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HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

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NATIONAL COMMITTEE FOR BIRTH CENTENARY CELEBRATION OF RANI GAIDINLIU

STREE SHAKTI SANMILAN

Venue: Veterinary Field, Khanapara, Date: 28.12.2014(Sunday)

WOMEN ARE AWAKENED ... SOCIETY IS AWAKENED !! SOCIETY IS AWAKENED.. NATION IS STRENGTHENED !!



AKHIL BHARATIYA VANAVASI KALYAN ASHRAM
17TH NATIONAL VANAVASI
ARCHERY COMPETITION (INDIAN ROUND)
26TH TO 28TH DECEMBER 2014
VAGDEVI VILAS SCHOOL, VARTHUR, BANGALORE EAST



Contents

History or Myth	P-5	Sattriya Sanskriti Divas celebrated in New Delhi	P-19
India must reconnect to spiritual past: President Pranab Mukherjee	P-6	Mythology of Podi-Barbi Festival	P-20
Why can't countries think like companies?	P-7	Sikkim CM Pawan Chamling set to complete 20 years in office	P-21
Kirtan takes a groovy turn	P-8	Al Qaeda banking on SIMI to recruit educated Indian youth	P-22
Sanskrit, taught well, can be as rewarding as economics	P-9	Indigenous Faith Day Celebration	P-22
World Hindu Congress	P-10	The Indigenous Faith Day of Arunachal Pradesh observed	P-23
Religious Conversions	P-12	Indigenous Faith Day Celebration	P-23
Water War: India Should Be Careful	P-13	Embrace Janjatis to Strengthen National Integration: P B Acharya, Governor of Tripura	P-25
Sacred Plants of India	P-14	Tribal Youths Should Work Hard To Excel In Sports – Sarbanand Sonowal	P-26
T.R. Zeliang Lauds STPI Proposal	P-14	AVP Archers Bagged 4 Medals in National Level Archery Competition by ABVKA at Bangalore	P-26
Half-Blood Brothers	P-15		
663 Committed Suicide in Nine Years in Mizoram	P-16		
North East Festival - Connecting People	P-17		
National Tribal Human Development Report	P-18		

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A GOOD FENCE

A good fence makes a good neighbour. It is applicable to a nation also. As a (bad) luck would have it India i.e. Bharat has three countries – two of them are cut out of the Nation herself and the other one has adopted the Ahimsa of Buddha as her spiritual thought and religion, having common boundaries with India. Irony is that they all are hostile to Bharat specially in case of international boundary.

Significantly, China has had dispute over boundaries with Pakistan, Myanmar and Korea. But during 1950-1956 China has settled the boundaries with respective countries once for all. What remains her with dispute over the boundary known as Mc-Mohan Line with India i.e. Bharat. A war, not battle, took place between China (as aggressor) and India (as defender). India learnt a lot from this war. Now famous Handerson Brooks Report on Indo-China War 1962 reveals so many things quite enough to raise the eye-brow of every intelligent Indian of the time.

If Tibet was not occupied by China in a bloodless coup, thanks to Nehru's Pancharheel policy, the relation between the two big powers of Asia would have been differently written. China has an eye on Buddhist Arunachal Pradesh and more often than not she has been raising the claim in several ways. So, it is an urgent need to settle the boundaries, preferably and expectedly, across the table, once for all. For all that the present central government has the full responsibility to chalk out a programme politically, diplomatically to meet the challenge. Which could not be settled or tried to settle by the previous governments even after 1962 debacle, will demand time and patience to have it done. We do hope the present central government will do some thing, in this case, worth for future heritage.

Pakistan, an offspring of hatred and communalism stands as a hard nut to crack in case of boundaries. The boundary along Rajasthan through Wagha is well guarded, but the unrealistic claim of Pakistan of J&K, and a half open support to it from a section of communal bodies of the state has been making peace in that border still a far cry. Now a hope against hope is that, Pakistan will one day, let it dawn before long, come to ground reality, and work for the development of her people rather than surviving on keeping hatred towards India for hatred's sake. In relation to Pakistan, India's views are crystal clear.

Bangladesh, with the present government there has a realistic relation with the government of India. There was an accord on refixing the loose boundaries, made and signed by the previous government of India in presence of Chief Ministers of the concerned states, except CM of West Bengal, having boundaries with that country. There was hue and cry from the public, especially from Assam, on the boundary issues. On coming to ground reality, the accord has a good intention of having a permanent boundary. In a chess game one pawn is sacrificed to capture an elephant or the king of the opponent. We should see this accord with sporting spirit and so for a permanent boundary – which will certainly ease the immigrant problem from that country to our side.

We do hope and expect an act from the present Central Government in the cases mentioned above for a Heritage solution. A fence as a defence of good will and long lasting peace is a crying need of the time.

Editor

History or Myth

- Hitesh Rangra

There has always been confusion about the Aryan Invasion theory and the word Arya. One main reason that the theory has been called into question is that there is no primary evidence to support it.

Let's face it upfront, if after 20 years someone changes your identity, more so distorts it; and people around you begin to behave differently just because you have a blurred identity, it could be devastating and enraging at the same time.

If the impotent fury seething inside finds no resolution and you can do nothing to reclaim your original identity, with time one will come to terms with the changed reality. The agony of a buried identity however, will continue to resurface and prick your conscience time and again.

Going beyond an individual's identity crisis, on a larger canvas, if a marginal group distorts historical contexts and alters the identity of an entire civilization to such an extent that the whole generation grows up with an inherited inferiority complex, it can shake the foundations of a proud society.

Marxist historians happen to be one such fringe group in India. This group has authored history and school text books, which generations have grown up with.

The theory of Aryan invasions, propagated by Marxist historians, has divided India in North-South division. With passage of time

North India got branded as "Aryan" and south India as "Dravidian".

Where North Indians have been painted as invaders, South Indians have come to be considered as the original inhabitants of this land.

What really is the Aryan Invasion Theory?

According to theory postulated by Marxist historians, northern India was invaded by "ARYANS" a white race who descended from Central Asia around 1500 BC.

The first point to note is that the idea of the Aryans as foreigners who invaded India and destroyed the existing Harappan Civilization is a modern European invention; it receives no support whatsoever from Indian records - literary or archaeological. The idea of the Aryan race was a significant aspect of the German nationalistic movement.

Source: Aryan Invasion—History or Politics?
By Dr NS Rajaram

These white-blond Aryans displaced most of the original inhabitants, which included annihilation of an earlier civilization that flourished in Indus Valley. The invading Aryans imposed their culture and language on the subjugated populations.

Important to know here is, who were these Indus Valley people? It is said these people belonged to Dravidian race and on losing out to the invaders were subjugated to a lower caste status in society.

Central to the Aryan invasion theory is that- Arya is a racial group- their invasion, their white skin reflect they were from outside India etc.

Guidance suggests, it was Friedrich Max Muller (1823-1900), an ardent German nationalist and scholar of Sanskrit, who introduced the word 'Arya' in the year 1853 into English and European usage to propagate the Aryan racial theory.

In 1888 he wrote

"I have declared again and again that if I say Aryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language... to me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar," (Max Muller, Biographies of Words and the Home of the Aryas, 1888, pg 120.)

Similarly, in Vedic literature, the word 'Arya' is not defined in connection with racial group, rather the word Arya means noble, it expresses an ethical and social ideal, an ideal of well-governed life, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duty, eagerness for knowledge, respect for the wise and learned, and quest for social accomplishments.

It seems Marxist historians, distortions knew no bounds because one such historian Romila Thapar in her book "Early India" went onto claim that upper

caste Hindus in 1920s accepted the Aryan invasion theory, primarily to identify themselves with the British.

But prominent Indian leaders like Swami Vivekananda, Babasaheb Ambedkar, and Sri Aurobindo remained strong opponents of the Aryan invasion theory.

Swami Vivekananda in a lecture to an international audience gathered at USA had remarked: "And what your European Pandits say about the Aryans swooping down from some foreign lands snatching away the land of aborigines and settling in India by exterminating them, is pure nonsense, foolish talk. Equally strange is that our Indian scholars too say 'Amen' to them."

Likewise, Sri Aurobindo said "So great is the force of attractive generalisations and widely popularized errors that the entire world goes on perpetuating the blunder talking of the Indo-European races, claiming or disclaiming Aryan kinship and

building on that basis of falsehood the most far-reaching political, social or pseudo-scientific conclusions." How prophetic, if we consider that this was written some twenty years before the growth of Nazism with its claims to "Aryan kinship," (Source: On the Mahabharat-By Sri Aurobindo-Aurobindo Ashram Pondicherry. 1991 pg 10.)

Bhimrao Ramji Ambedkar in his book, Who were the Shudras' devoted a complete chapter on the subject – Shudras versus Aryan.

Babasaheb, as Ambedkar was popularly known as, wrote: "The theory of invasion is an invention. This invention is necessary because of a gratuitous assumption that the Indo-Germanic people are the purest of the modern representation of the original Aryan race. The theory is perversion of scientific investigation. It is not allowed to evolve out of facts. On the contrary, the theory is preconceived and facts are selected to prove it. It falls to the ground at every point."

Though many Indian leaders and historians have consistently rejected the Aryan invasion theory, but their views have been largely ignored.

Marxist historians based out of prestigious institutions like Jawaharlal Nehru University, Delhi (JNU) keep spreading falsehood, perpetuating a distorted history through school text books authored by some of them. Their view of Indian history holds the nation to be in a flux as a multi-nation state that would have us believe "India is not one nation but a collection of several separate nationalities".

This highly politicised Aryan invasion doctrine has blurred the vision of successive generations to such extent that much of current generation has been alienated from its rich cultural heritage. We continue to teach our students, even today, what our colonial masters wanted us to learn as an enslaved nation.

