district. In other words, an assembly constituency shall not ordinarily extend to more than one district.

By the logic of the abovementioned guidelines, Parliamentary Constituencies should not straddle BTAD districts and non-BTAD districts.

The draft proposal of including BTAD LACs in a Parliamentary Constituency outside the Council area is not in accordance with clause 4.7 of **the 2003 Bodo Accord** between Government of India, Government of Assam and Bodo Liberation Tigers. The said clause provides as follows:

..... After the creation of BTC, the Parliamentary and Assembly Constituencies shall be delimited by the Delimitation Commission in accordance with the provisions of the Constitution.





4) THE DRAFT PROPOSAL OF THE ELECTION COMMISSION OF INDIA: ANOMALIES THEREIN

In the current draft proposal, the Commission has significantly altered the 22.05.2007 proposal of the Delimitation Commission of India (DCI) under the chairmanship of Justice Kuldip Singh. DCI had proposed two Parliamentary Constituencies, namely Kokrajhar and Udalguri comprising all the proposed Assembly Constituencies in the respective areas within the BTAD. No Assembly Constituency from within the Council area was attached to any Parliamentary Constituency with non-BTAD LACs and vice versa.

In the current draft proposal by the Commission, you have clubbed six BTAD LACs with five non-BTAD LACs to form a new Parliamentary Constituency called 4 Darrang. [The BTAD LACs are 43 Tamulpur (ST), 44 Goreswar, 45 Bhergaon, 46 Udalguri (ST), 47 Mazbat, 48 Tangla, while the non-BTAD ones 31 Rangia, 32 Kamalpur, 49 Sipajhar, 50 Mangaldai and 51 Dalgaon.] The anomaly two-fold: firstly, BTAD LACs have been clubbed with non-BTAD LACs, and secondly, the new Parliamentary Constituency is not confined to the administrative unit of the BTC.

This proposal has violated the administrative and political integrity, objective, purpose, and the rationale of the autonomous council under the Sixth Schedule of the Constitution.

5) DISTURBANCE TO THE DEMOGRAPHY IN THE BTAD

The integrity of BTAD LACs has been further compromised by the sudden transfer of a number of villages by the Government of Assam from non-BTAD districts to BTAD districts of Udalguri and Baksa just a day before the effective date of the Commission's restriction on disturbing administrative units. This was done by bypassing the on-going BTAD/BTR boundary Commission, with no consultations with the stake holders and without following due process for including new villages in the BTAD as was done in respect of the villages brought under its jurisdiction at its inception.

This Government decision has had a deleterious effect on the proportion of ST population in the Tribal autonomous Region. This has also gone against the demand of certain people to exclude villages which have no ST population and are contiguous to non-ST villages outside the BTAD. This is an issue on which the boundary Commission is currently at work.

6) ARBITRARY DIVISION OF ST POPULATION IN LACS

There is a widespread discontentment among the people in many of the proposed LACs in the State owing to arbitrary division of the ST populations. For instance, we refer here to the arbitrary division of the ST population in the Gohpur LAC in Sonitpur district in moving a substantial number of ST-predominant villages from this LAC to the nearby Behali LAC.





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Behali LAC being reserved for SCs, this measure has at once incapacitated the ST population for all time to come from ever electing a member of their Tribes to the State Assembly. People resent this and the Commission is duty bound to review such re-delimitations and do justice to those backward people groups.

7) OUR SUGGESTIONS/DEMANDS BEFORE THE HON'BLE COMMISSION:

- 1) Create a Parliamentary Constituency of Udalguri with the aforementioned six LACS all falling under in the BTAD/BTR administered by the autonomous BTC under the Sixth Schedule of the Constitution. If need be another contiguous LAC within BTC, namely 42 Baksa could be added to these six LACs. Creation of two Parliamentary Constituencies, Udalguri and Kokrajhar, for the size of the BTAD population would be fully justified.
- 2) Reserve both Udalguri and Kokrajhar Parliamentary Constituencies for STs. This will be in accordance with the objective, purpose and spirit of the Sixth Schedule and Article 330(1) of the Constitution of the country.
- 3) Reserve all or at least two-thirds of the LACs in BTAD/BTR for STs. The ground and rationale of this demand are as already stated in the foregoing paragraphs. In addition, Article 332(4), (5) and (6) of the Constitution are relevant in this connection.
- 4) Review the Draft Proposal for the entire State of Assam thoroughly to ensure fair opportunity for backward people groups like the Scheduled Tribes to elect representatives to Parliament and the State Assembly to represent the peculiar interests and requirement of development in their backward areas in the respective legislatures.

Thank you.

Yours sincerely


Pinuel Basumatary
President
Boro Diaspora Forum
President
Boro Diaspora Forum


11/7/2023
Prof. Nirala Ramchiary
General Secretary
Boro Diaspora Forum
General Secretary
Boro Diaspora Forum



14



गंगाधर रामसियारि

गोजोन्नाया बबेसिम

माबा मोनसे लिरनो आखायाव रेबगन लानाय लोगो लोगो गोसोआव जाखांपैदों माखासे खोथाफोरानो, बाबेनलानाय सम बुब्लिफोरनि बेसेबा हेब्रे-थेब्रेजों बुंफबनाय हांमा-हांसानि गोजोन्नाय-गोजोनैनि गांसे गोजाम गोसोखांथिनि डायेरि। बबेनिफ्राय जुरिनो? आख'-फाख' जायो, मानोना खन्थाइबोथ' नड, सल'बाथाबो नड, सल'माबो लिरनो सानाखै, मेथायबो जुरियाखै आरो थुनफावथायबो बे सानैसोआ सानथ'आखै। नाथाय ! मुम्बाइनिफ्राय अन्जालु फंबाय बारग' कटनियान(कटनसा) बिश्वनाथा बर'फोरनि खैदां-खैफोदनि सायाव मोनसे राइथाय नांथारगौ होन्ना नै खुथार खुथार बुंहरबाय थानायाव आखायाव रेबगन लानानै जुरिजेन्नो लायो। थार, नाथाय ! बाबेनलानाय समफोरनि माखासे गोसोआव फैनाय खोथाफोरखौनो आं नुबोनाय आरो मोनबोनायलाय 1974 माइथायनि बै रमान हांखोनि सोमावसारनाय, उदयासल रायजो दाबिनाय, बर'लेण्ड, बड'लेण्ड, ट्राइबेल लेण्ड, मिसिं बड'लेण्ड, बर' हादोत, बैफोर दाबिनि जुनै रोजा रोजा बर' सुबुंआ, न' रमान स्क्रिप्ट- न' रेष्ट, न' उदयाचल- न' रेष्ट, न' बर'लेण्ड/बड'लेण्ड- न' रेष्ट, न' ट्राइबेल लेण्ड, न' मिसिं बड'लेण्ड न' रेष्ट, न' बर' हादोत - न' रेष्ट, न' रेष्ट, अखां गोमजासे होसिखावनाय गासैखौबो नुबोदों। बेलथ' नड, गोसो-गोरबोजों आवलिजासे गाबखावनाय, बे हाया जौनि हा - जौनि हा, डिभाइड असाम- फिफति फिफति/आलादा रायजो मोनाब्ला जों गोजोना- जों गोजोना, जान देंगे, राज लेंगे, बायदि बायदि थै गोदौग्लाबनाय बर' हारिनि माखासे दाबिनि स्लगानफोर। रमान हांखोनि जुनै बेसेदि बर' सुबुंआ खास्त्रि-बिस्त्रियै सातजारला जानांदों मोन बेखौ लिरनांगौआबो बेसेबा गोलाव। खेबसेयैनो दाब दाब आसामनि सा 26 रोजासो बर' सुबुंआ जेइल जानांदों मोन बेखौ बोरै बावनो? रमान हांखो, उदयासल रायजो दाबिनि समाव खास्त्रि बिस्त्रियै बेसेदि आइजोआ जिनाहारि खालामजादों सानोब्ला गोजास्त्रिउ खांडे। आं अल इण्डिया रेदिअ' गुवाहाटी सेन्टराव सासे कार्बि Announcer आ रमान हांखोजों गावसोरनि रावजों रादाब फरायनो जेबोला राव सोलायनायखौ खालामो होनब्ला जौनि बर' रादाब फरायगिरिफ्रा सान्ना गोनां जायो कार्बिफोरनो र'मान हांखो होबाय, नाथाय ! बर'फोरा हांखोनि जुनै सोमावसारनायाव लानांबाय देबनागरि हांखो। बियो बेसे गोजोनथावना जाखो बिजिरनाया बर' रायजोनिसो खोथा। बबेखानि दिनैनि बर' जोलैया देबनागरि हांखोखौबो जोबोर मोजाडै गनायथिनो हाबाय जानांगौ। बिनि सायाव गोबां बोदलानो आं सानबावासै।

होनब्ला आं पि.डि.एफ. राजखान्थि हान्जानि गाहाय नेहाथारि। 1996 माइथायनि 24, 25 मार्सआव सान्ना नैनि हाबाफारिजों मोनसे जुथुम्मायाव उदालगुरिनि हारिमु भवनाव दानाय जादोंमोन पि.डि.एफ. राजखान्थि हान्जाखौ। गिबि आफादगिरिया रबिराम ब्रह्म आरो गाहाय नेहाथारिया गार्लाबाथा बसुमतारि मोन। गोदानै दाजानाय पि.डि.एफ. राजखान्थि हान्जाया सा डाइन एम.एल.ए. देरहासार होनायनि अनगायैबो एम.पि. सासेबो देरहा हरनो हायो। लोगो लोगो कनकेस्वर नार्जारिनि दैदेन्नायाव बि.ए.सि. खुंथायखौबो पि.डि.एफ. आ सालायनो मोनो। बबेखानि 1998 माइथायनि 26 एप्रिलाव जानाय जर'खा जथुम्मायाव पि.डि.एफ. राजखान्थि हान्जानि गाहाय नेहाथारि बिबानखौ आं रुजुन्नांदोंमोन। होनब्ला बै जर'खा जथुम्मायाव आफादगिरिनि बिबानाव रबिराम ब्रह्मनि सोलाय गार्लाबाथा बसुमतारिखौ आफादगिरि सायख'नाय जायो। बै समाव गिबियाव AGP दैदेन्नाय सरकारजों पि.डि.एफ. राजखान्थि हान्जाया लोगोआव दंफायोमोन। मोनबायारि राजखान्थि हान्जानि सोरखार, एजिपि, सिपिएम, सिपिआइ, इडपिए आरो पिडिएफ। साडाइन एम.एल.ए. नि मादाव गसाइगाव आरो गौरिपुरनि एम.एल.ए. सानै फारियै राजेन मसाहारि आरो बनेन्द्र मसाहारिया पि.डि.एफ मदद खालामनाय

एजिपि नि एम.एल.ए. मोन। बै समाव पिडिएफ नि आखायाव साथाम मन्त्री, गोबां सेयारमेन आरो रायजो सभानि एम.पि. नि मासि मोन्नो हानाया खाबुमोन। नाथाय पि.डि.एफ. राजखान्थि हान्जाया बैफोरखौ मोनसेबो आजावाखैमोन। दिल्लीनि दैदेनगिरिखौ बुंलायनो गोनां गैयामोन। आसामावनो गुबुन हान्जाफोरनि दैदेनगिरि एबा जथाय हान्जाफोरनि आफादगिरि बै समनि गिबि मन्त्री प्रफुल्ल कुमार महन्तनो बिथांखि होब्लानो जाथारो। नाथाय, बैफोर खाबुनिफ्राय गोजानाव थादोंमोन पि.डि.एफ. राजखान्थि हान्जाया मोनसेल' नोजोर आरो थांखिनि थाखाय। बेनो जादोंमोन आलादा रायजो बर' हादोरसानि सोमावसारनायनि जुनै। सनितपुर जिल्लानि सारिदुवार सेडेलिमारियाव जानाय जर'खा जथुमाव थामहिनबा आं गाहाय नेहाथीरि जानाय खालिनो आलादा रायजो सोरजिनायनि दरखंआ जाहाथे जेंना जाया बेनि थाखाय पि.डि.एफ. राजखान्थि हान्जाया जथाय हान्जानो होनाय मददखौ दैखांनो लादोंमोन। अजत दैखांनय जादोंमोन जथाय सोरखारा नैजिसे खेब सावरायनाय उनावबो बि.ए.सि. नि सिमनाखौनो थि खालामनो हायाखैमोन। मन्त्री मोनसेयावबो लायै, सेयारमेन माखासे मोनगौखौबो आजावै, रायजो सभानि एम.पि. मोनगौनि खाबुखौबो लायैया बै समाव पि.डि.एफ. राजखान्थि हान्जनि थि थांखिमोन ना नड दिने सान्नायनि फुरियाव गोजावनो गोनां जायो। गोसोआव गोगलैदों मोनसे समाव जनता पार्तिजों लोगो नानानै मन्त्री सासे लानायावनो पि.ति.सि.ए. राजखान्थि हान्जाया आलादा रायजो उदयासलनि दाबिखौ गारबाय होन्ना नाड-फाडयै बांसाव जानानै चरन नार्जारी, समर ब्रह्म चौधुरिमोना बेसेदि बुंजाबोबाय। मोनसे समाव समर ब्रह्म चौधुरिया गावनि जिउखौनो खोमानाडे।

