

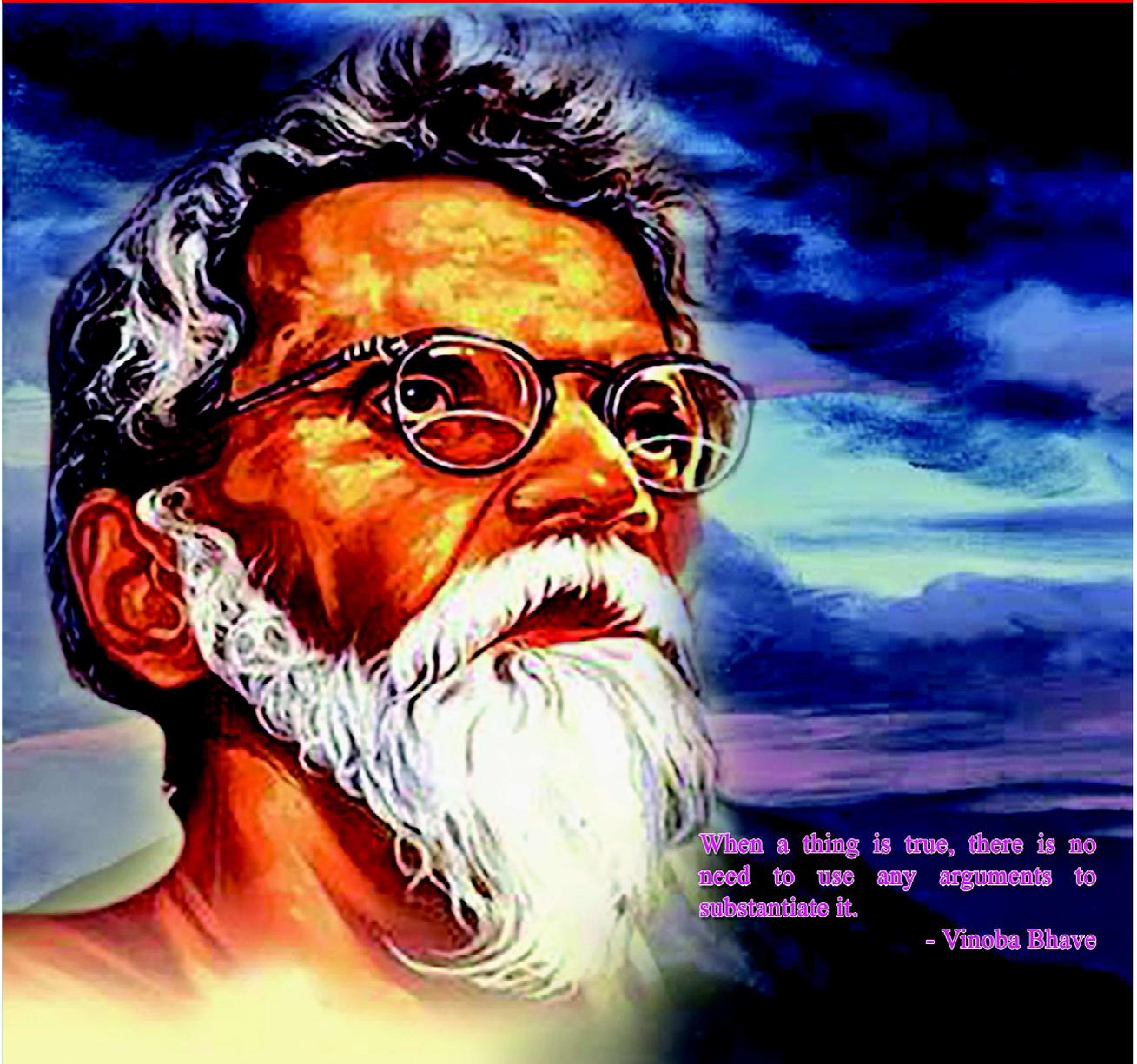
ISSN : 2581-9313

HERITAGE EXPLORER

"LET KNOWLEDGE COME FROM ALL THE SIDES"

A Monthly News Bulletin

VOL.-XIX, NO.-8, SEPTEMBER 2020, RNI. REGD. NO. ASSENG/2002/06981, POSTAL REGD. NO. RNP/GH-094/2018-20



When a thing is true, there is no need to use any arguments to substantiate it.