(The writer is a social media activist and political commentator)

India must reconnect to spiritual past: President Pranab Mukherjee



VRINDAVAN
Nov 16, 2014 :
President Pranab
Mukherjee on
S u n d a y
speaking at
the Chandro-
daya temple
b e i n g

established by the International Society for Krishna Consciousness (ISKCON) here, Mukherjee said India was one of the oldest and culturally rich civilizations in the world.

"As we now make the

transformative change from being a developing to a developed economy, there will be immense pressures on our socio-economic and moral fabric. It is, therefore, imperative that we reconnect to our spiritual dimensions. There can be no better way of doing this than spreading the Bhagavad Gita's message of universal love and humanity," said the President.

Expressing happiness that the temple will disseminate the message of the Bhagavad Gita and Srimad Bhagavatam in a rational manner, Mukherjee said

that the message was particularly relevant for the society today.

"While we as a nation move up the developmental ladder, it is essential that our spiritual core, which forms the bedrock of our civilization, remains undiluted and strong as ever."

The president said Vrindavan should strive to become a world renowned center for spiritual enlightenment, from where the message of divinity and peace resonates across all humanity.

(The Sentinel 17.11.2014)

Why can't countries think like companies?

Kishore Mahbubani

When the political history of the 21st century is written and a list is made of the century's greatest missed opportunities, the visit of President Xi to India will probably be on it. No, the visit was not a failure. But it failed to seize the great opportunity that beckons China and India in this century. Why was that? The simple answer is that the minds of Chinese and Indian policymakers are polluted with a European concept invented 366 years ago in the Treaty of Westphalia. That concept is "sovereignty". Why is this concept destructive? Let me explain.

Just imagine that China and India were companies, not countries. As companies, they would study each other's strengths and weaknesses objectively and see whether economic synergies could be exploited to make both companies profitable. Any such objective study would show that enhanced economic cooperation between China and India would be akin to a marriage made in heaven. India badly needs world-class infrastructure. As an infrastructure superpower, China has demonstrated that it can deliver super-highways, fast trains, and cheap power stations to India. And it can even fund them. At the same time, China is running short of labour. India has labour in abundance. Chinese manufacturers could become globally competitive by manufacturing in India. India would then become a manufacturing power.

If I were a McKinsey or Bain consultant looking around for companies with synergistic opportunities, I could not possibly find a better economic partnership. In his heart of hearts, Prime Minister Modi understands this because he visited China four times as chief minister of Gujarat to seize these opportunities. This is why Gujarat has about 31% of Chinese investment in India. President Xi also understood these opportunities. This is why he took the bold step to be among the first foreign leaders to call on PM Modi. Before the visit, the Chinese consul general of China in Mumbai, Liu Youfa, said that \$100 billion of deals could be signed. Instead, only \$20 billion were signed. So what went wrong?

Sovereignty reared its ugly head. While President Xi was in India, there was a Chinese incursion into disputed territory. The Indian media, predictably, went berserk. PM Modi had no choice but to read out a strong statement reaffirming India's "sovereignty" over the disputed territories. The concept of "sovereignty" is particularly toxic because it brooks no compromise. The words "sovereign control" mean absolute control.

Once again, just imagine that China and India were companies. The company of China has a land territory of 9.6 million sq km. The company of India has a land territory of 3.3 million sq km. If these companies were located side by side and discovered that

they had a dispute over 7,770 sq km (or 0.08% of China's territory and 0.2% of India's territory), they would consider it absolutely irrational to allow a trivial piece of territory to interfere with the massive growth opportunities they could have. I am not saying that money is the most important value. If China and India cooperate and significantly enhance their economic growth, hundreds of millions of Chinese and Indians will be rescued from poverty. What is morally more important? Rescuing millions from poverty or quarrelling over bits of territory?

So why can't Asian nations compromise on territorial issues? The simple answer is that while Europeans have moved on from the notion of absolute "sovereignty" and indeed given up a significant amount of sovereignty to regional organisations, Asian countries have not followed suit. Indeed, the Europeans have reached a new peak of civilized behaviour by achieving "zero prospect" of war between any two EU states. No two Asian states have achieved a similar "zero prospect" of war. This is why Asians need to seriously ask why they remain mentally colonized by a European concept of "sovereignty".

If PM Modi and President Xi were company CEOs, they would both focus on the larger economic gains and push aside territorial disputes. Unfortunately, if they do so as heads of government, they would be immediately accused of being "traitors" who gave up

Contd. to Page 24

Kirtan takes a groovy turn

Nona Walia, Nov 16, 2014 : There's a kirtan revolution taking place from New York to London to Tokyo. What was once confined to temples and pujas at home, has taken the world stages by storm. New-age kirtan performances held all over the globe are like rock shows, attracting thousands of people, who chant and enter a meditative state, swaying to Sanskrit mantras fused with soul, jazz, rap, hip-hop, electronica, even country music.

In the US, singer, songwriter Joey Lugassy -known for his introspective lyrics and evocative ballads -leads a Sanskrit chant to the Hindu deity Ganesha, and his audience goes into a trance. Canadian singer Lea Longo enthralles a crowd in Montreal fusing Indian sitar, jazz guitar and tabla. Australian musician and yogini Ruth Burgess (aka Swami Omteertha Saraswati), works on the 'musical branches' of yoga, and has a huge fanbase in her native country. "Kirtan had a greater impact on me than music alone because of its wide scope. Some styles are quiet and meditative and others are uplifting with a strong rhythm," she says.

Jazz musician Dave Stringer, one of the most innovative artistes of this new kirtan movement, explains it as a "call and response" technique of singing. He says, "A lead group calls out a phrase, and the audience responds. It's a little model of the interaction of the self with the Universe or with others around him or her." Madonna's back-up singer Donna De Lory also sings mantras. "I love devotional singing and rhythmic

music. Many of the kirtans I play have people dancing and chanting together. It incorporates Eastern and Western instruments and uses more electronic and rhythmic textures," she says.

THE KIRTAN APPEAL

Why is this chant to God attracting so many fans all over the world? Pandit Vishwa Mohan Bhatt, classical musician and Grammy winner, says, "Different ragas in music create different *bhavas* (emotions). The rhythm in kirtan singing directly impacts our moods and even the rate of breathing." Tanya Mehta, a fan of jazz kirtan, says, "Kirtan is a musical prayer. The beauty of music is in the sound, the beat... When you listen to new-age kirtan, you want to dance or sing along. Fast music encourages connection, and kirtan is perfect for mass connection, something that is gravely lacking in our world." Says Grammy-nominated American musician Jai Uttal, the pioneer of new-age kirtan, "I've been learning Brazilian guitar to support various kirtan moods. As a boy growing up in New York City, I was deeply attracted to the sounds and music from India. I grew up lonely and alienated, and music was my soul's connection to an inner spiritual world.

For me, kirtan has always been a passionate expression, filled with many moods. I sing softly, I scream, I feel God's presence and I desperately feel His absence too."

Sean Johnson's The White Lotus Kirtan Band believes in the power of chants. They are reinventing yoga soundtracks by

merging ancient *mantras*, rock, funk, gospel and world grooves. Johnson sings Sufi poems along with Sanskrit *mantras*. "In my early 20s, I experienced two transformative life initiations. I fell in love for the first time, and then I experienced heartbreak. I was filled with pain and sadness. Kirtan's mantras worked like medicine for me, soothing the monkey mind and tuning the head to the heart. Kirtan is also pranayama. The repetition of mantra regulates our breathing pattern, stoking the prana. We compose and arrange new world bhajans that guide people into the depth, contrast, and variety of rasas (powerful emotional states like longing, romance, melancholy, angst, passion, joy, and love)."

GLOBAL ISOLATION

According to cultural historian and academician Navina Jafa, the popularity of kirtan is a result of globalisation, and the subsequent isolation felt by individuals in all corners of the world. "This sense of isolation is drawing people towards kirtan festivals. Kirtan creates a synergy through its music and the chants connect people, who are otherwise very disconnected," she says.

Music therapist, singer and composer Stuti Chandok explains, "There's a great healing power in sound. The power of kirtan lies in community singing. If kirtans were sung on one-to-one basis, they wouldn't have had the same impact. There's a feeling of connectedness that triggers a dynamic well-being of all those

Contd. to Page 24

Sanskrit, Taught well, can be as Rewarding as Economics

- Gurcharan Das

There was a time when I used to believe like Diogenes the Cynic that I was a citizen of the world, and I used to strut about feeling that one blade of grass is much like another.

Now I feel that each blade has its unique spot on the earth from where it draws its life and strength. So is a man rooted to a land from where he derives his life and his faith. Discovering one's past helps to nourish those roots, instilling a quiet self-confidence as one travels through life. Losing that memory risks losing a sense of the self.

With this conviction I decided to read Sanskrit a few years ago. I knew a little from college but now I wanted to read the Mahabharata. Mine was not a religious or political project but a literary one. But I did not want to escape to 'the wonder that was India'. I wanted to approach the text with full consciousness of the present, making it relevant to my life. I searched for a pundit or a shastri but none shared my desire to 'interrogate' the text so that it would speak to me. Thus, I ended up at the University of Chicago.

I had to go abroad to study Sanskrit because it is too often a soul-killing experience in India. Although we have dozens of Sanskrit university departments, our better students do not become Sanskrit teachers. Partly it is middle-class insecurities over jobs, but Sanskrit is not taught with an open, enquiring, analytical mind. According to the renowned Sanskritist, Sheldon Pollock, India had at Independence a wealth of

world-class scholars such as Hiriyantha, Kane, Radhakrishnan, Sukthankar, and more. Today we have none.