पि.डि.एफ. राजखान्थि हान्जाया बड'लेण्ड अट'नमास काउन्सिलखौ सालायोब्ला हाथियारनि लामाजों संग्राम खालामनाय डि. आर. नाब्ला दैदेनाय एन.डि.एफ.बि.आ गोखोंथार। एन.डि.एफ.बि.नि दाबिया उदांसि आलादा बर'लेण्ड हादोर सोरजिनाय। बै समाव सुबुं दारायारि भारत हादोरनि सुबुंफोरा हाथियार लानाय बिग्रायारि गौथुमफोरनि खोथाखौबो नोजोर होना सोलिनो गोनां जादों मोन।

पि.डि.एफ. राजखान्थि हान्जाया बै समाव रेजिष्टर जाखाबायमोन। भारत हादोरनि संबिजिदिनि सिडववनो आलादा रायजो बर' हादोरखौ बिनानै दाबि दैखाडे। ओजोंहाय बर'फोरा बेसेबा सिगांनिफ्रायनो मुंफोरा आलादा आलादाब्लाबो हादोरनि सिडववनो आलादा रायजोखौ दाबि दैखांबोदों, सोमावसारबोदों। पि.डि.एफ. राजखान्थि हान्जाया एम.एल.ए., एम.पि., इ.एम, जि.एम. फोरखौ लानानै दिल्लीयाव डेम'नष्ट्रेसन खालामनायाव, हादोरगिरि भवनाव हान्जानि दैदेनगिरिफोरखौ लिंहरना सावरायनाय समाव आंबो दंमोन। गोसोआव बोलो मोन्दोंमोन। सानसेब्लाबो बर'फोरा आलादा रायजोखौ मोनगोन होन्ना नै फोथायनाय फैदोंमोन। 1998 माइथायनि 26, 27 अक्टबरव पि.डि.एफ.नि सा 70 गोखों सोद्रोमाफोरा हादोरगिरि भवननि मोखाडव जथाय डेम'नष्ट्रेसनखौ लानाय जादोंमोन। बै समाव हादोरगिरिया के.आर. नारायनन (Kocheril Raman Narayanan) मोन। बे खिनियावनो रायखां थारनांगोन पि.ति.सि.ए.(P.T.C.A.) राजखान्थि हान्जायाबो 1967 माइथायनि 20 मे खालाराव बै समनि हादोरगिरि भवनाव उदयाचल रायजो सोरजिनायनि दरखं गेंहोनो मेम रैण्डाम गांसे होनाय बाथ्राखौ। पि.ति.सि.ए. हान्जायाव दंमोन दैदेनगिरिफोर सतिस चन्द्र बसुमतारी, समर ब्रह्म चौधुरी, प्रफेसार चरन नार्जारी, अजित कुमार बसुमतारी आरो पद्म लोसन बर'। दैदेनगिरिफोरजों सावरायनायनि गेजेरावनो हादोरगिरि बिथां ड० जाकिर हुसेइना बुंनाय थुलुंगायाारि बाथ्रा फंसेया दिनैबो गोसोखौ गोगोम फोजाखाडे। बिथां हुसेइना बुंदोंमोन, "Knock, knock and Knock at the door and the door will open". P.T.C.A. नि दैदेनगिरिफोरानो आरोबाव 10 जुनाव फखरुद्दिन आलि आहमेद, अवाइ बि. सबन, डि. एरिं, बिथां जमीर मोनखौ मन्त्रीनि बिबान थानाय समाव लोगो हमनानै उदयाचल रायजो सोरजिना होनो खुथार खुथार बुंहेनायखौ, दाबि दैखां हैनायखौ बोरैथो बावलांनो ? चरन नार्जारी सुजुनानै गालांनय "Dream for Udayachal and the History Of the Plains

Tribals Council of Assam (PTCA 1963-93) आव गोबां खोथाखौनो जों मिथिनो हायो। बे बिजाबखौ गुवाहाटीनि एन.एल. पाब्लिकेसनाव नायगिरब्ला मोन्नो हायो।

1987 माइथायनिफ्राय जानाय आलादा बड'लेण्ड रायजो सोरजिनायनि जुनै सोमावसारनायनि खौथाखौ साफ्रोमबो बर'फोरानो मिथिखासै। बै समनि सोमावसारनायनि खैदां-खैफोद आरो बावसोमनाया बर'फोरनि आलादा रायजो मोन्नांगौनि थुलुंगा जानानै थाबाय।

ओजोंहाय आखायाव हाथियार लानानै उदालगुरि जिल्लानि अदला खासिबारियाव डि.आर. नाब्लानि दैदेन्नायाव जोनोम मोन्नाय बर' सेकुरिति फर्स आरो बिनो उनाव एन.डि.एफ.बि.नि मुं लानानै बर'लेण्डनि उदांसिनि जुनै जुजि बोनानै गोबां बर' जोहोलावफोरा अबथिरा जिउ थुंगि होनायखौ सानोबोला मेगननिफ्राय मोदैया निजोरा बायदि गबोयो। आरोबावसो गोसो गोरबोआनो बायफ्लेयो जेबोला बिसोरनि 34 बोसोरनि बिग्रायखांनायनि फिथाय महरै बर'फोरा मोन्नायखौ दाजाब दानख' खालामोबोला। 1920 माइथायनि जानुवारियाव जालांनाय गोजोन गोरबथानि उनावबो बर'फोरनि गेजेराव आबुं गोजोन्नायनि सोलाय नारानाथा हाब्रु सारलायबाय थानो गोनां जानाया मानि थाखायमार? गावनि हारिनि गेजेराव जों गावारियै इजों-बिजों सुथुर नख नाथाय थामथि गोरबथाखौ लानानै गाहाम गात्रिनि दान्थे बिदान्थेआ बारानिफ्राय बारसो जादों। एन.डि.एफ.बि.नि जानाय थामथि बर' गोजोन गोरबथानि मोनसे खोन्दोआ बयखौबो खनले खनले सानहाब होबाय थायो। बैनो जाबाय “This is a comprehensive and final solution to their demands”. दासिमहालागै बर'फोरा मोनथाम गोरबथा मोनबाय, बि.ए.सि., बि.ति.सि. आरो बि.टि.आर। बि.ए.सि., बि.टि.सि. गोरबथायाव नैबे “This is a comprehensive and final solution” आ गैयामोन। बे मोजां जादों जायाखै मेलेम बाहायना हारिनि मोजांनि जुनै सानलायनायाव बुंलायनायाव मानोथो गावजों गाव गात्रि जालायनांगौ? गात्रि जादोंब्ला बर'फोरा ज' जानानैबोथ' सोदां नांगोन। गात्रिखौ गात्रि, मोजांखौ मोजां बुडाबोला हारिनि गोजोर नंगुबै थाथिया बोरैथो जोरगोन? बे खिनियावनो मोनसे खोथाखौ गोसो खादों। 1998 माइथायनि 25, 26 मे आव बर'नि राजखान्थियारि हान्जा आरो गुबुन गौथुमफोरखौ बर'नि राजखान्थियारि जेंनाफोरनि सायाव सावरायनो गोदान दिल्लीयाव मिरु सोरखारनि न'खर बिफाना हांखायदोंमोन। बै जुथुम्मायाव पि.डि.एफ. हान्जानि एम.एल.ए, इ.एम., जि.एम आरो दैदेनगिरिफोरनि अनगायैबो बारग' एम.पि. सानसुमा खुंगुर बैसोमुथियारी, इउ.टि.एन.एफ.एल. हान्जानि आफादगिरि लेफटेनेन्ट बिनय खुंगुर बसुमतारीआरो माखासे दैदेनगिरिफोर। ABSU खौबो लिंदोंमोनब्लाबो गोसोआव गोग्लैनाय बादिब्ला नुजायाखैमोन। गोजौ फोरजायनि थाम खनायारि जुथुम्मा। मिरु न'खर बिफान्निफ्राय एडिसनेल सेक्रेतारी उ० पि.डि सेनय आरो सा-सान्जनि बिबानाव थानाय बिथां जे.के. पिल्लाइ आरो गोजौ थाखोनि बिबान गिरिफोर।

सावरायनाया जागायजेन्नायावनो न'खर बिफान्नि बिथां जे.के. पिल्लाइ साहाबा इंग्रजि रावजों जुरि जेनबाय, “You know, NSCN has been fighting for very long time. What is the outcome and what is the solution? So, you please try to convince NDFB to come to the mainstream and to come forward to talk and find out a solution.”

बै समाव पि.डि.एफ. राजखान्थि हान्जायानो गोखोंथार। बिथां जे.के. पिल्लाइनि बुंनायाव आंहा खर'आव थिं नांबाय। आं लोगो लोगो react खालामना फिन्नाय होजेनबाय, “Mr, Pillai you also know that the Home Ministry to the Govt. of India has invited PDF and other parties and organisations, and in response to the invitation from the Govt. side, today we are present here to talk on the demand of Separate State *Borohadwt* within the Constitution of India. You also know that the parties and organisations present here all are democratically formed and accordingly demand of separate state is raised. We have already submitted our charter of

demands based upon the constitution of India. The NDFB is an Armed revolutionary organisation and their demand is sovereign Boroland. The demand of the sovereign Boroland is spearheaded by the NDFB. Today we are present here to talk mainly on the demand of creating separate *Borohadwt* (Boroland)) which is within the Constitution of India. So, discussion should start based upon our *Borohadwt* demand. Why are you mentioning the matter of NSCN and NDFB at the very beginning of the discussion with us?

आं इसे रागा जोंबावना बुंबावबाय, “Are you ready to offer us a separate Boroland state today? If you are ready to declare today, right now and we will try to take the responsibility of convincing the Bodo youths with Arms to come to the mainstream and to talk with the Govt. so that an amicable solution can be made. Can you solve the issue of NSCN, NDFB and other armed groups politically? आरोबाव बुंबावदोंमोन आंनो , without getting the Separate State Boroland how it will be possible to convince the Bodo youths who are going out from the mainstream? So please Pillai sahab first declare today the Separate State within the Constitution of India. बै समावनो जोबोर सान्नो गोरों गोसो थानाय न'खर बिफान्निनो सेनियर Additional Secretary Dr. P.D. Shenoy आ फिन होदों मोन, “Yes, Yes, I agree with your some points Mr. Ramchiary. Now tea break.” जथुम्माखौ बिथां सेनय साहाबानो सालायदोंमोन आरो सावरायजेन्नायावनो सावरायनायखौ दोनथ'यो साहा लॉनोयनि मुंआव। हरखाब बिथाड आंनि सेराव फैनानै बुंफैयो, “इसे आंजों बै जायगासिम फैनाय।” आं आवगायलांदोंमोन आरो रावबो गोयै समाव बिथांआ आंनाव सोंदोंमोन, NDFB आ 244(A) होब्ला सावरायनो फैगोन्ना फैया? बिथाड आंखौ इनफरसेलि सोंदोंमोन। बै समाव भारत हादोरनि सिडव आलादा रायजोनि खोथाखौनो बुंनो गिनायनि सम। मानोना NDFB आ उदां आलादा बर'लेण्डनि थाखाय मुखुबथार। PDF हान्जानि आफादगिरि गालाबाथा साहाबा आंखौनो बुंनो थिनोमोन। बिथां सेनय साहाबनो आं बुंबावदोंमोन भारत हादोरनि सिडव आलादा रायजो बिनायखौनो जो जेनथेन बुंदों। NDFB आ जोंनि सायावबा आरो मा सानबावो ! 244(A)नि बाथ्राखौ गनायना लायोबोला NDFB आ जोंखौ एबा PDF खौ मा सानगोन एबा Action लागोन-जोंहा गिनाय दड'। आरो बर' हारियानो दिनै आलादा बर'लेण्डसो नायगिरदों। आं खावलायदोंमोन, Please

resolve this Boro problem by creating a Separate State दिनै आं सानबाय थायो, बै समावनो NDFB आ Ceasefire आव फैनायमोनबोला आलादा बर'लेण्डखौ मोनगौमोन नामा? Dr. P.D. Shenoy आ दंफां सायायाव जिरायनाब्लाबो सावरायनो आरो जेंना सुफुनो गोसो दिन्थिनायखौ दिनैबो आं गोसो खाडो। समाव बिफोर गासैबो फैमाल जालाडो। बेखिनियावनो मोनसे खोथाखौ रोखा मिथि होखानाया मोजांदि बै समाव PDF राजखांथि हान्जाया आलादा रायजोनि मुंखौ बर' हादोत दोन्दोंमोन। 2005 माइथायाव NDFB आ धिरेन बर' आरो गबिन्द बसुमतारीनि दैदेन्नायाव