- Vinoba Bhave

India's
contribution
to the rest of
the world

"In religion, India is the only millionaire The One land that all men desire to see and having seen once, by even a glimpse, would not give that glimpse for all the shows of all the rest of the globe combined".

Mark Twain, American Author 1835-1910

Courtesy : <http://www.slideshare.net/jiten draadhikari/indias-contribution-to-the-world>

Contents

Editorial	4	GLAMA as Heritage Resource Centres - A State Perspective	
Higher Education in India and National Education Policy 2020: A discourse on <i>Bhartiya</i> Tradition		- <i>Salam Binoy Singh & Ch. Ibohal Singh</i>	18
- <i>Raktim Patar</i>	5		
Beauty of Ram and our History		LOCKED, UNLOCKED AND RE-LOCKED	
- <i>Partha Pratim Mazumder</i>	9	- <i>Dr Ranga Ranjan Das</i>	21
Tibet: a Narrative of Cultural Holocaust		Arunachal Pradesh delegates visits agri-entrepreneurs of Assam	25
- <i>General Mrinal Suman</i>	11		
Church Sponsored Violence		Vivekananda and Bhave have a lot to teach humanity: PM Modi	26
- <i>Ramesh Babu</i>	14		
Khas people and a spiritual thought		Piggery project launched in Meghalaya	26
- <i>Riju Devi</i>	16		

Editorial Board

Chief Editor - Romen Chakraborty
Editor - Amarendra Brahma
Members - Dr. Jnanendra Barman
Dr. Phirmi Bodo
Dr. Jyotirupa Sarma
Dr. Sodyong Kri

Printed & Published by : Sri Rituparno Tamuli Phukan on behalf of Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008 and Printed at: Angik Prakashan, GNB Road, Guwahati - 781001 and Saraighat Offset Press, Bamunimaidan, Guwahati - 781021, Published from: Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati - 781008 (Assam).
e-mail: ourheritage123@gmail.com, Website: www.heritagefoundation.org.in

Subscription may be sent by M.O./ Cheque / Demand Draft to :

Heritage Foundation,
Bhuvan Road, Near GMC Office, Uzan Bazar
Guwahati-781001, Ph: 0361- 2636365
e-mail: ourheritage123@gmail.com, Website: www.heritagefoundation.org.in
(Please Mention Pin Code No. along with your full postal address in BLOCK Letters)
DDs/Cheques may please be drawn in favour of

Heritage Foundation.

Bank A/c with PNB, Guwahati,
A/c No. 3213 0001 0009 3631
IFSC : PUNB0321300

Or

Heritage Foundation.

Bank A/c with SBI, Chenikuthi, Guwahati
A/c No. 3598 1047 410
IFSC : SBIN0007976

Annual
Subscription
₹100/-

Total Unlock

Now that the Government has decided to finally withdraw all COVID-19 related restrictions in Assam, a large chunk of people appear to be very happy and satisfied. The reasons behind their sighs of relief are varied. Some are happy that they can freely move around to look at the people and the places of their liking, spend their time in bars and restaurants without any opposition from any quarter. Others, especially the daily wage earners are happy because they can now revert back to their old style of livelihood. Industrialists and micro, small, medium and large business houses are happy because they can open their shutters to bring in the money that matters the most for them. The theoretical economists are also happy because they can now propagate their views and forecast the future at their free will. Politicians like Rahul Gandhi are happy because they have succeeded in forcing the Government to commit a blunder, which they can exploit in future for their political gains. The only people who are unhappy with the 'Total Unlock' are the health scientists, people who have some ability to foresee the future and the parents who care about their children.