The current controversy about teaching Sanskrit in our schools is not the debate we should be having. The primary purpose of education is not to teach a language or pump facts into us but to foster our ability to think - to question, interpret and develop our cognitive capabilities. A second reason is to inspire and instill passion. Only a passionate person achieves anything in life and realizes the full human potential. And this needs passionate teachers, which is at the heart of the problem.

Too many believe that education is only about 'making a living' when, in fact, it is also about 'making a life.' Yes, later education should prepare one for a career, but early education should instill the self-confidence to think for ourselves, to imagine and dream about something we absolutely must do in life. A proper teaching of Sanskrit can help in fostering a sense of self-assuredness and humanity, much in the way that reading Latin and Greek did for generations of Europeans when they searched for their roots in classical Rome and Greece.

This is the answer to the bright young person who asks, 'Why should I invest in learning a difficult language like Sanskrit when I could enhance my life chances by studying economics or commerce?' Sanskrit can, in fact, boost one's life chances. A rigorous training in Panini's

grammar rules can reward us with the ability to formulate and express ideas that are uncommon in our languages of everyday life. Its literature opens up 'another human consciousness and another way to be human', according to Pollock.

Teaching Sanskrit under the 'three-language formula' has failed because of poor teachers and curriculum. Mythological comic books such as Amar Chitra Katha and TV cartoons in Sanskrit with captions might at least catch the imagination of children. But the debate is also about choice. Those who would make teaching Sanskrit compulsory in school are wrong. We should foster excellence in Sanskrit teaching rather than shove it down children's throats.

The lack of civility in the present debate is only matched by ignorance and zealotry on both sides. The Hindu right makes grandiose claims about airplanes and stem cell research in ancient India and this undermines the real achievements of Sanskrit. The anti-brahmin, Marxist, post-colonial attack reduces the genuine achievements of Orientalist scholars to 'false consciousness'. Those who defend Sanskrit lack the open-mindedness that led, ironically, to the great burst of creative works by their ancestors. In the end, the present controversy might be a good thing if it helps to foster excellence in teaching Sanskrit in India.

(<http://blogs.timesofindia.indiatimes.com/men-and-ideas/sanskrit-taught-well-can-be-as-rewarding-as-economics/>)

First World Hindu Congress

- Sushil Pandit

When 1800 Hindus from 53 countries, heed the call of “*Sangachchhadhwam Samvadadhwam*” (Step together, Express together), and converge to put their combined constructive and positive energy together, the event had to be historic for Hindu rise and resurgence.

This happened from 21-23 November 2014 when delegates from around the world gathered to deliberate the future for a better world at the First World Hindu Congress, through the universal Hindu values and pluralism, in New Delhi, Bharat. Seven conferences, 45 sessions, and 196 speakers provided the opportunity to discuss numerous issues affecting Hindu society and formulate appropriate pan of action.

In his introductory note, Swami Vigyananand emphasised that for the Hindu Society to move forward in the 21st century, it has to be strategically placed to influence the crucial areas of economy, education, media and politics in the world.

The opening address by His Holiness Dalai Lama captured the Dharmic underpinnings of the deliberations at the Congress. In a world suffering from war, violence and injustice, the good in everyone has to be asserted and that is the sameness of Truth and equal respect for all.

Dr. Mohan Bhagwat welcomed the presence of delegates from 53 countries, when he pointed out that now was the opportune time to start realising this goal of Hindu

resurgence for the benefit of the mankind based on the Dharmic principle of *Vasudhaiva Kutumbakam* (World is a family) and equal respect to all.

Shri Ashok Singhal, speaking at the inaugural session too, pointed out that after 800 years since Prithviraj Chauhan there was now a Hindu at helm in Delhi with the full constitutional authority and mandate of the people, and that it was necessary to make Hindus invincible so that every Hindu and indeed everyone should live with dignity and respect.

Justice C. V. Wigneswaran, chief minister, Northern Province, Sri Lanka, mentioned three specifics in his speech. (1) Bharat is the motherland of Hindus, (2) Bharat has to take care of the suffering of Hindus in neighbouring countries, especially in Sri Lanka, Pakistan and Bangladesh, and (3) Hindus of Bharat and around the world have to mobilise their resources to address their economic needs of the suffering Hindu community in the neighbourhood.

The symbolic significance of the event was not lost when Swami Vigyanananda blew the conch to declare the congress open. It has been 121 years that Swami Vivekananda who inspired a generation of subjugated Hindus had to travel half the world to represent Hindu Dharma at the Chicago congress in 1893, and now Hindus from all over the world had travelled to New Delhi to the conch call of new beginning of Hindu movement.

Under the World Hindu Congress, seven conferences held:

World Hindu Economic Forum was held on the theme “Thriving Economy, Prospering Society”. Eminent economists, academics, professionals, consultants, businesspersons and industrialists discussed issues concerning global economy and Bharat. There were five action points decided- (1) Global market access to Hindu businesses, (2) Accessible availability of affordable capital for the Hindu entrepreneur, (3) Collaboration on technological fronts, (4) Providing professional support and (5) encouraging young and budding entrepreneurs through mentorship, capital and networking. The progress on these fronts will be continuously monitored and evaluated by the World Hindu Economic Forum to achieve the desired goals.

Hindu Educational Conference addressed the theme “Creating and Networking Educational Resources for National Re-emergence”. Academics and university administrators discussed issues that need to be addressed to raise the quality of higher education institutions, while making them affordable and accessible to all irrespective of their economic status. Action items that were identified are: (1) Democratising the education policy, (2) Advanced and latest curricula, (3) Raising the standards of governing systems, (4) Training of the faculty to enhance their knowledge and capability.

Hindu Media Conference discussed the theme "Truth is Supreme while Reporting, Informing and Presenting". The conference was attended by senior editors, journalists, and eminent film producers, directors and actors. They stressed on (1) ensuring unbiased reporting, (2) preventing the objectification of women in mass media (3) production of media that inspires and raises the character of the masses.

Hindu Women Conference deliberated on the theme "Increasing the Role of Women in Hindu Resurgence". The primary thrust of these discussions was on (1) increasing involvement of women in decision making, (2) developing leadership qualities, (3) ensuring the quality of women in the rural and disadvantaged localities and (4) strengthening economic status, including through encouraging entrepreneurship.

Hindu Youth Conference conducted by Hindu Student Youth Network had lively discussions on the Theme: **Together Towards Tomorrow**. The main conclusion was that youth should understand crucial areas of economy, education, media and politics which are necessary for the progress of Hindu community. It is going to be their responsibility to propel Hindus forward in each of these crucial areas by acquiring capabilities, knowledge and leadership skills.

Hindu Organizational Conference conducted by Hindu Organization, Temples and Associations (HOTA) forum on the Theme: **Sanghe Shakti Kalyuge**, Organization is

Strength. HOTA forum discussed effective ways to bring all Hindu institutions on a common platform to serve the community better through collective efforts.

Hindu Political Conference met on the theme "Responsible Democracy for All": The first conclusion was that the billion strong Hindu society should ensure responsible and accountable democracy by channelling the democratic propensity of Hindu people worldwide. The discussions focused on how Hindu politicians can come to a common platform cutting across party lines to address issues of safety and security of Hindus.



Concluding Session:

In the concluding session, three main areas were discussed.

(1) Human rights violations of Hindus has been taking place around the world, especially in Pakistan, Bangladesh, Malaysia, Sri Lanka, Afghanistan, Middle East, Indonesia and also of Roma and Yazidi. To sensitize the world on these issues and take concrete steps to prevent these violations, Hindus should have a visible presence in various discourses on Human Rights taking place around the world.

(2) Evangelical faiths like Christianity and Islam supported

by huge economic resources and organisational strength and their offensive evangelical efforts is converting Hindus and other indigenous communities of the world at a massive scale. This is a clear and direct threat to world stability. Appropriate joint efforts by Hindus and threatened communities to tackle this menace are the need of the day.

(3) Hindu academics at the congress decided to have a joint and coordinated effort to respond to the overtly biased challenges of western academics who deliberately misrepresent and denigrate Hindus.

Upcoming Events Announced:

1. Fourth annual session of the World Hindu Economic Forum will take place in London during 11-13 September 2015.

2. Human Rights Conference will take place on 10 December 2015 in the Peace Palace, The Hague, Netherlands.

3. World Hindu Youth Conference will be held in Melbourne, Australia in 2016.

4. The second World Hindu Congress will be held in 2018 in USA.

While the first World Hindu Congress is primarily organized by the World Hindu Foundation, more than 200 Hindu organizations, associations and institutions from around the world participated in the first ever World Hindu Congress.

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Religious Conversions

December 14, 2014 : On Monday, members of about 60 Muslim families of Agra were allegedly converted to Hinduism. The allegation was of coercive conversion. Many of the 350-odd Muslims who converted to Hinduism on Monday told the Agra police that they were promised land, BPL (below poverty line) cards and voter identity cards if they attended the conversion programme. An FIR was subsequently filed. "We have drawn up an FIR at Sadar police station of Agra under Sections 153A and 415 of the IPC," Lakshmi Singh, Deputy Inspector General of Police, Agra Range said on Wednesday afternoon. According to reports, a similar conversion programme is planned for Christmas Day in Aligarh.

Any kind of forcible religious conversion militates against the spirit of democracy and is, therefore, condemnable. Such conversion is much less acceptable in a democratic republic like ours that has also declared itself to be secular unlike many other democracies of the world that have not made any claims about being secular. Coercive religious conversions are practised in some theocratic countries even though they may claim to be democratic. There is ample evidence of this in two of our neighbouring countries. However, such practices should find no place in a secular democracy. As such, the furore in the Rajya Sabha over Monday's conversions in Agra is understandable. What is not

understandable, however, is the discriminatory attitude of many of the Rajya Sabha members and the double standards they evinced over the issue of forcible religious conversions. We are all aware of the extent of conversion of Hindu tribals to Christianity and to Islam that has been taking place in India during the last two or three decades. Conversion of Hindus to Christianity has been quite rampant among tribals in States like Jharkhand and Arunachal Pradesh nearer home. Likewise, there has also been forcible conversion of Hindus to Islam.