हाथियारनि दावहा दोनथ'यो। मोनसे समाव भारत हादोरनि संबिजिदिनि गेजेरावनो आलादा रायजोनि दाबि आरो माखासेखौ लाना गावसोरनि सारतार अब डिमाण्डखौ गथायजेनो। बबेखानि रन्जन दैमारी अरफे डि.आर. नाब्लानि दैदेन्नायाव हान्जासेआे दावहा दोन्थ'नायाव गैयामोन। मोनसे समाव डि.आर. नाब्लानि एन.डि.एफ.बि.नि हान्जायाबो हाथियार दोन्थ'ना सोरकारजों

सावरायनो आवगायबोयो। धिरेन बर' अरफे बि सुंथाग्रा आरो गबिन्द बसुमतारी अरफे बि सोमखोर मोननि हाथियार दोनथ'नाय समनि जुरिजेन्नायनिफ्राय 14 बोसोरसो आंखौ बिसोरो दिल्लीयाव लांफाबाय थायो आरो माखासे खामानियाव बाहायो। हारिनि हादोरनि मोजांनि जुनै गावनि आंगो खामानिखौबो ज़ाब-ज़ुब दोन्थ'जोबनानै जेंना सुफुं जानो लुबैना थांबाय थायो। एखनबा दिल्लीयावनो दानफा गाहाम थानानै खामानि मावो। 2005 माइथायनि उनाव मोनसे समाव बिथांमोना Civil Society निफ्राय आंखौ सासे बोसोनगिरि महरै आजावना गेजेरनि सुबुं महरै दिल्लीयाव थांनानै गुबुन गुबुन राजखान्थि हान्जफोरनि दैदेनगिरिफोरखौ लोगो हमनानै NDFB (P) नि दाबि-दावा गुबैयै आलादा बर'लेण्ड सोरजिनायनि गोनांथिफोरखौ बुंहेनो थिन्नायमोन। आंबो गोसो गुदुडै आवगायदोंमोन। लोगो हमहैनायफोरनि मादाव आथिखालनि लेडइ हादोरगिरि भेंकाइआ नाइडु, बै समनि opposition नि दैदेनगिरि जाना थानाय सुसमा स्वराज, सि.पि.एम.,सि.पि.आइनि सीताराम युसुरी, ए.बि. बर्धन, ब्रिन्दा काराते, प्रकास काराते, एन.सि.पि.नि पि.ए. सांमा आरो मन्त्री आगाथा सांमा, कंग्रेसनि दैदेनगिरिफोर प्रनव मुखारजि आरो गोबां एम.पि. बिथांमोन। बिथांमोनखौ बुंनाय जादोंमोन, भारत सोरकारनि लुबैनाय हांखायनाय आरो बर' हारिया लुबैनाय लेखानो NDFB आ दिनै हाथियार दोनथ'ना सावरायनो आवगायबोबाय। आलादा उदांसि बर'लेण्ड हादोरनि जायगायाव भारत संबिजिदनि सिडववनो आलादा हादोरसा बर'लेण्ड नायगिरना आवगायबोबाय। गासैबो राजखान्थि हान्जानि दैदेनगिरिफोरखौ बे बेलायाव गोसो गुवारै आवगायबोना गाहाय मन्त्री डू मनमोहन सिंखौ नारसिन्नो खावलायनाय जादोंमोन। बिथांमोना जोबोर गोसो खुसियै आवगायबोयो। दिनै आं बुंनांगोन बिथांमोननि मदद आरो सिभिल ससाइटिनि दैदेनगिरि, NDFB नि नारानाथा नाजानायाव सोरकारा बर'फोरनि जेंना सुफुंनायनि जुनै इन्टरलकुटर होनो गोनां जायो। बिदिनो गिबियाव पि.सि. हालदार, बिनि उनाव दीनेस सर्मा आरो उनथाराव ए.बि. माथुरखौ बे मासियाव दोनो। गोबांखेब फरमेल-नन फरमेल सावरायनाया जालाडो। सावरायब्लाबो नाथाय जेबो फिथाय थायैयाव NDFB (P) आ Pressure Group बायदियै बर'लेण्ड हालामाव 2011 माइथायनि 31 मार्चआव गोबां गौथुमफोरखौ लानानै मोनसे जथाय गौथुम दानानै होयो। बै गौथुमाव आंखौनो गाहाय बोसोनगिरि महरै लायो। बिनि उनाव मोन 52 गौथुमा ज' जाफैयो आरो बर'लेण्डनि गोनांथिनि सायाव मददनि endorsment होयो। बे जथाय गौथुमनि मुडनो जायो PJACBM थामहिलबा Peoples' Joint Action Committee for Boroland Movement। भारत सोरकार आरो NDFB (P) नि सावरायनाया सि जाब्लानो PJACBM आ सोमावसारदोंमोन। मालाबा रेल होबथादों, मालाबा लामा जथेदों, मालाबा दिल्लीयाव धर्ना हैदोंमोन। दावखोलाय फासयलाया। रोजा रोजा बर' सुबुंआ PJACBM नि खावलायनायाव लैहोर लैहोर ओंखारबोनानै NDFB (P) नि दाबि सुफुंनायखौ Expedite खालामनो आवाज होदोंमोन, नारसिन्दोंमोन। PJACBM आ सावरायनायनि बेलायाव Eastablished गौथुम जाबायमोन। बबेखानि इयुनाव 2013 माइथायआव दुलाराइ बर' फरायसा आफादाबो आवगायबोयो। जाउनाव मानोथो आलादा आलादा सोमावसारबावनो सान्नानै ज'ज' ओंखारबोदोंमोन आलादा बर'लेण्ड सोरजिनाय सोमावसारनायाव। NDFB नि भारत सोरकारजों सावरायनायाव मदद होदोंमोन बैफोर गाबखावनाया। समनि रिफिनाय ! मोनसे समाव NDFB (P) आ मोनै बाहागोआव गावसालायबाय। मोनसेया धिरेन बर'जों दैदेनजानाय आरो मोनसे गबिन्द बसुमतारीजों। मोनसे बाहागोआथ' डि.आर नाब्ला साहाबजों दैदेन जानाय। ओरैहाय सावरायग्रा- फेरेंगा मोनहा मोनसे जायफोर हाथियार दोनथ'आखैमोन। सोरकारा बै समाव इन्टरलकुटर ए.बि. माथुरनि नाजानायाव सावरायनायखौ खारथायारि खालामो। मोनसे समाव आलादा रायजोआ सोरजि जागोन होन्नानै सावरायग्रा फेरेंगा मोनहाबो सोरकारजों सावरायनो आवगायबोयो। बिदिनो 2020 माइथायनि 27 जानुवारीयाव थामथि बर' गोरोबथा जायो जायखौ गोजोन गोरोबथा बुंनाय जादों। बे गोरोबथायाव मा मोनखो, बेसे गोजोनखो, मा जानो थांगासिनो बैफोरखौ आं बे लिग्गासेयाव जेबो बुंनो सानाखै। बेखौल' बुंनांगोन थामथि बर' गोरोबथानि गेजेरजों जों आलादा रायजो बर'लेण्डखौ

मोनफुंनो हानाय जायाखिसै। NDFB खौनो लानानै जानाय गोजोन गोरुबथानि उनावबो दासिमबो डि.आर. नाब्ला साहाबजों माखासे बिथांमोननि दैदेनगिरि आरो केदारफोरा दिनैबो जोबथेसालियाव। जों सान्दोंमोन गोजोन गोरुबथानि उनाव जेनेरेल एमनेस्टिनि जोहै गासैबो उदां जाखाजोबगोन। नाथाय बियो जाफुंआसै आरो दा बेखौ मा सानथावो ? मा मोनमारदों, मा मोनाखै बेखौ खुथार खुथार सावरायना नंगौखौ नंगौ, नडैखौ नडै बुंनो हाबोलासो हारिया जौगानाय आरो गोजोन्नायनि फारसे आवगायनो हागोन। गोबां खोथा बे लिरगासेयाव आद्रा थालांखागोन। इउनाव आरोबाव लिरफुंबावगोन्नि मिजिंजों बेखिनियावनो फोजोबथ 'बाय।

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15 *Do Boros have religion of their own!*

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Key points:

A man without belief is an empty cell. He has no identity, driving force, inspiration, and faith. Primitive men did not have religion. They only had belief from esoteric experiences or collective experiences of the society they belonged to. Religion remains significantly important in today's world, offering individuals meaning, purpose, moral guidance, community, shaping cultural identities, social norms, and influencing political and global affairs.

My brief article is confined to the *Boro* (*Bodo*) people inhabiting an area currently known as the Boro Territorial Region (BTR) and its vicinity within the State of Assam and North Bengal. This essay is not written to critically analyze the *Boro* religious practices, but to provide an insight into and a general overview of the current observable religious trend of the society.

My stay in *Boroland* (*Bodoland*) recently was quite long. To be precise, a little over six months. During that time, I had an opportunity to immerse myself in the rural as well as urban *Boro* societies observing and participating closely with the people in their modern daily cultural and social activities.

Whenever I met a *Boro* person, it was very tempting to ask; what is your religion? The response was very varied - the *Bathwou*, *Brahma*, *Hinduism* and *Christian's* and sprinkle of *Buddhism* and so forth - whatever religious faith they followed or belong to. But the answers from many were rather ambiguous, lacking conviction, as if saying they belong to a religion, because they need it simply for social identity and recognition.

Interestingly, amongst many who claimed to be the followers of whatever religion they said belong to, most were seemingly quite ambivalent in their attitude living in coexistence with the believer of the other different faiths accepted by the Boros. Amongst followers of the *Bathwou* religion, most are not fully conversant in the understanding of the sub-groups, who follow their own version of *Bathwouism* as prescribed by their own gurus. Their understanding is limited to *God Bathwoubwrai*, *Sijou* tree at the alter, *Kherai* and animal sacrifices. Surprisingly some of the system of worshipping and rituals of different form of *Bathwouism* have radically changed, so much so, one or two them are almost like a different religion. Probably more akin to the *Hindu* practices. Likewise, those who belong to *Brahma* faith taught by *Gurudev Kalicharan Brahma* (Mech) in early 20th century, 1906, seemingly do not have very clear understanding if they are Hindu or not Hindu or *Bathwou* on the question of worshipping God, also whether they are monotheist or polytheist like the Hindus?

For *Brahmas*, as it is believed, the God is formless with no physical manifestation. He is the only one. There

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is no idol worshiping according to the *Brahma* religion. The worshiping of God is by the ritual of performing *Ahuti*. But, the *Brahmas* also worship idols of Hindu Gods and deities along with the worshiping *Param Brahma*. And above all, they are still quite unable to abandon their former original belief in *Bathwou*. Interestingly, there are also sects of *Boros* who worship God *Shiva*, though within the realm of *Bathwouism* are completely different from the true practices of *Bathwou* religion itself.

There are other segments of the society, who are in the realms of the mixed believes who identify themselves as *Hindu*, are not truly in the mainstream of the *Hindu* society and the caste system.

On the other hand, the *Christian Boros* are seemingly very clear in their beliefs and following of their faith, but apart from the religious customs ceremonies observed in accordance to their denominations, have not abandoned own original culture and language unlike the most *Boros* of present day Bangladesh, who entirely converted to *Islam* and long since and given up their original culture and language from the beginning 11th century ED.

It is believed, the true and original *Boro* religion is *Bathwouism* and *Bathwohbwrai* or *Sivbwrai*, whom they have worshiped from the time immemorial, which is the same supreme *Abonglaori* or *Anangossai*. The name of *Bathwou* probably came much later as the religion evolved and the mindset of the primitive animist *Boro* also evolved into deeper understanding of their belief, the existence of the man kind in this world

and the philosophy of their belief and faith.

So, how old is the Boro race? How old is the belief of the Bathwou itself? As there is no written record of the age of Bathwou religion - simply for the purpose of determining the time scale of its existence, let us take the period of the Hindu epic Mahabharata which gives us assumed reference of time of the Kurukhetra war was fought. According to many Indologist, realistically the period could be estimated to be around 1800 BC. In that war, King Bhagadutta, a Mleccha king of Pragjyotishpur later Kamrup, participated on Kaurava side with his Mleccha warriors. The Varman dynasty founder Pushay Varman in 350 ED, connected his lineage with Bhagadutta. Three centuries later the period of time between Bhagadutta and Bhaskar Varma was given as 3+ thousand years! Bathwou religion therefore could be inferred at least as old as 3000 yrs old.

According to *Hiuen Ts'ang*, thought he thought *Bhaskar Varman* was *Brahmin*, but *She-Kiang-Fe-Che* another Chinese traveller said, he was *Khastriya* caste. *Burn Ts'ang* could be forgiven for his inadvertent mistake. In his narrative, *Hiuen Ts'ang* mentioned the warriors of the kingdom of *Bhaskar Varma* consisted *Kirata* and *Chin* (*Tibetan Bhutanese!*) who worship different non-Hindu God, with rituals entirely different to the Hindus. They offered their God live sacrifices and spoke different language, which was not spoken by the people of other parts of India of that time other than *Pragjyotishpur*. The religious practices of the ordinary masses clearly suggested, they were the *Kiratas*, who were also called *Mleccha* by the

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supposed *Aryans* and their worshipping was similar to the propitiation of *Bathwou* by present day *Boros*, who were also known as *Mlecchas* not so long ago. *Bhaskar Verma* was also a Hinduised *Mleccha* tribe king (Suniti Kumar Chatterjee and Hugh B Urban).

Shiva undeniably is not an original Hindu God. There was no existence of *Shiva* in the Hindu pantheon in *Rkveda*. *Shiva* was always connected with the *Kirata* race of people who once inhabited in the Himalayan and immediate sub-Himalayan land of *Garwal, Nepal, Sikkim, Assam*, and further down to ancient *Shrihatta* (*Sylhet*), *Tripura* and *North Bengal*.

I am not going further back in ancient time to write elaborately the existence of the *Kirata* race beyond the geographical boundaries of India. The references from the story written by the *Greek* and the *Mediterranean's* scholars are by no means easily dismissible as a story based on myth like the references from Hindu epics as we read now.

My emphasis is on the subject, *Do Bodos have religion of their own and the various questions arising from it*. To answer this question, let us dwell on what is meant by religion? What is the difference between belief and religion? According to many scholars, a religion may be as UNIFIED system of beliefs and practices related to sacred things (God). It could also be defined as “*an ideology determined by the predominant concealed political and economic motives of the religious leaders of the society and institutionalised for the purpose of authority and hierarchy.*” There is virtually no differences in both definitions.

Bathwou belief and following has never been institutionalised (truly unified), *Boros* never had temples, nor codified systems of rituals and worshipping. This is because the supreme God *Abonglaori* or *Bathwoubwrai/Sivbwrai* is formless, omni present and omni potent, therefore, could be called upon and worshiped anywhere without having to build permanent place for worshipping. With this belief Boro never saw the need for temple or need of code of worship as long as one has faith in him and worship him with deep devotion. This belief is not without caveat though. The shamanic system, because of not having elected leaders and not been codified, allowed the shamans (*Ojas*), and the oracle (*doudinis*) practice and preach as they believed it is appropriate with the consequence of loss of cohesion amongst religious practitioners and true understanding by the ordinary people. Besides, these *Ojas* and *Doudinis* (Shamans and oracles) were self-proclaimed non-hereditary practitioners never having formal education in shamanism or in divinity with no or little understanding of the philosophy and the codified practice to enlightened the ordinary people properly. These had created profound ignorance and backwardness in the *Boro* society reenforcing the attritional hegemony of the Hindus in subverting the Bodo religion race, culture and economy. The appeal of the *Bathwou* religion consequently diminished alarmingly.

The processes of prosytilisation by the Hindu Brahmins of the *Boros* seeking status in the Hindu society was the evidence as to how social denigration and loss of self-respect affected the *Boro* people in the past.

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Fortunately, the time has changed, though the remnant of subconscious desire of the past to accept or embrace seemingly more glamorous other religion perhaps still lingering on. And worshiping their Gods to uplift own social status, may be the reflection of the vestigial tendency of the imitating *Boro* ruling society of the past in *Boro* history. It is interesting to see the ubiquitous vermilion spots in married *Boro* women's foreheads in contemporary society and in any Hindu festivals the abundance of *dokhna* clad *Boro* women does not need mentioning. Use of vermilion in forehead by *Boro* women to symbolise marital status was not subscribed by the original *Boro* religion *Bathwou* or *Brahma*, yet the *Boro* women now accepted it as a part of their dynamic culture and new tradition.

Change of religion by the *Boros* in different eras of *Boro* history following the dynastic rulers is not unknown. They have been follower of *Kirata* religion, Hindus, Buddhist and historically recent time to Islam *Sharaniyas*, *Christian's* and *Hindus* etc. What makes people change religion? In the modern supposedly emancipated world, a person has the freedom of choosing any religion he or she wishes to embrace.

Nevertheless, what are the causes people are driven by to change religion? It is suggested that the human psychology have profound influence in changing religion for personal spirituality and supposed salvation of mind and soul. People also change religion for other reasons as well, e.g., marriage, convenience, in some society in death bed etc. The time in the history of mankind when vanquished people

were forced by the victors by coercion, duress and by sword in medieval era have left big trauma, hatred and suspicion in mind of the affected people even today and the consequent stigma for the perpetrators still alive in the minds of people in form of suspicion, prejudice and denial.

The spirit of embracing a new religion by abandoning own original *Bathwou* religion is totally unlikely to be condoned by the *Bathwou* religious leaders and society alike. Nevertheless, the acceptance and the spirit of coexistence shown by the *Boro* people is admirable and such liberal attitude reflects modernity in thoughts of *Boros*. This paradigm shift is appealing to *Boro* people as the mindset of people is undeniably evolving with the time and perhaps too is the concept of religion and it's value. Probably in the near future among the *Boros* unsurprisingly would be a synthesis of a new *Boro* society, with no barrier or prejudices to whatever faith one wants to believe and belong to.

Is it possible to form a society and live in with merely on belief and faith alone without a foundation of a strong religion of its own? Looking into the contemporary *Boro* society- the answer is probably No, because amidst the apparent chaotic mismatch religious practices their undeniably remains a deep religious conviction in God and congruent practice among the *Boros*.

The existence of such multi faith society is not unprecedented in the world though. Syncretic religion, notably exist in Japan practicing both *Shintoism* and *Buddhism*, in China with *Confucianism*, *Taoism (Daoism)* and *Buddhism* with equal status for all three religions. The new religions *Santería* in

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Cuba, *Rastafarian* of Jamaica coexist, and the original local faith and

Christianity are practiced as individual choices.

Summary

The emergence of a new syncretic religion among the *Boro* society could not be ruled out entirely and such practices I believe, would not be contrary to the homogenous *Boro* society. As such religion continues to hold significant importance in today's world as it provides individuals with a sense of meaning, purpose, and moral guidance, fostering a sense of community and offering solace in times of tragedy, loss, and crisis. Additionally, it influences cultural identities, shapes social norms, and plays a role in the formation of political and global relationships.

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THERE LIE DREAMS BEHIND ALL GREAT WORKS.

***Dr. Janak Jhankar Narzary, artist,
(Retired) Professor of Kala Bhavan (Fine Art faculty),
Visva Bharati University, Santiniketan, West Bengal,***

Dear Brothers and Sisters:

I have a dream and a desire to establish the “*Baokhungri Boro Harimusali Afad (BBHA)*” Boro Cultural Complex. It will serve as a hub for the practice, growth, and promotion of Boro culture, including its arts, literature, music, dance, drama, and theater. All of these initiatives will work to safeguard, restore, and publicize them in Bodoland and elsewhere so that they can spread throughout India and the rest of the world. My dream is the result of the rich Boro culture and its historical significance, as well as the depth of my heart and soul, my love and respect for them, as well as my own experiences. I have always been a part of the literary and cultural group for Boro students, Bitharai Afad. I had the chance to work for the arts, literature, and culture under the guidance of outstanding individuals like Prasenjit Brahma, Kamal Kumar Brahma, Sobha Brahma, Samar Brahma Chowdhury, Charan Narzary, Jagadish Brahma, Kamini Narzary, Nileswar Brahma, Madaram Brahma and Mahinimohan Brahma. They were the source of my inspiration and my Gurus. During the three decades of functioning of Boroni Onsai Afad and Bitharai Afad from 1949-1975, the two cultural organizations contributed immensely towards the creation of an era of Renaissance of Boro modern culture, Boro art, literature, music - theater, and all other forms of art that emerged with modernity. My decision to change my interest to fine art has provided me with a wealth of information and exposure to the global cultural scene.

After many years, starting in 2004, I began routinely visiting Kokrajhar and other Bodoland areas. During these visits, I observed many new changes in

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socio-cultural and political contexts, but I felt like something was missing. It was clear that the segregation of various socio-political organizations was suffocating anything connected to Boro cultural past. As a matter of fact, culture and art transcend all barriers and are unaffected by sociopolitical or religious preconceptions. Culture also has the ability to end division and, in general, to bring people together. My key issue regarding the BBHA is that our Boro Harimuary organizations and institutions have been operating independently in segregation and in isolation for the protection and development of the Boro Harimu (cultural legacy). The proposed BBHA is envisioned as a sort of motherhood that would combine all aspects of Boro culture under a single, broad umbrella or platform in order to nurture, protect, and promote them. It is crucial that all groups work together to safeguard, preserve, advance, and promote Boro culture on a global scale.

For this, I need a group of a few enlightened people who are action-oriented, to work diligently with knowledge and wisdom to realize the dream. I have no doubt that there are capable people in our community, who have a deep love and respect for our Boro culture, as well as the drive and intelligence to act in a knowledgeable, prudent, and devoted manner.

I believe, all great works are the result of a dream, and if one truly loves and respects the task at hand, nothing is impossible. Such a large job will undoubtedly require a lot of effort, devotion, and attention, therefore starting it and finishing it is usually difficult.

This BBHA is not intended to be restricted to the Kokrajhar region; rather, it will serve as a cultural hub for all Borohari/Boro people across Boroland and beyond. A few distinguished senior Boro individuals from the Bodoland and from various places across the nation will make up the executive committee of the Baokhungri Harimusali, as well as a national and international level advisory committee. A nation can become more united through culture.

I now cordially invite you to join in this great effort with all of your heart and soul and to stretch your strong hands in order to fulfill the noble objective

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and aim of BBHA for the preservation and advancement of the Boro culture as well as for the harmony and solidarity of the Boroland. Kindly send your response/acceptance at my mail id janaksculpt@gmail.com

*Dr. Janak Jhankar Narzary, artist,
(Retired) Professor of Kala Bhavan (Fine Art faculty),
Visva Bharati University, Santiniketan, West Bengal.*

OBJECTIVES:

1. To sustain and preserve both traditional and contemporary Boro harimu/culture, and to work for the advancement of Boro culture, including the arts, literature, music, dance, theatre, theater, filmmaking, and social ethos, globally.
2. To establish and expand a community center that includes a museum, archive, and residential research institute in order to support skill development and training for research scholars, artists, and craftspeople as well as to conduct practice-based workshops, seminars, and other events.
3. To support initiatives for cultural education and learning.
4. To establish an indoor and outdoor performance area for the purpose of promoting Boro culture.

AIMS:

The main goal of Baokhungri Boro Harimusali Afad (BBHA) is to promote intercultural dialogue and the growth of a broader cultural atmosphere. The envisioned Center will contain the following infrastructure components required to fulfill the desired goals:

1. Appropriate lodging (hostel) for local and foreign scholars; well-equipped guest house for visiting academics and dignitaries; diner or restaurant for guests.
2. As a model village complex it will have a community-cum-exhibition hall with proper facilities to hold events and activities.