One recalls the mass conversions of Dalit families to Islam in the Tamil Nadu village of Meenakshipuram in February 1981. There was no furore in Parliament over this incident. No one had reminded the government at that time to ensure that the Constitution was not violated. One would, therefore, like to know whether our so-called secularism is jeopardized only when conversion to some religions take place and not when other religions are involved.

As for the issue of coercion, the mere offer of rights or advantages (like land or BPL

cards) may not really constitute coercion. The crucial question would be whether force or intimidation was used to make people give up their religion and accept another in its place. In the Meenakshipuram case there was use of both force and intimidation. Christian missionaries engaged in the conversion of Hindus have even offered to send the targets of their conversion activities abroad for higher education. There are many known cases of force and intimidation having been used by 'missionaries' in their efforts to convert people to their faith. None of this is acceptable in a secular democracy even though our pseudo-secularists may pretend that the mere support and protection of minority religions forms the core of the secularist credo. There is no room for double standards in either democratic or secular ideals. This is something that our 'secular' politicians have not yet managed to learn because they have politicized secularism to confine it to the protection of minority groups that control the deciding votes in a democracy. It is such double standards that help to promote jihadi activities even in a secular country like India where the minorities are expected to be the beneficiaries of secularism practised by others but have no responsibility to abide by secular norms. It is only in a country like ours that lawmakers with distorted notions of secularism can permit just one religious community to be polygamous.

(The Sentinel, 14-12-2014)

Water War: India Should Be Careful

China, known for its frenetic dam activities, is at it again. It has approved the construction of three more dams on the Brahmaputra in Tibet in addition to the one being already built. The Chinese cabinet has recently approved a document that mentions three dams to be built at Dagu, Jiacha and Jiexu on the Brahmaputra. These are to feed that country's parched north. Asked about the plans to build the dams, Chinese Foreign Ministry spokesman Hong Lei told a media briefing that "China has always taken a responsible attitude towards the development of cross-border rivers" and "any new project has to go through scientific planning and study with consideration of the interests of lower and upper stream countries".

Nonetheless, India is peeved. China did not inform India of its plan to build the three dams. Reacting to the report of the Chinese scheme, the Indian External Affairs Ministry spokesman said on January 31 that concerned over fresh reports of China building dams on the Brahmaputra, New Delhi had taken up the matter with Beijing, urging it to ensure that the interests of downstream States are not harmed by any activities in upstream areas. "As a lower riparian State with considerable user rights to the waters of the river, India has conveyed its views and concerns to the Chinese authorities, including at the highest levels of the Government of the People's Republic of China," he said.

The External Affairs Minister has spoken to reporters on the issue in New Delhi. "The Ministry of Water Resources will advise us whether these dams are just run-of-the-river dams or storage dams. Our understanding is that these are run-of-the-river dams, in which case we would not be affected. We also have to get expert advice on what is the downstream impact and how much water is likely to be removed. We have indicated (to China) that we have downstream concerns," he said.

In the wake of the report, Assam and Arunachal Pradesh decided to move New Delhi to draw the attention of Beijing for steps to neutralize the impact of the proposed dams. Arunachal Pradesh Water Resources Development Minister Newlai Tingkhattr and his Assam counterpart Rajib Lochan Pegu convened a meeting in Itanagar on February 9 to discuss the chronic flood problems in the two States and measures to tackle it. "We have no objection to China building dams. But the lives of the people who have depended on the Brahmaputra for ages should not be affected by the dams. If the downstream flow of the river is not affected, we have nothing to object," the two ministers told the media.

As water has become a major bone of contention between India and China, New Delhi, according to the latest reports, is now pressing Beijing to have a water commission or an inter-

governmental dialogue or a treaty to deal with the water issues between the two countries. A high-level inter-ministerial committee, comprising officials from the External Affairs Ministry, Defence Ministry and the Department of Space, among others, met in New Delhi recently to take stock of the situation and decided to take it up with China. "Though the issue (of having a bilateral mechanism) has been part of our discussions earlier also, the recent move by Beijing has further pushed the matter. There is a need for some mechanism to deal with the water issues between the two countries on the lines of what India has with other countries like Pakistan," PTI quoted sources as telling it on February 10. India has the Indus Water Treaty with Pakistan under which the two countries share information and cooperate on the Indus matter. With Bangladesh, India has the Ganges Treaty that establishes a 30-year water-sharing arrangement and recognizes the neighbouring country's rights as a lower-level riparian.

In the wake of the Chinese move, the Union government has now given the go-ahead for a big hydropower project in Arunachal Pradesh to mark the country's stake in the Brahmaputra, a lifeline for the highly strategic Northeast. The clearance to the 800 MW Tawang-II hydropower project will pave the way for its implementation. But can it counter China?

(The Sentinel 10.11.2014)

Sacred Plants of India

- Nanditha Krishna and M. Amirthalingam

This is a fascinating account of tree and plant worship in India from time immemorial. Worship of trees, some of which were believed to be home to spirits good and bad, was probably the oldest form of worship in India. The authors say the earliest temples in the country were little more than images placed under trees which, over time, turned into formal places of worship.

Both the Ramayana and the Mahabharata make several references to the worship of sacred plants and trees. Even if one looks at the Ramayana only as a myth, the fact is that Valmiki's botanical information is authentic. And tree worship was not confined to Hindu religion alone.

Based on oral traditions and extensive interviews, the book delves into the history of sacred plants in India. The hugely informative introductory section is

followed by a wealth of details on 81 sacred plants/trees, with their spiritual and religious linkages and their highly valued medicinal properties. These include ashoka, bamboo, banyan, Bermuda grass, champaka, coconut, deodar, lotus, mango, marigold, neem, pipal, plantain, tulsi (Sacred basil), sandalwood and turmeric.

It is a common sight in rural India to see snake stones installed in front of trees, particularly the pipal, undoubtedly the most sacred tree in India. The pipal tree is sacred to both Hindus and Buddhists. The Buddha is said to have attained enlightenment under the pipal tree. Hindus believe the pipal is home to its trinity: Shiva, Vishnu and Brahma. Lord Shiva as Dakshinamurthi, the teacher, sits under the banyan tree. Both the Mahabharata and Buddhist texts warn against

harming trees. Many Sufi saints also lived beneath trees and, when they died, were buried at the very spots that became dargahs or shrines.

Thanks to the intricate forms of worship in Hinduism in particular, tree worship remains alive in both rural and urban areas - from circumambulation to making votive offerings. Just as religious reasons played a role in saving animal species like the elephant and monkey from annihilation, Hinduism has wittingly and unwittingly helped protect many forms of trees, plants and herbs although, as the authors warn, reckless urbanization threatens the environment and some plant species in particular.

(http://www.business-standard.com/article/news-ians/trees-and-plants-mingle-with-religion-and-medicine-book-review-114120800147_1.html)

T.R. Zeliang Lauds STPI Proposal

Software Technology Park of India (STPI) Director General (DG) Dr. Omkar Rai called on Nagaland chief minister T.R. Zeliang at his residential office on Wednesday and expressed interest to set up Software Technology Parks in Kohima and Dimapur. In a press release, chief minister's office media cell said Dr. Omkar Rai and his team apprised the Zeliang about their decision to set up Nagaland's first software technology park. The STPI DG informed that the infrastructure available at present in Kohima was "sufficient" for the software technology park to take off. He said that initially an incubation centre with provision for Business Process Outsourcing (BPO) would be set up in Kohima and later, a separate IT park would establish in Dimapur. The incubation center would provide the state of art facilities to help local entrepreneurs in mentoring, nurturing and expanding their business to become export oriented software companies,

said the release. The chief minister said that setting up of STPI in Nagaland would not only provide opportunities to the educated unemployed youths but it would also improve the economy of the state through software exports and IT enabled services. Zeliang mentioned that in the past the state has been given least preference in many of the newly launched projects and now he expressed happiness that something was taking place first in the state. The chief minister further stated that he has faith in the youth of Nagaland and the time has come for the state to act "practically and professionally" and for that he would do whatever was needed. Zeliang agreed to provide all necessary support. The STPI DG was accompanied by commissioner & secretary IT KD Vizo and three other team members from STPI.

(http://m.newshunt.com/india/english-newspapers/nagaland-post/state-news/tr-zeliang-lauds-stpi-proposal_34353829/996/c-in-l-english-n-nagalandpost-ncat-StateNews)

Half-Blood Brothers

December 17, 2014: The history of border dispute between Assam and Nagaland dates back to centuries ago and in the recent times these disputes have grown in stature where both sides keep on pointing fingers to each other. Hundreds of lives have been lost so far and the numbers continue to pile up.

Sivasagar, Golaghat and Jorhat districts of Assam share their borders with Nagaland and reports of violence in the fringe areas alongside the border areas has been making headlines in the media. Not just very long ago on November 13 last, one person was killed and three others were injured when Naga miscreants fired indiscriminately on a group of Assamese villagers at Uriamghat, Sector B, along Assam-Nagaland border in Golaghat district. There are reports that nine persons went missing. This November 13 incident was a recurrence of August 13 incident that took place in the same area of the district. Around 5,000 people were rendered homeless then.

If an outsider is made to read such incidents, then he is bound to believe that peace and harmony along the border areas of Assam-Nagaland is just an elusive dream. But amid such disparity, a hamlet in Saibsagar district tells a different tale where peace harmony and brotherhood always find space in the front row.