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3. An indoor and outdoor auditorium for cultural and academic activities to be used by anyone including non-Boro organizations/ individuals with permission and fees to use, which will help its maintenance.
4. BBHA will not be an urbanized center, but a reflection of traditional rural based sentiment in respect of the natural environment. Aesthetically aligned with the beautiful natural surroundings of Baokhungri hills as a token of respect to its historical and cultural relevance.
5. As a beautiful model artist village, it will represent the ideals of a Boro traditional village complete with bari-bagan (backyard garden/farm), mai-mwigongni farmhouse (paddy and vegetables), danai lunai (weaving corner), dokhan-hathai (local bajar), etc. Especially, exotic wild vegetables identifiable with the Boro community and culture like the Kheradafini, sibru, lafasaikho, tha' ganda, mwikhun, etc. as well as fish pond, piggery, and poultry will be part of the complex.
6. The Center will promote and raise awareness of Boro culture through its activities.
7. A program for the master plan will be created. The goal is to advance knowledge for the benefit of the next generation.
8. The Centre will require more than 200 bigha land area close to the Baokhungri hills. For this, the land to the west of Baokhungri to be identified and asked from the government for allotment.
9. For concretizing the proposal, a committee (afad) made of 15 - 20 members will be formed to spearhead the proposed activities under the banner of the Baokhungri Boro Harimusali Afad (BBHA). BBHA will be registered under the state/National Society Act as nonpolitical organization (NGO).
10. Every member of the afad/committee must be able to contribute with commitment and skill, with specialized in areas of need.

Sincerely,

Dr. Janak Jhankar Narzary

Dated: 27 July 2023

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ANNEXURE 1: BAOKHUNGRI BORO HARIMUSALI AFAD

BAOKHUNGRI BORO CULTURAL COMPLEX

A Long-Term Project of Boro Harimuary to be supported by the BTC, Assam, Central government. Proposed components/units of Baokhungri Boro Harimusali Afad.

Museum	Research-Study & Archive	Library & Reading Room	Art Gallery Modern & Tradition	Sobha Brahma Gallery	JJ Narzary Gallery	Musical Archive	Preforming Art & Archive
Textile Art & Archive							

Indoor Auditorium

**Open Air Auditorium
For Performances**

Guest House For Resource Persons	Kitchen and Dining	Show Room for Artifacts For Exhibition and Sale
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Workshop and Training Units						
Fine Art	Music	Dance	Textile	Theater	Literature - Creative writing	Feature Film and Documentary Film making

Trainers' Home	Trainees' Home
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ARTISTS VILLAGE FOR PROFESSIONAL ARTISTS AND ARTISANS

1. Professional artists, writers, creative persons may be allotted land on certain terms and conditions to build their respective cottages to live and work.

IDEAL BORO VILLAGE

1. Landless Boro skilled farmers may be allotted land for farming and live in a community.
2. Traditional Boro village type (style) huts will be built by planning aesthetically in the natural environment.

LAND FOR VEGETABLE FARM

1. BOTH COMMON AND EXOTIC VEGETABLES (Exotic vegetables like Kheradafini, Sibru, mushroom etc.)

LAND FOR FARMING

2. RICE AND OTHER CROPS

POND FOR FISHERY

CO-OPERATIVE MARKET

1. THE COMPLEX is to be developed within the land area of about 200 bighas.
2. A MASTER PLAN OF THE COMPLEX BE MADE IN ADVANCE.
3. THE COMPLEX WILL BE AESTHETICALLY HOMOGENEOUS TO THE NATURAL ENVIRONMENT OF BAOKHUNGRI HILLS.
4. FUNDING WILL BE EXPLORED with State and Central Government, donation from corporate houses, business houses, public and private organizations.

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Introducing the dreamer of the project

Dr. Janak Jhankar Narzay, b.1948, is an Indian sculptor of international repute. Ex-Prof of art history at Kala Bhavan, Indian Agent of Association of International Events of Monumental Sculpture AIESM, Italy, credited with four international awards: (i) India-Triennale International award, (ii) Han Culture Dreams of China award, Beijing, (iii) Zainul Abedin international award, Dhaka, (iv) International award of ISSA, China; recipient of one National award, and ten other national level awards and honors from India including Jwhwlaio Nileswar award, UN Brahma Shoulder of Humanism, Bishnu Rabha and Bhupen Hazarika award, Shilpa Sanman of West



Bengal Government., recipient of (i) National Cultural Scholarship (ii) JRF, UGC, (iii) Fulbright Scholarship (USA); has degree of BA, BFA, MFA in sculpture and PG in art history from Boston University, USA, PhD from Visva Bharati, worked monumental creative sculptures in 24 cities of fifteen countries of the world. *Publication on Boro topics:*

1. Unknown Boro Sculptor DebiCharan Brahma, in Ratna Dipa: New Dimensions of Indian art history & theory, Essays in Honour of Pro. Ratan Parimoo, Edited by Dr. Gauri Parimoo Krishnan and Dr, Raghavendra Rao H Kulkarni, Agam Kala Prakashan, New Delhi.
2. Historical Significance of Bitharai afad, in the Making of Modern Boro Era in Art, Literature, Theater, in BDF Laisi, Issue no 1 &2, BDF.
3. Geolangnai Lamajwng, book, a collection of five Boro one act plays, edited by Tarun Narzary, Kokrajhar.

*Disclaimer: The author, not BDF Laisi or the Editorial Board, is responsible for the views expressed in this article.

For comments, please write to: Editor@borodiaspora.org



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Thulungani Fungkha

Meet the newest ACS officer of the Boro (Bodo) Community, from Karbi Anglong as our TF-4



Name: Priya Boro

Date of birth: March, 1993

Parents: Baneswar Boro & Rohila Boro

Family members: 5

Village and District: Goroimari, Karbi Anglong

Education:

HSLC: Langhin Baptist English High School, Langhin Tiniali, Karbi Anglong.

Higher Secondary School: Aryabhata Junior Science College, Guwahati.

Graduation: BTech in Biotechnology, Gauhati University, Institute of Science and Technology.

Post-Graduation: Dual MBA degrees, Dept of Business Administration, Gauhati University (HR & Marketing); MA (History), IGNOU.

Previous Employment: Directorate of Health Service and Family Welfare (DHSFW), Dept of Irrigation, Directorate of Health Services (DHS).

Contributors: Atul Basumatary, Mamoni Basumatary, and Pinuel Basumatary

Key Points:

- A. *The Editorial Board of the BDF Laisi proudly presents Ms. Priya Boro, an Assam Civil Services (ACS) officer, 2022.*
- B. *Ms. Boro describes her background and how she prepared for the fiercely competitive Civil Services Examinations.*
- C. *The interview shines lights upon the preparation and the discipline needed to clear the highly competitive Assam Public Service Commission (APSC) examination.*
- D. *Ms. Boro provides pointers to younger generation that could be useful to become better citizens and contributing members of society.*

1. What are the main challenges have you faced and how did you resolve them?

PriyaB: My family is from a lower middle-class village in rural Karbi Anglong, in the State of Assam. Since I was raised in a village, I attended a rural area school. In my early years of schooling, the biggest difficulties I encountered



were the lack of a high-quality education, a lack of qualified teachers, and a non-competitive environment.

My father had served in the Indian Army before moving on to the Assam Police. He was my biggest influence, and he encouraged me to pursue a career in law enforcement (Police). In an effort to smash the glass ceiling, I studied for the fiercely competitive Civil Services Examination. As I graduated with Biotechnology major, I had to acquire/learn subjects like History, Geography, and Political Sciences for the civil services exams that were outside the Biotechnology curriculum. Consequently, I signed-up for coaching classes offered by the Gauhati University; which gave me the motivation to collect books that were helpful for preparation of the Civil Services Examination. Following graduation, I started to prepare and entered into several competitive examinations at the state and national levels. In order to strengthen history as an optional subject, I also enrolled in the MA History program at the IGNOU.

2. What is the most critical issue in your area and what measures you suggest to address it?

PriyaB: There are several critical issues, however, I feel that the following points deserve immediate considerations, e.g.,

- a) Lack of quality education
- b) Lack of skills such as reading, writing, analytical, and effective communication skills leading to lower success in competitive examination. It has been observed that due to the absence of MIL paper in their academic curriculum, students from Karbi Anglong district do not even qualify to compete grade III examination.
- c) Alcohol and drug addictions.
- d) Early marriage

Potential measures:

- a) Should promote quality education, e.g., ensure that the *Bodo (Boro)* students have access to *Bodo-MIL* topics and papers.
- b) Spread awareness among younger generation about career.
- c) Mentorship Program to coach and train students.
- d) Counselling and de-addiction program to prevent/rescue youths indulging in drugs and alcohol.
- e) Increased computer literacy and skill development.
- f) Teaching youths and the senior citizens the sustainable learning.
- g) Old agricultural techniques, cattle rearing, and spending summer holidays productively to help build resume.



3. Please tell us your daily schedule and exam preparation process.

PriyaB: This was my second attempt for the state PCS. Since I was employed as a Section Assistant under the Department of Irrigation, Govt. of Assam, I studied 5-6 hours a day. I used to read and review my notes as soon as I got up, which was usually about five in the morning. I listened to lectures on YouTube channels as I travelled to work. I spent some time in the evening with friends after work before preparing dinner for my family. After dinner, I spent one or two hours studying. If I also occasionally watched movies.

4. In your opinion what should be the purpose of attending schools and colleges?

PriyaB: Schools and Colleges are the temple of learning. To acquire knowledge and learn as much as possible, one should attend schools and institutions. According to me, schools not only impart academic knowledge, but also help students develop generally through extracurricular activities like athletics, music, and communication skills. The goal of attending school and colleges should be to acquire and broaden one's knowledge viewpoint on science, expose one to a variety of courses, improve interpersonal skills, connect with people from other cultural backgrounds, and strive for sustainable learning, among other things.

5. How may an individual can contribute to the welfare and improvement of society?

PriyaB: One should first transform themselves to reflect the way they desire society to be. Thereafter, one should bring about meaningful changes in the family and in society. It is important to stop drinking, stop domestic abuse, and create a peaceful environment for kids education. The learned/skilled person from the society should mentor promising students, expose them to the learning opportunities, and prepare them for workforce.

6. What advice can your younger generation take to improve as citizens and contributing members of society?

PriyaB: Never be ashamed of being a member of the *Bodo* community; remain grounded; abstain from vices like drinking and smoking; etc. Learn our own language, our own history, and pass on to the next generation the greatness of our community. Stop being a traditional student in that strive to learn as many languages as you can, learn the cultures and tradition of other communities as well and while doing so keeping your tradition intact. Stop activities that divide people within our own community, such as religion, focus on developing a better society.

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7. What do you consider to be the main flaws and weaknesses in the state of education in the BTR today? What steps would you recommend taking to make improvements at all levels?

PriyaB: Apparently, the BTR has a limited regional power. However, there are shortcomings and weaknesses.

a) For example, the education system in BTR is suffering from intense regionalism in the form of nepotism in faculty hiring process, cash for jobs in the education sector, lack of employable skills, use of rudimentary Hindi as the *lingua franca* for school students.



b) It is important to recruit faculty members on the basis of scholarly/research activities demonstrated by highly visible international peer-reviewed publications, community engagements, and outreach activities. The main job of faculty members is not only limited to the classroom activities, but also to mentor, train and prepare students for the job market and help in their career move/growth - outside the classrooms.

c) Organise various skill development workshops.

d) Interactive session with the higher officials from the community and beyond to expose, so that they can choose the right career path for themselves.

e) Hiring expert faculty in their field for better results.

8. Would you like to recommend measures for the advancement of Boros in the BTR and beyond?

PriyaB: For the advancement of Boros in the BTR and beyond I recommend measures like:

a) *Bodo* MIL as a compulsory subject for the Boro students in English Medium schools as well.

b) Scholarship programmes for the bright students for higher education/technical education/Fellowship programme which shall be on merit basis.

c) Free coaching programme for central and state PCS and other competitive examinations like CGL/RBI Grade B/Bank PO etc. for the students in BTR and beyond.

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- d) Online Platform for the students for Virtual Interactive session for the students in BTR and beyond, so that they are better informed in choosing a career path of their choice.

9. What positive changes have you implemented in your own life and work?

PriyaB: After I began my Civil Services preparation, I have become more disciplined, hardworking, and responsible; suffice to say, my daily life has improved.

10. If you were to become the next Chief of the BTR/BTC area, what would be your number one agenda and how will you carry it out?