"These killings are senseless and they bring no benefit to anybody," said Samson Konyak, a resident of Sibsagar district's

"Naga Village". "Even though we are Nagas by birth and still have our clan back in Dimapur, Mon and Kohima, feel proud of ourselves and we take pride in introducing ourselves as Assamese. The people in the border areas are actually catalysed by some politicians and officials with vested interests," the 23-year-old management student from the village further added.

The "Naga village" is 15 km from Sivasagar town. Even though the name gives an impression that it will be a small community of Naga people trying to blend their culture with that of the Assamese, but a half an hour bike ride on the Sivasagar-Nazira road to this now declared "model village" is certain to change the preconceived impression for sure.

The village roughly has some 70-80 Konyak Naga families, who not only follow the traditional Naga customs, but are also comfortable with the Assamese way of life.

Established as early as 16-17th century, the village has survived many storms to stand united today. The village population is primarily Vaishnavite, following the religious cult of Srimanta Sankardeva.

"We are the disciple of the Guru of Moira Moira Sattri, as our forefathers were converted to Vaishnavites, when they first came to the place. Since then, we have followed the same custom and remained Vaishnavite," said Montu Konyak, a resident of the village.

While a few families came with the guru, a few are the descendants of those businessmen who came from Naga Hills and left their clan behind. The majority though, had come with the Naga Princess Watlong (popularly known as the Ahom Queen Dalimi), wife of Ahom king Gadadhar.

As time passed by, this group of Konyak Nagas became a part of the Assamese culture and today they are an integral part of the people of Sibsagar.

Though Assam resides within its heart and soul, yet the village has been a bone of contention for several years now with the National Socialist Council of Nagaland (NSCN) making repeated claims over it.

"The Naga village is one such area, over which the NSCN has been making repeated claims. They have even tried to make inroads into the minds of the villagers and time and again have sent their agents to brainwash the people. Till date, such a devilish plan has not succeeded and I am confident it will be the same in many years to come," Krishna Bora, a Sibsagar-based teacher, asserted.

Bora's claims were even supported by several elders from the village. "Once, a few NSCN cadres came to the village with certain agendas in mind. First they sought donation from us for fuelling their movement and second they wanted recruits from the village. We, being highly hospitable, first fed them with best of the best meat and fish.

And once they were filled to the neck, we beat the hell out of them. Since then, no NSCN cadre has ever set foot on the village soil," said Uma Konyak, a surrendered ULFA member.

"Not just the militants, but even the Christian missionaries have tried their best to convert us into Christians. But, we have vehemently refused to it saying," Uma further said, adding, "We are least interest in losing our Assamese-Naga identity. We are Assamese Vaishnavites and we love being it."

"We have relatives in Kohima, Dimapur and various other places in Nagaland. When we go there, we receive a warm reception. All these border issues and political unrest between the two states, doesn't bother us. After all, a Naga princess was an Assamese queen and this means that the Nagas and the Assamese are relatives. This is not Mahabharata and neither is someone a Pandava nor a Kaurava. We are not enemies," Uma concluded.

The village celebrates six to

seven traditional festivals every year, but the biggest of all is Aoleng, which is celebrated mostly during the spring season. "Aoleng is celebrated according to the new moon and is celebrated to mark the end of a year and to welcome the New Year. Apart from Aoleng, we also celebrate Magh Bihu, Bohag Bihu, Janmastami, Durga Puja and Kali Puja with equal respect," Montu said.

Like the villages in Nagaland, the traditional and religious Naga customs are followed here as well. The village is under one Morung Ghar and anything auspicious or any news of the village interest is shared in its premises, after gathering a crowd by beating the log drum.

"It is a Naga custom that every Naga boy in a village has to offer his services to the Morung Ghar for a year and we also follow this custom," shared Montu.

But despite all this loyalty to their Assamese identity, there are times when these Nagas feel a little alienated. Sometimes they

feel that the Assam government is yet to give them due recognition as Assamese. A government job still eludes many.

"A girl from the village was denied the post of an Assamese teacher in a local school, even though she topped the university in the Assamese subject; a less qualified candidate was given the job. Expect for her surname, there was nothing non-Assamese in her that the job was denied to her," bemoaned Samson.

Border issues, political struggles and ethnic dominion maybe eating away the fabric of camaraderie between states, but the real picture when it comes to the common man seems to be rather different. That one needs acknowledgement and respect for such intercultural mingling and coexistence of course goes unsaid, but it is also true that the state government needs to offer something more tangible than promises in the air.

(Northeast Today Magazine, December 2014)

663 Committed Suicide in Nine Years in Mizoram

Aizawl, Nov 19 : At least 663 people have committed suicide over the past nine years in Mizoram, with depression identified as the main cause, a report said.

An Aizawl-based NGO, New Life Charity Society (NeLICS), recorded and analysed these deaths between September 2005 and October 2014.

"The main cause of suicide in Mizoram is depression and the majority of the people who commit such acts belong to the youth category," Zawmsanga Sailo, NeLICS chairman, told reporters on Wednesday.

NeLICS records show most victims were between 15 and 45 years.

Zawmsanga said: "Seventy-five percent of the suicides in the nine years were committed by males."

The oldest person who committed suicide was a 86-year-old man while the youngest was an eight-year-old boy.

Zawmsanga said the misuse of technological advancement in the form of mobile phones among the young had largely attributed to suicides.

(http://www.daijiworld.com/news/news_disp.asp?n_id=277983)

North East Festival - *Connecting People*

New Delhi, November 9, 2014 : Connecting people, celebrating the cultural richness of India's north-east and looking at possibilities of developing the region are some of the objectives of the annual North East Festival, currently in its second edition.

Bridging the gap between people in the north eastern states and those in the capital is a vital motive behind the gala, said a key official.

The fest, being held at the Indira Gandhi National Centre for the Arts here, began Friday. It has been giving the Delhi crowd an opportunity to taste the culture, food, art and films as well as understand the economic conditions of the states — Arunachal Pradesh, Assam,

celebrating life. We are trying to showcase the talent of the north-east. We are giving a platform to our local talent, who never get a chance to exhibit their craft," Mahanta said.

The festival is rightly a window into the rich culture of the north-east.

Photography and painting exhibitions, guided by Vikramjit Kakati and Bikramaditya Choudhury, add colour to the fest, and are complemented by an exhibit of cartoons.

A film festival kicked off with the screening of two films — "Sonam" and "Raag, The Rhythm of Love".

For the fashionistas, a fashion show gave a glimpse into the heritage of the north-eastern region. Local designers like Dhiraj Deka, Garima Saikia Garg, Yana Nogba, L.D. Rosylyn Konshai, Arita Kashyap, Ephica Lyngdoh, Manhira Christina, Neikupe and Lalremsiami brought their wonderful creations alive on the stage.

A musical evening also enlivened the experience of the fest. Rocking performances by talented regional artists including Tetseo Sisters, Guru Rewben Mashangva and Bluestring Path, added to the spunk, as did a livewire performance from

talented singer Zubeen Garg.

The venue was packed with not just talented people, but also an enthusiastic audience which appreciated and applauded the spectacle.

A key feature of the fest, which is themed 'Insurgence to



Resurgence', is to attract investment and tourism promotion for the north-east region.

Thus, a group of panellists also discussed the possibilities of expanding the IT (information technology) sector.

"A lot of emphasis has been placed upon how to bring investment in the north-east. We are here to go for resurgence. Economic development, employment and IT are our objectives.

"By 'insurgence to resurgence' as our theme, we wish to say, 'Enough of negativity, let us talk about development now'. Overall, our fest is talking about connecting, celebrating and developing the north-east," he added.

(http://www.business-standard.com/article/news-ians/north-east-festival-connecting-people-114110900453_1.html)



Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim.

The prime motto of the four-day gala is to "connect people" from the north-east to Delhi, Shyamkanu Mahanta, organiser-in-chief, North East Festival, told IANS.

"There are two objectives of this festival — one deals with connecting people. We are trying to bring the north-east closer to Delhi, and make Delhi understand our north-east.

"The second aim is

National Tribal Human Development Report

Guwahati, Nov. 18 : A multi-stakeholder regional consultation on National Tribal Human Development Report (NTHDR) was held in Guwahati on November 14-15 last that brought together academia, activists, policy analysts, government representatives and NGO people of the region and outside to deliberate upon critical issues pertaining to the report. Organized by the Union Ministry of Tribal Affairs and the Planning Commission, in collaboration with the United Nations Development Programme (UNDP), the consultation identified seven themes for deliberations: health, education, livelihoods, land rights and land alienations, gender and gender-based violence, connectivity and access to energy and infrastructure and access to justice-legislation, legal provisions and entitlements. As a part of consultation, there were presentations by the lead authors and invited speakers as well as interactions with the stakeholders of the region. Fully video recorded, the consultation appears to have taken into cognizance the critical perspectives provided by the people working at the grassroots. However, the whole consultation was organized in a hurried manner and, therefore, both the presentations and interactions were less intensive and less penetrating than it should have been.

The UNDP launched the project of publishing annual human development report (HDR) in 1990 and 2014 marks the silver jubilee year of its annual HDR publications. During the last 25

years, the UNDP has reviewed, revised and widened its horizon on human development and has come up with new conceptual categories to measure progress towards achieving human development. With its primary emphasis on the fact that development cannot be measured by growth alone as growth may not necessarily bring well being to the humanity as whole. Development has to be inclusive in nature and it must address wider concerns of inequalities and exclusions. Human Development Index (HDI) was evolved to measure the achievements of countries across the world in terms of ensuring universal access to basic needs like health, education, safe sources of drinking water, attendance of birth by trained health personnel, etc., which have implications on longevity and also on infant mortality rate (IMR) and maternal mortality rate. With these primary objectives, the UNDP has evolved the other indices like Gender Development Index (GDI) and Human Poverty Index (HPI). Later on, the HPI was evolved into Multidimensional Poverty Index (MPI) to incorporate the wide range of determinants of deprivations in human life. Public provisioning in basic services like health and education, etc., are critical categories of measuring human development. Such a perspective has led the UNDP to step in wider policy analysis and investigating into policy consequences in achieving human development.