PriyaB: If I become the next Chief of BTR/BTC area I would develop the education sector. I will place emphasis on creating Human Resources from the community who can administer the BTR/BTC area in future. Additionally,

- a) I will promote *Bodo (Boro)* language for the *Bodo (Boro)* students, so that it can help them in choosing *Bodo* language as optional paper in Civil Services and for the other state level Competitive Examinations.
- b) Place emphasis on practical way of learning and skilling students in different skill sets like computer learning, Certification programmes in different fields, Vocational trainings will be promoted.
- c) Promote our traditional agricultural techniques as a curricular activities in the schools and Higher Secondary Levels.
- d) To improve government schools through hiring quality faculty for sciences, mathematics, MIL and other key subjects.

11. Hypothetically speaking, if you were given Rs.1600 crores to develop BTC/BTR area, why and how will you spend the money?

PriyaB: If I were given Rs. 1600 crores, I would strive to improve the Infrastructure, Education, Health, Social Welfare and Tourism Sector.

The connectivity in the BTR region is in its improved condition compared to last decades, but there are still many areas which are not fully connected to the urban areas. For better and faster mobility, all-weather roads must be created and every nook and corner should be connected to the highways.

Students from the Boro Community have very poor record of passing rates at the high school level. Additionally, there are fewer students enrolled in the science stream, and fewer individuals choose to graduate or pursue post-graduate studies. The civil services as a career route is unknown to most students, who instead only apply for jobs in the designated/scheduled region.

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Additionally, the health Sector is underdeveloped in the BTC/BTR area. The MMR rate in the BTR region is high because the quick response team does not have a distribution mechanism for delivering essential lifesaving medicines.

The social welfare department should focus on societal advancement and showcasing up-and-coming talents. For complete harmony, it is important to elevate the oppressed.

Tourism must be developed properly. Taking advantage of the BTR area's picturesque setting and growing the tourism sector along the international borders that connect Bhutan, development of tourist villages, showcasing our traditional lifestyles, regional cuisines, and teaching *Bodo* language are all efforts to generate employment and financial gain.

The BDF family wishes *Ms. Priya Boro*, our newest ACS officer, the best of luck in her future endeavor. We thank her for sharing her thoughts and time.

For comments, please write to: Editor@Borodiaspora.org



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ग'हालि (ग'लि) फुजा

“बोसोराव खनसे दैखंखोलारि बर'फोरजों बावजानाय

नख'रारि फुजा”

Author: Nisha Daimary

Abstract

‘बैसागु’ जाय सोदोबनि ओंथिखौ मुस्रि कामसेस्वर ब्रह्मआ “बैसुनि ‘आगु’(आगोल)- बैसागु। बैसो एबा बोथोर गोदाननि सिगां एबा आगुआव रंजानाय बोथोरानो बैसागो।” होननानै फोरमायलांदों गावनि सोरजि बिजाब ‘बर’नि हारिमु’ बिजाबाव। बर’माहारिनि आंगोनि ख्रुइबो आंगो रंजाथाय फोरबो होनबा जों गासै बर’फिसा फोरनि खुगायाव फुंसेल’ मुं बेनो जादों ‘बैसागु’। खाम, सिफुं, जथा, जाबखिं नि दैखुजों लोगोसे मिथिंगानि बिमानि बिखायाव जोनोम लानाय दाव खुवौनि गारांजो गोदान बोसोरखौ ब’रायना लाबोनानै रंजानाय बे फोरबोआ बर’माहारिनिल’ आंगो नडा,बबेखानि आसाम राज्यनि सिडाव थानाय गासै सुबुं माहारिनिनो बेयो आमाय थखल बिखानि खावसे। आसाम हादरसानि सुबुंफोरजोंनो ग’नायजानाय बे फोरबोखौ हारि लायै हारि गुबुन गुबुन मुंहोनानै रंजानायखौ जों नुनो मोननाय जायो। जेरै- असमीया फोरा ‘बिहु’, दिमासा फोरा ‘बुचुडिमा’, देउरी फोरा ‘बिचु’ बायदि मुं होनानै फालिनाय जायो। नाथाय बेनि रोदाया मोनसेयानो बोसोरनि गिबि दानखौ बरायनाय एबा रंजानाय। मुं आलादा आलादा होना रंजानायजों लोगोसे बे फोरबोखौ फालिनाय नेम एबा खान्थिखौबो हारि लायै हारि एसे आलादायै खुंनायखौ जों नुनो मोननाय जायो। जेरै- देउरी फोरखौ सैत्र दान जागाय जेननायनि फ्रायनो गामिनि गेजेरनि सोरनिबा गुवार सिथलायाव एबा लांगोनायाव हरनि बैसागु(राति बिहु) खुंनायखौ नुनो मोननाय जायो। थिक बे बादिनो गुबुन हारिनि गेजेराव थाना गोदो गोदायनिफ्रायनो राइजो जाबोनाय ग’वालपारा जिल्लानि सिडाव थानाय दैखंखोलारि बर’फोरा एखे हारि बर’ एखे हारिमु आरो एखे मुंजोंनो खुंनाय बैसागु फोरबो फालिनाय खान्थिखौबो गुबुन जिल्लानि बर’फोरनि बैसागु खुंनाय खान्थिजों एसे आलादायै खुंनायखौ नुनो मोननाय जायो। सैत्र दाननि जोबथा खालारनि सानाव फालिनाय मोसौ बैसागु फालिनायजों लोगोसे बे साननि मोनाबिलि समाव दैखंखोलारि बर’फोरनि गेजेराव गोदो गोदायनिफ्राइनो बावबोनाय दोरोंआरि फुजा ग’हालि(ग’लि) फिजा होनायनि मोनसे दोरोंआरि नेम एबा खान्थि दं, नखरनि मायनाव महरै मानिबोनाय मोसौखौ थांखिना बावनाय बे पुजा एबा दोरों खान्थिखौ गुबुन जिल्लानि बर’फोरनि गेजेराव फालिनायखौ नुनो मोननाय जाया। बे लिरबिदांखौ लिरनायनो लानायनि फिननाय म’हरै दैखंखोलारि बर’फोरनि ग’हालि फुजा होनायनि सोमोन्दै आरो बे फुजाखौ होनायनि थांखिनि सोमोन्दै मोनथिनो मोननाय जागोन।

Key words: दैखंखोलारि, ग’हालि फुजा



दैखंखोलारि बर'फोर सायाव सुंद'यै सिनायथि, मोननै सोदोब लोगो नांना जानाय बे दैखं आरो खोलारि सोदोबनि ओंथियानो जादों, दैखं- बुर्लुबुथुर दैमानि सेर एबा हालाम, खोलारि-खोला दिख फारसे। दैखंखोलारि होननानै बुंबला गाहायै खोला ग'वालपारा जिल्लानि सिडाव थानाय बर'फोरखौनो मोनथिनाय जायो। आरो बेनि सिमनाया सानजा धुपधारानिफ्राय सोनाबहा सेरनि पाहारतुलि साहा बुर्लुबुथुरनिफ्राय खोलाहा गार' हाजोसिम। बबेखानि बुर्लुबुथुर दैमानि खोला फारसे बे फैलाव हालामाव राइजो जानाय बर'फोरखौनो दैखंखोलारि नि बर'फोर बुंनाय जायो।

सिनायथि (Introduction):

ग'हालि पुजा जायखौ दैखंखोलारि बर'फोरा 'ग'हालि मादाय' होननानैबो बुंनाय जायो। मोसौ बैसागुजों लोबबा लाखिनानै होनाय नख'रारि बे फुजाया दैखंखोलारि बर'फोरनि गेजेराव गोदो गोदायनिफ्रायनो बावजाबोनाय मोनसे दोरोंआरि फुजा। नख'रारि फुजा होनब्लाबो बेहाय दैखंखोलारि बर' गामिनि गासैबो नख'रानो बे फुजाखौ बावजोब थारनांगौ बे नडा बबेखानि जाय नख'रा गोदो गोदायनिफ्रायनो बावबोदों एबा जाय नखरा हा-हो, मोसौ-मैसो, ग्रोम ग्रोम लाना आबाद मावबोदोंमोन बै नखरफोरखौसो बासिं बे फुजाखौ बावबोनायखौ नुनो मोननाय जायो। म'खोनो गोनां बाथा दि बे फुजाखौ बावनो थाखाय सायख'ना दोनखानाय देउरि थानाय जाया नखरनि नो सोरबा सासे हौवा एबा गामिनि जायखिया सोरबा सासेखौ देउरि महराव सायख'ना लानानै बे फुजाखौ बावनाय जायो। दैखंखोलारि बर' फोरनि गेजेराव बावजानाय बे फुजाया बिसोरनि गेजेराव माब्ला आरो मा समाव जोनोम जाया मोन बेनि थि बुंफुरलुखौ रोखायै मोननो थानाया गोब्राब। नाथाय आबौ आबैया फोरमायनाय बादिबा बे फुजायाव गाहायै लावखार मोदाय एबा कर्णण मोदायखौ थांखिनानै बावनाय जायो। जाहाते नखरनि माइनावखौ लावखार मोदाया अराय रैखा खालामो आबाद मावनाय समाव सानदों बार अखा हाब्रु दैब्रु स'हायनो मोसौ हालिनो गोहो हरो लोगोसे नखरनि मोसौफोरा हाग्रा बंग्रा गांसो जाहैबा गोमाहोवा बोसोर बोसोर मोसौ मैसोफोरा जेन एरबाय थायो बेफोरनि गाहाम हामलायना बे फुजाखौ होनाय जायो।

गिबियावनो फुजायाव गोनां जानाय एबा बाहाय जानाय मुवाफोरनि सोमोन्दै फोरमायथिनाय जाबाय- लाइ गय जरा, फाथै जरा, गय खान्दि, लाइजौ लाइ जेवारि मोनसे धप धुना,गाइखेर,जात्रासि, अन, खज' बिलाइ, इंखोर हाग्रा, मोखाना बिलाइ, माइरं गरब्रैसो, भादालि लेवा(खिफि लेवा), दावला गोजा मासे,जंगा थाइसे।



फैदो दाना गोजौआव मख'बोनाय मुवा बेसादखौ बबेआव आरो मा समाव बाहायनाय जायो बेफोरनि सोमोन्दै एसे गुवारै फोरमायनो-नख'रारि फुजा महरै मोसौ बैसागुनि मोनाबिलि समाव बावनाय बे फोजानि थाखाय सिगांग्रो सिबसां लिबसां निसथारै खालामना दोननाय ग'लि आव दै सानथि खारना गोदान फाखाजौ मोसौ खाखांनाय उनाव गल'लि न'नि लामा मोखांआव हाजौ आलि लिरथेनाय जायो। लिरनाय बे आलि आव इंखुर हाग्रा ज'रा ज'रा मोनथाम, ख'ज' बिलाइ ज'रा मोनथाम आरो माखाना बिलाइ ज'रा मोनथाम बेफोर जरा खौ गाहायै मोनसे सिरिआवनो लारियै थुना होनाय जायो लोगोसे थुना होनाय ज'राजौ समान अन गुन्दैजौ लारि लारि मोनथाम लारि बोनानै होनाय जायो। लारि बोनाय अनावनो खर' सानिफ्राइ आवा गाइखेरखौ मोनथाम लारियावबो खर'सानि फ्राइ एसे एसे लखबना होनाय जायो बिदिनो मोदाइनि नामाव संखा दोननाय जंगानि बिदैखौबो एसे एसे खर'सानि फ्राइ लखबना होनानै जायो आरो दिहोनना लानाय जंगा बिदैया आद्रा थानायखौ काब एबा खुरैआव ख'ना फारसे बावफिनना होनाय जायो। रायखांनो गोनां बाथ्रा दि गोदो काब एबा खुरैखौ बाहाया लासे औवा हासुं आव होनानैसो बावनाय जायोमोन नाथाय समजौ सोलायफानानै आथिखाल गोदान मुगायाव बेखौ बाहायनाय नुनो मोननाय जाला। जिखियानो जाया, अन लारिनि सायावनो ज'रा ज'रा थुबुनाय मोखना, इंखोर आरो खज'नि समान समानैनो लाइ गांथाम ब'ना गेजेरनि लाइ गांसे आव ग'य ज'रा फाथै ज'रा होना आगदा आगसिनिलाइआव गय खान्दिफा माइरंगरब्रैसो होना गिबिआव बावगोनाय जायो



“आबौ आबैमोननि फोरमाय बादिबा गलि फुजाखौ होबाय थानाय समाव गलिनि मोसौफोरा गसनानै थायोब्ला बे बोसोराव दै बाना बारा जानायनि हमभाब'ना आरो जुदि मोसौफोरा उन्दुजोबना थायो अब्ला दै बाना जाया होननानै गोदोनिफ्रायनो मोनसे सुबुं फोथायनाय दं होनना फोरमायदों।”

बेफोरखौ बावजेनाय उनाव बे फुजानि गाहाय बावनाय नेमाआवनो दं बोसोरसे सिगांनो फुजा होगोननि नखरा लावखार मोदायनि मुडै फिसिना दोनखानाय दावला गोजा मासे खौ बुलि होनानै बेनि खर'खौ बावनाय बे फुजानि गुदि थांखिखौ मावनाय जायो। जायखौ देउरियानो बुलि होनाय खामानिखौ मावफुंनाय जायो। बुलि होखानानै

आद्रा थानाय मोदोमखौ साफा खालामना बेदर महराव दाननानै अन आरो भादालि लेवा(खिफि लेवा)जों अनदला ओंखे बादि संना भक बावबावनाय जायो। मोदायनो बावनाय बे भकाआव गाहायै दावनि बिखाखौसो गाहाय महरै बावनाय जायो, फास्लानि दनद्रा(थालिर बिखं) मोनथाम थुखा खालामना मोनफ्रोमबो थुखायावनो थालिर बिलाइजों बिखाखौ लाइआव जुनानै बावना होनायजों लोगोसे अनदाला ओंखे आरो आलदा बेदरखौबो होफानानै बावनाय जाफायो। रायखानो गोनां बाथ्रादि भकखौ संनाय समाव जेबो रोखोमनि थाव हालदै मसला आरिखौ बाहायनाय जाया एबा बाहायनो मोना। भक संनाया गाहायै मोदायनि थाखायल' नडा बबेखानि बाहागो लाफैनाय गासै सुबुं फोरनोबो फ्रसाद महरै होनो थाखाय संखानाय जायो।

मख'नो गोनां बाथ्रादि संनाय खामानिखौ इसिं न' एबा जायखि जाया न' सिडाव संनो मोना बबेखानि गलि न'नि खाथि खालायावनो बाहेराव संनो नांगौ आरो बेफोर संनाय बावनाय खामानिखौ हौवा माहारिखौसो बांसिनै बाहागो लानायखौ नुनो मोननाय जायो हिनजाव माहारिखौ बे फुजायाव बाहागो लानायखौ नुनो मोननाय जायाबाबो बबेखानि खिफि बेन्दों बिलाइ खानाय अन देनाय गलि सिबस्रानाय लिबस्रानाय बायदि खामानिखौ नखरनि हिनजावफोरानो मावनायखौ नुनो मोननाय जायो। बे फुजायाव गाहायै मोन्थोर रायनाय जाया थेवबो देउरियानो माखासे बाथ्राजों राइसंनाय जायो जेरै-“ हे आफा! आगदाजों बावनांगौ आगसिजो बावफलांबाय माखौबा होनांगौ माखावबा होफलांबाय बेफोरखौ नों इस्वरा निमाहा होनानै नखरनि माइनाव गासै मोसौ मैसो दाव अमा जिबफोरखौ मोजां मोजांनो लाखिनानै बोसोर बोसोर एरहोलांबाय था लोगोसे नखरनि खेति बाति फोरखौ मोजां खालामना हो जाहाथे नोंखौ बेबादिनो ग्रोम ग्रोममै बोसोरफ्रोमबो

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बावनो हायो।” गाहायै बे रायसंनाया फुजा बावनायनि एबा होनायनि गासै हाबाया आबुं जानाय उनाव राइसंना फुजा होनाय हाबाफारिखौ फोजोबनाय जायो।

नोजोर होबा जों नोन' मोनोदि फुजायाव बाहाय जानाय बांसिन मुवा फोरानो हाग्रानिफ्राय मोननाय बेनदों बेनला लाइफां बायदि। हाग्रानि मुवाखौ बाहायनि बेनि जाहोनखौ गामिनि आबौ आबैमोना खुगा खुगायै फोरमायनाय बादिबा लावखार मोदाया हाग्रा बंग्रा मोसौ गुमै गुमै थानायलाय आरो हाग्रा बारि एबा जंगल बारिआव थानायलाय बेनो हाग्रानिफ्राइनो मोननाय मुवा फोरजों बावना बेखौ गोजोन होननाय जायो लोगोसे भादालि लेवा खौ बाहायनि गुदि जाहोनानो जाहैबाय बेमार आजार एबा उदैजों सोमोन्दो गोनं बेमारनिफ्राइ रैखा खालामना देहाखौ थाजिम खालामना लाखिनाय होननानै फोरमायदों। जाहाते आबाद मावनाय सुबुंफोरा बावनाय बे भकखौ जानानै उदैनि बेरामफोरा आबाद मावनाय समाव थाजिम जाना थाना खामानि मावनाय समाव जेबो रोखोमनि खस्त एबा जेंनाजों मुगा जायालाबानो आबादखौ मावफुनो हायो। मानोना गोबां आबै आबौनि खुगायावनो खोनानो मोनोदि खिफि लेवाजों अनदला बोसोराव खेबसे ब्लाबो जानो नांगौ बेजों उदैनि गासै बेराम फोरा हामो होननानै बिसोर फोरमायो।

मोदायनि बावनाय गासै हाबाफारिया जाफुं जोबनाय उनाव फुजायाव बाहागो लाफैनाय गुबुन सुबुंफोरनि जानाय लुंनाय हाबाफारिया जागायो जंगा लुंनाय भक जानाय बायदि हाबाफारिया। बेबादिनो नखारि फुजा होनाय मोनसेया द'सेनो लागैनो जाफुंनानै थाडो।

फोजोबनाय (conclusion):

गोजौआव फोरमायबोनायनि गेजेरजों मोनथिनो मोनबायदि नख'रारि फुजा महरै बावनाय ब्लाबो बे फुजाया खेंस्लायै आबादजों सोमोन्दो दं। मोनथि मोनै समनिफ्राइनो दैखंखोलारिनि बर'फोरजों बावजाबोनाय बे फुजाखौ गुबुन जिल्लानि बर'फोरा मोनथिमोनै नि गुदियावनो दं बेयो दिनैसिमबो थुनलाइ महराव लिरजानो एबा बिजिरजानो मोनाखै जायनि थाखाय बे फुजाया गोदान मोनसे सिनायथि मोननो हानायनि लामायाव फैनो हायाखै। दिनै जों गुबुन देउरि, डिमासा, टिवा, राभा बायदिनि बैसागु समाव मा फुजा होवा आरो मा बायदि खुंनाय जायो बेफोर गासैखौबो मोनथिनो मोननो हादों जों लिरनाय थुनलाइनि हेफाजाबजों। थिक बेबादिनो दैखंखोलारि बर'फोरनि गेजेरावनो गोलैसोना थानाय बे दोरोंआरि फुजाखौ थुनलाइ महराव सावरायना एबा लिरना दोननायनि गेजेरजों बर'थुनलायाबो गोदान गाबजों बिलिरजानानै आरोबाव समायनासिन गोहोम गोनंसिन जागोन लोगोसे थुनलानि बाख्रिखौ लिरथाय गोनंसिन खालाम बावनो हानायाव हेफाजाब जागोन। मानोना गुबुन हरिनि गेजेराव थाना राइजो जानाय दैखंखोलारि बर'फोरजों बावनाजाय बे फुजायाबो बर'माहारिनि नो मोनसे दोरोंआरि फुजा।



ग॑हालि फुजानि माखासे सावगारि (A few pictures of Gohali ritual):



A. जंगा आरो आगसि फारसेना दन्द्रा / थालिर बिफांनि बिखं



B. भक संनाय नुथाय



C. दाव बिखाखौ लाइयाव मोनथाम थफ्ला खानाय आरो भक



D. दनद्रायाव दाव बिखा



E. भादालि लेवा, अन आरो दावजौ भक संनाय एबा अनदला

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19 *Mumbai, A Tale of Monsoon Mystique*



Author: Biswanath Boro

Mumbai, the financial capital of India, a land that feels like it's on a different planet compared to my cozy corner in BTR, Assam – where the famous Assam tea leaves dance in the breeze and one horned rhinos play hide and seek in the wild. The folks there are

as warm as a freshly brewed cup of tea. Imagine my surprise when I went from BTR/Assam to the “*city of dreams*” as I was posted as the Regional Manager of New India Assurance in Mumbai for approximately 22 months. However, I was recently transferred back to Guwahati, Assam. Nevertheless, let me spill the beans, or should I say raindrops, about Mumbai's monsoon, which is a wild, umbrella-flipping adventure quite unlike my usual Assam escapades. My initial perception of Mumbai might resonate with others who aren't originally from the city of dreams. Something that could be quite familiar, much like in BTR/Assam, is the monsoon rain that has the power to drench the city of dreams.

Mumbai experiences a unique blend of contrasting emotions during the summer season. The monsoon rains bring respite from the scorching heat, transforming the landscape into a lush green paradise. However, this season also presents challenges with the annual occurrence of floods that test the city's resilience. Amidst the rains and floods, Mumbai's romantic charm and thriving tourism industry shine through, making it a fascinating destination for locals and travelers alike.



I. The Monsoon Rains of Mumbai:

The onset of summer in Mumbai is eagerly awaited as it marks the arrival of the much-needed monsoon rains. The first raindrops bring joy and relief to the city, breaking the heatwave and filling hearts with anticipation. The parched earth soaks up the rain, and the entire city rejuvenates, showcasing its verdant beauty. The rhythmic sound of rain on rooftops creates a soothing melody, and the fragrance of wet soil permeates the air, enhancing the romantic allure of Mumbai.

II. Battling the Floods: While the monsoon rains are a blessing, they also pose a significant challenge to Mumbai's infrastructure. The city's inadequate drainage system and rapid urbanization often lead to waterlogging and floods.

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Low-lying areas become water traps, disrupting daily life and causing transportation woes. However, Mumbai's spirit shines through during these testing times, as citizens come together to help one another, showcasing resilience and unity in the face of adversity.

III. Romance Amidst the Rains: Mumbai's monsoon season is a time of blossoming romance and emotions.



Couples often seek solace in picturesque spots, such as Marine Drive or Worli Sea Face, to witness the breathtaking views of the sea during the rains. Holding hands and sharing an umbrella, they embrace the romance that fills the air. Cafes and restaurants offer cozy corners with a view, where couples can enjoy hot chai

Mumbai, with its monsoon rains, floods, and thriving tourism, remains a city of contrasts and surprises during the summer season. While it deals with the challenges of floods, its spirit of unity and resilience shines through. The romantic allure of the city amidst the rains captivates hearts, and the tourism industry continues to flourish despite the season's challenges. Just like in BTR/Assam, Mumbai's monsoon harnesses the cleansing power of rain to highlight the city's unity with nature, transforming hurdles into enchantment and creating an irresistible destination throughout the year.

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and delectable pakoras, adding to the romantic experience.

IV. Tourism Flourishes: Despite the challenges posed by the rains and floods, Mumbai's tourism industry remains vibrant during the summer season. Tourists from all over the world are drawn to Mumbai's allure, eager to experience its rich history, bustling markets, and diverse culture. Gateway of India, Chhatrapati Shivaji Maharaj Terminus, Elephanta Caves, and the bustling bazaars of Colaba and Crawford Market are among the must-visit attractions that showcase the city's past and present.

V. Monsoon-Ready Attractions: Mumbai's tourism industry has adapted to the monsoon season, offering unique experiences to visitors. Boat rides along the Arabian Sea, exploring the Elephanta Caves, take on a surreal charm during the rains. Additionally, *Chai pe Charcha*, a Mumbai tradition of sipping tea while engaging in conversations, gains popularity as people seek shelter from the showers.



20 *Revitalizing Manas Sanctuary: Transforming into a World-Class Tourist Destination*

Author: Kishore Wary, PhD, Chicago, USA

I had visited the Manas Sanctuary on 23rd December, 2018. Additionally, I also visited the Kruger National Park in South Africa in April, 20-26th of 2023. Based purely upon my own experience, I thought I could offer my opinion and an actionable proposal, to revitalize Manas Sanctuary and make it a world-class tourist destination and create employment opportunities.