It is important to point out that the UNDP's launching of human development reports coincided with the onset of liberalization,

privatization and globalization (LPG). LPG has been a market- and corporate-driven process. The basic thrust has been accumulation resulting in enormous inequalities in the societies across countries where LPG has been implemented. Joseph Stiglitz's most acclaimed work on globalization, *Globalization and Its Discontents*, unearths the undemocratic, unaccountable and non-transparent process of globalization implemented under the auspices of international financial institutions particularly the IMF and World Bank. In 2012, Stiglitz published another important work on the fallouts of market- and corporate-driven liberalization and globalization which he has titled *The Price of Inequality*. The work is primarily on the USA which has witnessed enormous inequalities in the recent decades. Stiglitz, a truly liberal economist, finds that the liberal ethics and values have been violated by the forces of market and the corporates under globalization and liberalization. The UNDP that steers a liberal approach to development has also been critical of the process of globalization. However, its framework on globalization has proved to be a permissible critique. It is evident from the fact that the UNDP framework of human development has also been adopted by those countries who are implementing the much regimented policies of liberalization and privatization. India is no exception to it. The UNDP has indeed helped the neo-liberal regime to generate political legitimacy by invoking fragmented

'beneficiary regime' in the name of public provisioning. The beneficiary regime creates policies through which large majority of the populace becomes chronically dependent on the government. It does not help people to generate sustainable means of livelihoods. In the process, citizens get converted into subjects and democratic government gets deteriorated into feudal patriarchs.

It is amidst such challenges that the Ministry of Tribal Affairs and the Planning Commission is undertaking the task of preparing the first ever National Tribal Human Development Report for the country in collaboration with the UNDP. It is pertinent to mention that both the Ministries of Environment and Forest and Tribal Affairs are peripheral ministries of the Union Government today. Their objections to the much-publicized but anti-tribal 'development enterprise' are undermined in different pretexts and at times by creating new structures like the Cabinet Committee on Investment as was done by the UPA Government. Besides, series of amendments have also been made to many laws and regulations on environment and forest to facilitate the corporate drive on appropriation and exploitation of natural resources.

Tribals mostly live on Common Property Resources (CPR) like water, land and forests. The macro-economic process is based on the premise of appropriation and exploitation of those resources for the cause of 'development'. Will this development be halted or a balance will be brought in to facilitate the communitarian tribal development? Such a question

assumes great deal of significance in a region like Northeast India where hydro power projects have become an obsession for the Government despite wide range of protests. The Government has even refused to undertake the well-accepted procedures like environmental impact assessment and the cumulative impact assessment in a substantive manner to find out the sustainability of those projects without causing harm to the ecology and sources of livelihoods of the commons, particularly of the tribals. In the consultation process, issues like militarization of the region had also come up which causes alienation of the tribal lands. The Government is now indulging in distorting the provisions of the Forest Rights Act, 2005 and the Land Acquisition and Resettlement and Rehabilitation Act, 2011 which were enacted after series of mass mobilizations and protests. Issues like health and nutrition of the tribal communities are closely connected to their

relationship with the nature. This relationship has been organic and not mechanical and institutional. It has also been argued in the consultation that the tribes, whose sources of livelihood have not been affected by state policies have also not suffered from malnutrition or starvation. The tribal livelihoods marked by community ownership of resources are also less patriarchal. Privatization of CPR has made these communities vulnerable to patriarchal atrocities and domestic violence.

These are serious challenges. The National Tribal Human Development Report needs to seriously consider all these challenges and must come up with recommendations to ameliorate them. Government may not accept those recommendations. However, the usefulness of the report will lie on its strength to act as a rallying point of resisting anti-tribal government policies.

(The Assam Tribune, 19 Nov 2014)

Sattriya Sanskriti Divas celebrated in New Delhi

GUWAHATI, Nov 18 – The New Delhi chapter of Asom Sattri Mahasabha celebrated Sattriya Sanskriti Divas on November 15 at the Lodhi Road auditorium.

The event was attended by several luminaries of Sattriya culture, including Lt Gen (retd) SK Sinha, former Governor of Assam, Prafulla Kumar Mahanta, former Chief Minister of Assam, Dr Sunil Kothari and Dulal Goswami.

While SK Sinha spoke about his love for Assam and role of Srimanta Sankardev in the development of Assamese society, Dr Sunil Kothari spoke about the status of Sattriya Nritya in Hindustani classical dance, while Dulal Goswami presented a brief talk on the growth and the objectives of the Asom Sattri Mahasabha.

Contd. to Page 21

Mythology of Podi-Barbi Festival

- Tajen Podo

Podi-Barbi is an annual festival of the Adi people of Arunachal Pradesh. The arising of the festival is traditionally as follows.

In the beginning, the Earth was barren without any fauna when the first plant sprouted from the ground which unfortunately dried-up and fell down with time. When the trunk of this tree was split up as firewood by the youngsters of Miti-Mitang a strange worm found inside which they reared as a pig in a pigsty. In due course the worm grew up to be a huge swine which then escaped from the pigsty and started devouring the crops of the Miti-Mitang (people). Therefore, with the help of their two white dogs (Kipung) namely Tebo and Rebo they tried to recapture the escaped pig but couldn't succeed in spite of chasing it to all the corners of Earth. Finally it was cornered in the place called Kate Lige where it was shot with arrows at Dungying Ge Harling Dingo (the place where the pig was killed).

Now the Miti-Mitang's youngsters instructed the birds and animals to retrieve the pig's body from the water. The first to go in was the langur which failed, followed by the birds Pesu Yanggu and then Ngudo Gapo (Coppersmith barbet). But former came unsuccessful with its chest feathers turned white, the latter came out with red marks in its forehead and bottom which stays to this day. As a last resort the spider was instructed to spin a web and trawl the waterfall but when it pulled out, instead of the pig a strange round object was in the net. The people of Miti-Mitang carried it everywhere but nobody

could identify it wherein in the finally went to the land of Busu-Yaa. The Busu-Lomang & Lomong moved it round and round whence the musical sound of the PODI (Cicada) emerged. They then enquired where it wanted to dwell wherein it said it wanted to stay in the rock (Poling/Eling) of the high mountains of the North and its wish was granted. There it gave birth to an offspring called Poling-Libar – Barbi. Since then the names are together used as PODI-BARBI for the mountain Cicada. Thus other plants and animals that live on the mountains are also named after Poling and Podi-Barbi is considered as above them all in genealogical hierarchy. Some examples –

Poling>Lingbar>Barbi>(Podi-Barbi), Poling > Lingben > Benbo (Takin) Poling > Linghar > Harade (Soyer/Sheep); Poling> Lingku> Kunung (Soku/Moschus spp); Poling> Lingsam> Sambing (a mountain rodent); Poling> Lingde> Depo (a mountain bird); Poling> Lingo> Ngopo (Tragopan); Poling> Lingke> Kebi (a type of rodent); Poling> Lingro> Roo (a type of rodent). Each of them chose the places of its habitats afterwards.

Then, Gopung-Goye (sp. Tosena Fastiata) of Miti-mitang plains (Sinu>Nungo> Gopung> Goye) sent a proposal for marital relationship to the Podi Barbi. On acceptance, Podi-Barbi started putting on the finest ornaments like Alu, Ralung, Ini, Tadok, Singdu-Yerge, Gasi-Gajap, Tayen, Ragda, Ug-Bulu and also the blessing for wealth, happiness, crops and prosperity in the new place. On leaving her home in the mountains,

grief overcome her and Podi-Barbi started to cry and all the birds and animals of the mountain cried with her. On her way she halted three days in the abode of the Yalti-Yanang (dwarf mountain bamboo) and when she left them, they dried up in grief too. Next she halted three days in the lower slopes amongst the Tami (finger millet), Taye (pearl millet) crops. On her departure, these too dried up. Now, when Podi-Barbi approached the land of Tani (humans) they greeted her with beer, food, and sacrifices of Mithun as well as merriment, singing of Jain, Bari, Ponung. They requested her bestow Tanis with blessings of health, good crops, peace and prosperity and self sufficiency.

This is the beginning of as well as the reason for celebration of Podi-Barbi Festival by the three communities of Adi i.e. Libo, Ramo, and Bokar.

From there Podi-Barbi went to the land where grew the kokam (a plant) and next where Henchi trees grew. Here the Gopung-Goye came up from Miti Mitang to greet her but the poisonous smile of Omo (Aconite Plant) she carried with her from the high mountain killed the Gopung-Goye. Finally when Podi-Barbi reached the plain of Miti-Mitang she could not bear the heat and while taking bath in its lake to herself she was drowned. Thus, every year Podi-Barbi comes down from the snowy mountains to the plains never to return, while the Gopung-Goye comes up from the plains to the hills but never reaches the higher mountains. ■■

Sikkim CM Pawan Chamling set to complete 20 years in office

Gangtok, 7 December 2014 : Sikkim Chief Minister Pawan Chamling is set to complete 20 years in the office on December 12, 2014.

He is also set to become the country's longest serving chief minister, breaking the record of late Communist leader Jyoti Basu who was chief minister of West Bengal for more than 23 years.

Chamling will create an Indian political history record of being 25 years in the office should he complete his present term, his fifth. He has led his Sikkim Democratic Front party to a record mandate for the fifth time in a row in the assembly elections held in May this year.

Chamling has been chief minister of Sikkim since December 12, 1994 .