Key points:

1. *Increase the number of wild-animals native to Manas Sanctuary and plant animal friendly and sustainable habitat on a regular basis.*
2. *Build eco-friendly accommodations, improve road connectivity, and provide better facilities for tourists.*
3. *Implement waste management systems, promote eco-tourism, and educate tourists about the importance of conservation.*
4. *Create a comprehensive marketing campaign to increase awareness about the sanctuary and its unique features and attract more domestic and international tourists.*
5. *Encourage research and education on the sanctuary's biodiversity and use the findings to develop conservation and management plans.*
6. *Involve local communities in the development and management of the sanctuary and promote ecotourism as an alternative livelihood.*

Introduction

The Manas Wildlife Sanctuary in Assam, India, is a UNESCO World Heritage Site and biosphere reserve that is a lush green biodiversity hotspot



in a subtropical climate, has been a home to a diverse array of plants and wild animals, including the tigers, wild buffaloes, pygmy hogs, peacocks, rare and endangered one-horned rhinoceros, and golden langur (1-4). The Manas Wildlife Sanctuary is part of the core zone of the 283,700 hectares Manas Tiger Reserve (3-5). The Manas Sanctuary is a popular tourist destination surrounded by tea gardens and the pristine Manas River that emerges from the neighboring Bhutan but flows downstream through this area feeding into the great Brahmaputra (*Burlungbuthur in Boro*) river (5-9). However, the sanctuary continues to

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face several challenges such as decreased number of native tigers, pygmy hogs, and one-horned rhinos, inadequate and shabby infrastructure, poor water and waste management, and lack of awareness among tourists (10-12). There are several steps that can be taken to improve the Manas Sanctuary as a world-class tourist destination. Indian Government, the wild-life authorities, the Indian and Assam tourism departments, North East Council (NEC) and many other organizations could forge a partnership with the neighboring State Party of Bhutan to protect and manage the Manas Sanctuary, more effectively.

1. Continue to plant animal friendly fruit trees and plants

There are trees and plants that are animal-friendly, providing food, shelter, and nesting sites for a variety of wildlife. Some examples include bananas, food source for many animals, elephants, deer, birds and small animals. Bananas are a perennial crop and provide a steady food source for animals. Mango trees, which provide seeds and sap as a food source for animals such as rabbits, birds and squirrels. Berry bushes, such as mulberry provide a food source for birds and small mammals. Fruit trees such as apple, pear, and cherry trees provide a food source for many birds and mammals. Sunflowers, which provide seeds as a food source for birds and small mammals. Wildflowers, which provide a food source for pollinators such as bees, butterflies, and hummingbirds. However, it is

important to research the suitability of the specific species of tree or plant for the climate and soil conditions in the Manas sanctuary. Abundance of animal friendly fruits and plants will reduce stress levels experienced by the wild animals, thereby minimizing potential human-animal conflicts with villagers and their livelihoods living close to Manas Sanctuary.

2. Continue to breed and increase the number of native animals

Several wild-animals native to Manas Sanctuary declining in numbers include



barking deer (*Muntiacus muntjak*), hog deer (*Axis porcinus*) wild pig (*Sus scrofa*), sambar (*Rusa unicolor*), swamp deer (*Rucervus duvaucelii*), gaur (*Bos gaurus*), wild buffalo (*Bubalus arnee*). The number of tigers currently stands at 65. In other words, the animals native to Manas Sanctuary continue to fluctuate for various environmental factors, such as habitat loss, human interference, degradation, and fragmentation, pollution, climate change, invasive species, and over-exploitation. Some of the ways to mitigate these issues are:

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- a. **Genetic diversity:** It's important to ensure that the breeding animals have a diverse genetic makeup to prevent inbreeding and maintain a healthy population. This can be achieved by introducing new individuals to the breeding population or by rotating breeding animals. After breeding, the animals should be released to the sanctuary.
- b. **Habitat conservation and restoration:** This includes protecting and preserving existing habitats, restoring degraded habitats, and creating new habitats. This can be done by creating protected areas, implementing sustainable land-use practices, and removing invasive species.
- c. **Pollution control:** This includes reducing or eliminating sources of pollution and cleaning up contaminated areas.
- d. **Climate change mitigation:** This includes reducing greenhouse gas emissions and implementing adaptation strategies to help species and habitats cope with the impacts of climate change.
- e. **Invasive species management:** This includes preventing the introduction of invasive species and controlling or removing established populations.
- f. **Sustainable resource use:** This includes managing the use of natural resources in a way that

ensures their long-term availability and minimizes negative impacts on wildlife and their habitats.

It's important to note that conservation efforts for animals native to Manas should be based on sound science, involve local communities, and involve collaboration between government agencies, NGOs, and private sector to ensure the success of the program and the well-being of the native animals.

3. Continue to upgrade the bridges and traffic movement

Improving the roads and highways to access the Manas Sanctuary can be a priority for increasing tourism to this world heritage site for several reasons. Firstly, good road infrastructure can make the journey to the sanctuary more pleasant and accessible, which can attract more visitors. Poor roads are a deterrent for many people, especially those who are older, have mobility issues or travelling with children. Secondly, well-maintained roads can improve the overall safety of the journey, reducing the risk of accidents and delays. This can provide a sense of security for tourists and make the journey more friendly. Thirdly, efficient road infrastructure can also facilitate the transportation of goods and services, which can provide additional economic benefits for local communities and businesses. This can also help to develop the local economy and provide more job opportunities. Lastly, better road infrastructure can help to protect the environment by reducing the amount of vehicle

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emissions and decreasing the pressure on the ecosystem. All these reasons combined, the improvement of roads and highways can be a significant factor in encouraging more tourists to visit the Manas Sanctuary and help to promote sustainable tourism in the region.

Upgrading accessible and well-maintained hiking trails, building

educating visitors about the importance of preserving the natural environment, wildlife, and encouraging them to minimize their impact on the environment by practicing responsible tourism. This can be achieved by providing information and guidelines on how to reduce waste, conserve water and energy, and minimize pollution.



comfortable and eco-friendly accommodations, and providing better signage and information about the different species of plants and animals that can be found within the sanctuary. These improvements will make it easier for visitors to explore and appreciate the natural beauty of the sanctuary and will also help to protect the delicate ecosystem from the impact of human activity.

4. Continue to develop sustainable tourism practices

Another important aspect of improving the Manas Sanctuary as a tourist destination is to promote sustainable tourism practices. This includes

This will help to ensure that the Manas Sanctuary remains a pristine and healthy ecosystem for future generations to enjoy.

5. Increase and spread awareness

a. Involve the local community in the management and development of the Manas Sanctuary: This includes providing training and employment opportunities for local people and encouraging them to participate in the conservation and management of the sanctuary. By involving the local community, the sanctuary can benefit both the local people and the tourists, as the local

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people can provide valuable information and insights about the area and its culture.

b. Clean drinking water and toilet with running water: Basic facilities are important for the overall health and comfort of tourists visiting the Manas Sanctuary in Assam. Adequate access to clean water can help prevent the spread of waterborne illnesses, while clean and well-maintained toilets can improve hygiene and reduce the risk of disease transmission. Additionally, the provision of these basic amenities can help to enhance the overall tourist experience by ensuring that visitors are able to enjoy their visits comfortably and safely to the sanctuary. In this regard, the Indian Institute of Technology-Guwahati and Guwahati Medical College (GMC) could provide many strategic directions.

c. Organic Tea Testing Center: The Manas Sanctuary is surrounded by tea gardens, and Assam is famous for its tea production. To attract tourists and promote sustainable tourism, an organic tea testing center can be set up within the sanctuary. This center would allow tourists to taste and purchase different varieties of organic tea grown in the area, while also providing information about the history and process of tea production. It could also provide an opportunity for the local communities to showcase their traditional tea making skills and sell their products. This can be a unique way to attract more tourists and promote sustainable tourism while supporting the local economy. To this

end, collaboration with Tea Garden located within the vicinity of Manas sanctuary could be of some help. Alternatively, reach out to entrepreneurs and experts in Assam.

6. Facilitate research and education

Promoting the cultural and historical significance of the Manas Sanctuary is another way to improve it as a tourist destination. The sanctuary is home to Boro indigenous community, who have a deep connection to the land and its natural resources. By highlighting the cultural and historical significance of the sanctuary, tourists can gain a deeper understanding and appreciation of the area and its people. This can be achieved by providing information about the history and culture of the indigenous communities, and by offering guided tours that highlight the cultural and historical significance of the area. Research can be done in collaboration with the scientists, Guwahati University, Indian Institutes of Technologies, Bodoland University, and many other colleges and Institutes located close to the sanctuary.

Establishing an educational tourist learning center about the Manas Sanctuary can be useful for tourists for several reasons. Firstly, it can provide visitors with a deeper understanding of the sanctuary's ecology, biodiversity, and cultural significance. This can enhance their overall experience and make it more meaningful. Secondly, an educational center can also provide information on the conservation efforts and activities that are being undertaken

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to protect the sanctuary's natural and cultural heritage. This can inform visitors about the importance of preserving the sanctuary and inspire them to take actions to protect it. Thirdly, it can also promote sustainable tourism by educating visitors on the impacts of tourism on the environment and how they can reduce their ecological footprint while visiting the sanctuary. Lastly, it can be a useful tool for conservation education and raising awareness among the local communities and visitors about the importance of protecting the sanctuary and its biodiversity. Establishing an educational tourist learning center about the Manas Sanctuary could provide a more enriching and sustainable experience for tourists and help promote conservation awareness and action. This can be done in collaboration with Assam tourism, North-East Indian states tourism departments, and Indian tourism departments.

7. Collaborate with local community:

There are close to 60 villages that surround the Manas Sanctuary. There are folklores, stories, tradition, culture, and thereby livelihood associated with this beautiful forest, tea garden, and the wildlife hotspot. The local community could benefit from the following community activities and create jobs, add to the economy.

a. Community-based Ecotourism: Involve local communities in the development of ecotourism activities such as trekking,

bird watching, and cultural tours. This will not only provide an alternative source of income for the community but also increase their ownership and pride in the sanctuary.

b. Community Participation in Management: Encourage the local communities to participate in the management of the sanctuary by involving them in decision making processes, providing training and capacity building opportunities. This will help to create a sense of ownership and responsibility among the community towards the sanctuary.

c. Collaboration with Local NGOs: Collaborate with local NGOs and other organizations to involve the local communities in the conservation and management of the sanctuary. These organizations can provide technical and financial support to the community for conservation activities and ecotourism development.

d. Develop Local Enterprise: Encourage the development of local enterprise such as handicrafts, traditional foods, and other souvenirs. This will provide an additional source of income for the community and also promote the cultural heritage of the area.

e. Building a Strong Relationship: Building a strong relationship with the local communities is key to the success of involving them in the development and management of the sanctuary. Regular meetings, consultation and feedback mechanisms should be established to ensure that their needs and concerns are heard and addressed.

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By involving local communities in the development and management of the sanctuary, the ecotourism industry

can be sustainable, the community can benefit from it and conservation efforts can be improved.

Summary

The Manas Sanctuary represents a unique and precious ecological treasure that offers visitors a chance to experience the beauty and diversity of nature. Increasing the numbers of animals native to Manas, improving the infrastructure, promoting sustainable tourism practices, involving the local community, and highlighting the cultural and historical significance of the area are the ways to improve the Manas Sanctuary as a top tourist destination. With these efforts, the sanctuary can continue to attract visitors from around the world, while also preserving its natural beauty and cultural heritage for future generations to benefit and also create jobs.

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RE: *An invitation- Submit a letter to the Editor of The BDF लाइसि.*

Dear Readers:

The Editorial Board (EB) of *The BDF लाइसि* invites letters to the editor to be featured in the coming issues.

Why should you write A Letter to the Editor? Here are a few general suggestions:

- You are concerned and have questions about specific topic(s) or issue(s) and you want others to know about it. Your concern is crucial that you must talk about and ask for clarification or resolution.
- Your letter to the editor could supplement, praise, comment in relation to the contents published in the newsletter.
- Your letter could also suggest an idea to others, influence readers opinion, educate the readers on a specific topic, emerging issues, influence stakeholder or elected officials directly or indirectly.
- Your letters to the editors could publicize the work of your organization and attract volunteers and participants.
- Your letter should be relevant to the mission of the BDF, and most importantly concise and tell the readers what should be done, your suggestion should be feasible and actionable.
- A letter to the Editor of *The BDF लाइसि* should be written in plain English or Boro, in no more than 500 words. Font, Georgia; size, 12.
- Please email your letter in word format to: Editor@borodiaspora.org

The EB may contact you (the contributor) for clarification. The editorial team reserves the rights to edit your letter to improve readability and shorten according to the space available without altering the primary content of the letter. However, the editorial board will have the right to reject irrelevant or incomplete letter. Please include your name, contact details including your phone number and verifiable email.

-Thank you

The Editorial Team
Contact Editor@borodiaspora.org

Visit us online at www.Borodiaspora.org

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The End