The ruling SDF has won 22 out of a total 32 seats on the plank of promoting peace, security and development. The party got majority 55 per cent vote share in multi corned contest in the state.

Chamling was born on 22 September 1950 in Yangang, South Sikkim to Ashbahadur Chamling and Asharani Chamling. Chamling is also a Nepali language writer and recipient of the Bhanu Puraskar (2010) awarded by Sikkim Sahitya Parishad. He writes under the pen name Pawan Chamling Kiran.

He was elected as the president of Yangang Gram Panchayat in 1982. In 1985, he was elected to the Sikkim Legislative Assembly for the first time. After being elected for the

second time from Damthang constituency, he became the Minister for Industries, Information and Public Relations from 1989 to 1992 in the Nar Bahadur Bhandari cabinet.

After a series of major political upheavals in Sikkim, Chamling formed the Sikkim Democratic Front on March 4, 1993. The Sikkim Democratic Front won the 1994, 1999, 2004 and 2009 State Assembly elections under his leadership on the plank of peace prosperity and development .

He has launched several flagship programmes for making Sikkim a model state in the country. This included making the state totally organic by bringing 58,168 hectares of land under organic cultivation. Its success has been lauded by Prime Minister Narendra Modi in Parliament .

Chamling has also launched the Chief Minister's Rural Housing Mission to make Sikkim the first

Kutcha House-Free State in the country by 2013. So far, 6000 Pakka houses for poor Sikkimese families have been constructed. The objective of the mission is to provide permanent and a safe roof over every family in Sikkim.

Chamling is also keen to ensure that Sikkim attains the highest standard of health through the Chief Minister's Comprehensive Annual and Total Check Up for Healthy Sikkim (CATCH).

The Total Literacy Mission, launched under Chamling's dynamic leadership seeks to achieve 100 percent literacy in Sikkim by 2015. Sikkim reached an impressive literacy rate of 82.6 percent in 2011 from a mere 56 percent in 1994. By 2015, Sikkim will be the second fully literate state in the country.

(<http://www.dnaindia.com/india/report-sikkim-cm-pawan-chamling-set-to-complete-20-years-in-office-2041758>)

Contd. from Page 19

Satriya Sanskriti Divas Celebrated...

In the meantime, the New Delhi chapter of Asom Satra Mahasabha conferred the title 'Karmayogi' to SK Sinha for his selflessness and commitment to his career in the Army, Governor of Assam and as Ambassador of India to Nepal.

Satriya dance was performed at the function by Dr Anwexa Mahanta and Jilmil Pathak, while Borgeet was presented by Kongkana Mahanta and Dr Dimpay Mahanta. Similarly,

Dashavatara Nritya was performed by Charvi Baishya and Nagara Naam (with Thiya Naam) was presented by the Kirtan Sangha of Assam Bhawan, New Delhi.

The organisation has resolved to celebrate the centenary year of Asom Satra Mahasabha on December 7 at the IGNCA in New Delhi, a press release issued by the organisation's president Ashokananda Das, said.

(The Assam Tribune 19.11.2014)

Al Qaeda banking on SIMI to recruit educated Indian youth

New Delhi, November 16, 2014 : Al Qaeda, which has announced plans to target India, is keen on recruiting youth trained in computers or aeronautics for its terror designs and is taking the help of banned terror outfit SIMI for this, officials with access to intelligence inputs have revealed.

Sources said intelligence inputs shared by central agencies with the police in some major cities including Delhi, Bangalore, Kolkata and Mumbai talked of Al Qaeda not only planning to recruit disgruntled youth but had a target to pick up those familiar with use of computers or having knowledge about aeroplanes.

They said that Al Qaeda, which was responsible for the Sep 11, 2001, attack on New York's World Trade Center but has no reported presence in India till now, is using Indian Mujahideen (IM) operatives in Pakistan to establish contacts with the sleeper cells of SIMI to recruit educated Muslim youth.

"A recruit with some technical

skill can prove to be more lethal than others. Al Qaeda wants to add manpower and gain capabilities," an official, who did not want to be named, told IANS.

Sources said that Al Qaeda has plans to cause blasts and other disturbances in India.

Intelligence officials said that members of Al Qaeda were in touch with Riyaz and Iqbal Bhatkal, founder members of Indian Mujahideen who are believed to be in Pakistan.

The sources said there was evidence of growing ties between Al Qaeda and IM.

IM has worked in close association with SIMI in the past and its sleeper cells were sought to be used by Al Qaeda.

SIMI was formed in Aligarh in 1977 and had several thousands of members and offices in almost every district of Madhya Pradesh before it was banned in 2002.

The group is said to believe in fundamentalist Islam and to spread its values. In 2007, the

Supreme Court of India described SIMI as a "secessionist movement".

Osama bin Laden's successor Ayman al-Zawahri had in September announced the formation of Al Qaeda's branch for the Indian subcontinent. He had said that it would spread Islamic rule and "raise the flag of jihad" across the subcontinent.

Zawahiri said the wing will defend the "vulnerable in the Indian subcontinent, in Burma, Bangladesh, Assam, Gujarat, Ahmedabad, and Kashmir" from "injustice and oppression."

"Not only in India, security establishments across the world have concerns about the rise of Al Qaeda and its attempts to recruit Muslim youth," another security official told IANS.

Sources said that police forces have also been asked to keep a tab on any efforts at the radicalisation of youth.

(<http://indiatoday.intoday.in/story/al-qaeda-simi-india/1/401090.html>)

INDIGENIOUS FAITH DAY CELEBRATION

- Domo Ado

West Siang: On 1st Dec. 2014 The Indigenous Faith Day was celebrated with most colorful and great enthusiasm. The preparation for IFSAP day was started from 30th Nov. 2014 by the believers of DONYI – POLOISM at Donyi Polo Gamgi Aalo West Siang Dist. by the Men and Women of many communities.

A procession by more than 1500 participants took place

from Donyi Polo Gamgi to Bazaar via Paktu Bango and return from Bazaar to Donyi Polo Gamgi via Medical. Many senior Citizens, Officers, Officials, Public Student from Town Middle School Aalo and Band Party from Rama Krishna Mission School aalo also took part in the procession at the Indigenous Faith Day at Aalo. About 30 Ponu parties are also participating at the procession with their traditional dress.

The IFSAP Day programmed was started from 9.30 am under the Chairmanship of Shri Tumpak Ete Ex- MLA . Many communities of west siang dist. like Donyi Polo Gamgi Aalo party Galo, Kaling Raseng Minyong , Bori, Bokar Libo, Ramo Pailibo women party, Memba women party, Assamese Cultural troop, Apatani women party, Tagin Women party are also show their cultural and folk dance at the programme.

The Indigenous Faith Day of Arunachal Pradesh observed

- Manrah Ngemu, Miao

Kharsang, 01/12/2014: The Indigenous Faith Day of Arunachal Pradesh was observed at Kharsang by organizing a Rally. The Rally culminated from Govt Hr Sec School, Kharsang and ended at VKV Kharsang. The Rally was attended by various indigenous faith believers from Bordumsa, Miao, Kharsang, Diyun and Namtok circles. Women and men came out in large numbers in traditional dresses to witness the Rally. Students of VKV, Kharsang lead the Rally with band display.

The Rally was followed by flag hoisting by the Chief Guest Sri Jawkhong Singpho, ZPM, Miao Block and Sri Shyamal Chakraborty, VKV Principal, Guest of honour. A patriotic song was sung by the VKV students. A strong pledge in Hindi was read out and followed by the delegates. After the pledge, all participants and the invitees went into the auditorium for the in-house program.

The agenda started with lighting

of lamps by the Chief Guest, Guest of honor and followed by the various clan elders of different faiths.

As usual, a welcome address was given away by Sri. K.K Longkho, President. The Secy of the Rally Organizing Committee, Sri Rebo Rekhung gave a brief highlights of the IFCSAP and observance of the Indigenous Faith Day. Various public leaders and society elites gave away speeches on how, why and when to celebrate the day. Sri S. Ngemu, Ex-Minister advised to be sincere and hardworking.

He emphasized

education as the panacea of all evils.

S m t

C.Lowang

Tikhak, JT told the women folk in particular to give an eagle eye to their children activities. She also talked on making earthen beads out of clay for eco-sustenance. Other lecturers too gave beautiful advices.



The children of Balwadi school of Vikash Parishad sang a beautiful song. Chingsa village youths displayed a dance.

The Guest of honor said Arunachal Pradesh is no less to any pilgrimage site. It is full of holy places. We have Malinitan, Parshuram kund, Bishmaknagar. It is from these places where the "Sanskars" begins. The Chief Guest gave a lucid description on the present day situation. He sensed a disconnect in the children and

parents. He maintained that, western philosophy was not the ultimate. He meant, culture of the ancestors imbibed to

need to be lead a peaceful life.

The day's program ended with a vote of thanks from Langsam Khimhun.

INDIGENIOUS FAITH DAY CELEBRATION

DIPRO, Seppa, Dec.2: The Indigenous Faith Day was celebrated at Nyeder Namlo, Seppa yesterday. The programme began with Flag Hosting by chairman, Nyedar Namlo, Seppa chagam Dolo followed by mass town procession within Seppa Town participated by various indigenous tribes during the day.

Chairman, Nyeder Namlo, Chagam Dolo said that Indigenous Faith Day is being

celebrated to commemorate the birth anniversary of Late. Talom Rukbo, the Founder of Donyi-Poloism in A.P. He said that Indigenous Faith Day is not only of follower of Donyi-Poloism but also of all indigenous people cutting across religious affiliations as it is only the way to maintained originality. He suggested for formation of committee involving the members from various indigenous tribes residing at Seppa for larger celebration.

Attending as a Chief Guest Pooja Jain, ADC greeted the people on the occasion of Indigenous Faith Day and called upon them to take a pledge to protect and preserve culture on this day being celebrated every year. Terming Arunachal as best examples of micro India where people from across the country resides, she appealed them to develop spirit of unity in diversity.

Contd. to Page 24

Contd. from Page 7

Why can't countries think like companies?

"sovereign" territory. Sadly, the people making these accusations from their moral high horses would not be aware that their minds are trapped by a 17th century European concept which no longer makes sense in the small, dense, and interdependent world we have created.

Even more sadly, the ferocious defenders of "sovereignty" are not aware that they are the biggest obstacles to China and India seizing a century that belongs to these two countries. And why does it belong

to China and India? From the year 1 to 1820, the two largest economies of the world, as documented by economist Angus Maddison, were China and India. The last 200 years of Western domination of world history have been a major historical aberration. All aberrations come to a natural end. And it would be perfectly natural for China and India to once again have the largest economies in the world.

For over two decades, I have been warning that one big danger that Asians face is that even though Asian countries

have been politically decolonized, their minds remain mentally colonized by European concepts. When two major Asian countries ignore a great historical opportunity and instead focus on "sovereignty", the only question that the rest of the world will ask as they watch China and India bicker is: "Can Asians think?"

(The writer is Dean of the Lee Kuan Yew School of Public Policy at the National University of Singapore.)

(<http://timesofindia.indiatimes.com/home/stoi/all-that-matters/Why-cant-countries-think-like-companies/articleshow/45163437.cms>)

Contd. from Page 8

Kirtan takes a groovy turn

who are singing."

Deva Premal of the famous Deva Premal and Miten duo, who have made the Gayatri Mantra chants popular the world over since the early '90s, says, "Over the past 15 years, we have witnessed how chanting sacred sounds has deeply affected and inspired many lives. We use guitar, keyboards, flute on stage and cello, violin, sitar, bass guitar, tabla and Western drums on recordings."

German author Eckhart Tolle, one of the most well-known

exponents of spirituality, and singer Cher are huge fans of Premal.

Guru Ganesha Singh's album A Thousand Suns takes devotional music to new realms of innovation with an inspiring fusion of kirtan, rock, raga, folk, blues and Latin sounds. Says Singh, "When I was the lead guitarist of Cat's Cradle, I was consuming large quantities of LSD. Fortunately, I was in touch with my inner voice, which constantly kept telling me to find an alternative way. That is how I

entered the path of kirtan, and it changed my life."

DID YOU KNOW?

At the International Sound Therapy Conference 2014, it was discussed that sound meditations like kirtan help quieten the mind, aid participants to disengage their undesirable habitual patterns, help people get rid of anxiety and depression, bring inner peace and increase self-confidence.

(<http://timesofindia.indiatimes.com/entertainment/hindi/music/news/Kirtan-takes-a-groovy-turn/articleshow/45165474.cms>)

Contd. from Page 24

INDIGENIOUS FAITH DAY CELEBRATION

Added that with 26 tribes & 100 sub-tribes having cultural Mosaic, she appreciated that every indigenous tribes hold their identity and culture. She appealed the people to take the responsibility to protect & preserve culture and encourage folk songs & dances as 'loss of culture is a loss of identity'.

Former EKSICO chairman, Dr. T. Taku explained as to how the local people swayed away towards other religion within a short span of time and urged them for mass participation in such celebration relating to traditions & culture. There were colorful culture programme from various indigenous tribes during the day.

Embrace Janjatis to Strengthen National Integration: P B Acharya, Governor of Tripura

- Rajesh Das

Speaking in the public meeting at Ravindra Bhavan, Agartala as Chief Guest on 19th December, Tripura Governor Shri P B Acharya call upon the people of the state to work selflessly for the development and emotional integration of Janjati brethren. This will strengthen the unity & integrity of nation. He coined a term NAMASTE which stands for all the eights states of this region where in N = Nagaland A = Arunachal M= Manipur, Mizoram

& Meghalay A= Assam S= Sikkim T= Tripura . NAMASTE stands for humility and righteousness which is fittest term to describe the people of this region . Honourable Governor was all out to appreciate the various activities under taken by Kalyan Ashram Tripura in the field of

Educationn, Health & hygiene, promotion & preservation of socio-religious identity of various Janjati communities. He said that there are certain divisive forces working in this region causing harm to the society. Various activities of Kalyan Ashram are the fittest reply to these forces. He appeals to the masses to come forward with helping hand to the noble activities of this

organisation. He was addressing on the occasion of Birth centenary celebration of the founder of Vanvasi Kalyan Ashram. In his address describing Balasaheb Deshpande, founder of Vanvasi Kalyan Ashram as a pioneer person; who rendered yeoman's service to the Janjati communities.

Shri Atul Jog , All India Joint Organising Secretary of the organisation presented brief

address where as Shri Chittaranjan Chakraborty preside over the public meeting. Colourful traditional Tripuri and Reang dances were presented in the meeting which enriched the beauty of the programme. Programme was concluded with Vande Mataram. More than 500 workers and well-wishers attended the function.

One day conference of workers of Kalyan Ashram was organised at Seva dham , Champamura on 20th December, Saturday. While addressing the delegates Shri Jagdamba Mall senior worker of Kalyan Ashram expressed the importance and urgency of preservation, protection & promotion of religion and culture of Janjati communities. Arvind Debnath informed the



account of life and work of Vanayogi Balasheb Deshpande. He said that Kalyan Ashram has reached in 53000 villages of 600 janjati communities of 350 Janjati districts of our country. Organisation is running 17000 projects in 12000 villages across the country.

Shri Krishnabandhu Debnath, State Secretary gave welcome

delegates about the forthcoming programmes. Various other subjects were discussed in the conference. In concluding session delegates expressed their views and suggestions. Total 259 delegates from 8 districts representing Jamatiya, Molsom, Debbarma, Tripuri, Halam, Reang, Chakama, Kaipeng, Oram, Munda & Santhal Janajati communities of Tripura.

TRIBAL YOUTHS SHOULD WORK HARD TO EXCEL IN SPORTS – SARBANAND SONOWAL

Tribal youths have to work hard to excel in sports said Shri Sarbanand Sonowal, Union Minister of Sports & Youth affairs here on Sunday. He was addressing at the closing session of 17th National Level Vanvasi Archery Competition at Vaghdevi Institute, Vartur, Bangalore. He expressed that archery is our tradition of Janjati communities. Sports cultivate moral values. He welcomes the initiative of Vanvasi Kalyan Ashram in tribal sports at national level. He assured to extend all sort of support for tribal sports activities.

On the occasion Shri Jaleswar Brahma, Vice President of Kalyan Ashram said that Ashram is a voluntary social organisation working for the development of tribal (Janjati) communities of India. Sports competition is one of the major activity through which we can explore hidden talents of Vanvasi youths who are staying in remote villages.

Rahul Banarjee an Olympian

archer graced the function as special guest of the function. He said that archery is in blood of tribal brothers. Shri Shakti Pad Thakur gave brief information of the competition and conducted the prize distribution ceremony. Andhra Pradesh, Jharkhand & Arunachal Pradesh performance was outstanding.

The three day 17th National Level Vanvasi Archery Competition was inaugurated on 26th December by Shri Jual Oram, Union Minister for Tribal Affairs. He appreciated the efforts of Kalyan Ashram and encouraged the archers. Shri Suhas Gopinath, Youngest CEO & entrepreneur of Bangalore graced the session as Chief Guest. He suggested the youths to realise a dream through sincerity and honesty.

In these events 231 archers from 22 state units of Kalyan Ashram participated in the competition. Competitions were conducted for boys and girls in

sub-junior, junior and senior groups. The event was officiated by Competition Director Shri Dhaneswar Maida of Rajasthan, Shooting Director Shri Prabodh Nanda of West Bengal and Result Director Shri Vidyadharji of Andhra Pradesh. Archers got opportunity to interact with Olympian Rahul Banarjee & Satyadev Prasad.

On 27th evening Matrihaste Bhojan was organised. Nearly 65 families from Bangalore city contributed in the Matrihaste Bhojan. Colourful cultural programme of Bharat Natyam and Tribal dances along with songs were appreciated by all.

In the presence of adjudicators of Golden Book of World Records Mr. Tejas Sambre (Head South India) and Mr. Rahul Singh Devda (Representative South Zone). The World Record of 'largest assembly of tribal archers' has been achieved by Akhil Bharatiya Vanvasi Kalyan Ashram from Bengaluru, Karnataka, India.

AVP Archers Bagged 4 Medals in National Level Archery Competition by ABVKA at Bangalore

- Nabam Runi

An 11 member team of Arunachal Vikas Parishad lead by Sunil Kumar and Rina Paleng participated in National level Archery competition for tribal youths at Bangalore on 25th to 28th December 2014. The competition is regular part of various sports competition organized by Akhil Bharateeya Vanvasi Kalyan Ashram for tribal youths to search out the hidden talent in rural tribal youths. Before this event

Arunachal Vikas Parishad had organized District and State level Archery competition in the month of September and October 2014 and 11 archers were selected for national level. Miss Onyi Kino won the silver medal in 30 meter, a bronze in 20 meter and 2nd position in overall performance in sub junior girls category and Kara Jona achieved 3rd in 20 meters in sub junior boys category. All the girls and boys of Arunachal team

performed well and qualified all the rounds and out of them two players bagged the medals. State Managing Committee of AVP congratulated the winners.



PHOTOS FROM INDIGENOUS FAITH DAY OF ARUNACHAL PRADESH



EMBRACE JANJATIS TO STRENGTHEN NATIONAL INTEGRATION : P B ACHARYA, GOVERNOR OF TRIPURA



PODI BARBI FESTIVAL OF ARUNACHAL PRADESH



STREE SHAKTI SANMILAN AT GUWAHATI