It is really disheartening to note that when the new Covid-19 cases spiked to 95,735, the highest single day increase till date and the total tally reached 44,65,863, the Government has decided to go for total unlock. Experts and the on-field Covid-19 warriors are convinced that the management of COVID-19 menace would not be possible in case the present trend of infection continues to spike in the state. At present the state of Assam is recording around 2500 cases every day and if this progression is not controlled immediately there will be severe shortage of hospital space, ICU Beds, ventilators, Medical Oxygen as well as the manpower consisting of Doctors, Nurses and allied support staff. The reason behind this abnormal surge in the number of new cases is mainly due to the callous attitude of a large section of our people towards the safety protocols repeatedly publicized by the Government, national and international public health authorities. Many Covid-19 positive patients are either sneaking away from Covid Hospitals or are fleeing from Quarantine centers. The home quarantined people are

more aggressively helping in spread of the deadly virus by mixing freely with people around them. They do not care to wear face masks, sanitize their hands, shout around the market place, jostle about in the congested lanes and the places they choose to go. They never care to go for voluntary Covid tests, deliberately conceal and suppress the apparent symptoms by resorting to self medication and camouflage. Many of the asymptomatic people, who are well aware that everything is not right about their health, are actually carriers but they roam about without slightest restraint endangering not only their own lives but also of all those who are near and dear to them. Who on earth can save these suicidal mobs? All the money spent for their treatment is really a total waste and serves no purpose. In this scenario, how long the Government can sustain their singular effort to save those who do not want to save themselves. It looks as if the present decision of the Government is partly guided by this hopeless scenario and the desperation to save the country from total destabilization of its economy in the backdrop of three pronged onslaught of Covid-19, Chinese aggression and Pakistani conspiratorial mischief.

People should know that, till date no sure shot remedy for the corona virus infection could be found. The Plasma therapy which was initially considered as a very potent way to contain the Coronavirus infection could not live up to its image. The responses are not uniform. The medical experts have already started to doubt of its efficacy. The so-called recovered patients have started showing symptoms of lungs injury and other complications. The international search for an effective vaccine is also at crossroads because of the self induced mutation of the virus. Almost all the laboratories worldwide, which are frantically searching for a safe, effective and side-effect free vaccine, are yet to complete the last leg of their statutory research. Hence, the only saving grace available to us is our sanity. For the sake of mankind, our country and our society, we must wake up and follow the internationally acknowledged safety protocols to save our souls. Failure to do so will invite total disaster, because the Governments appear to have surrendered to the perilous wills of the suicidal public.

Chief Editor

Higher Education in India and National Education Policy 2020: A discourse on *Bhartiya* Tradition

Dr Raktim Patar

The cabinet approval of National Education policy 2020 on 29th July after incorporation of the suggestions from all the stake holders is a significant event in the history of modern education in India. With this, the road map for a comprehensive reform and revamping of the education system is laid out. It will solve much needed and long encountered problems in all stages of Indian education be it the school level or higher education level. It is to be noted that even after more than 70 years of independence and appointment of several commissions' Indian education system still lacked the basic requirements and capabilities to compete with the ever changing world. This article looks into the issues and challenges on higher education that were long pending and eagerly waited for a comprehensive reforms and how the National Education Policy will resolve it. It also provides a historical perspective on the glorious Indian education system and how it was made to suffer during Muslim and colonial rules.

India is the land where first formal education system was developed in the form of *Gurukul* system. In the *Gurukul*, the knowledge seeker pupils learnt all the basic subjects such as warfare, diplomacy, arithmetic, philosophy, astronomy etc. while living a humble life at its mentor's monastic homes called *Ashrama*. In the subsequent period Indians developed a well structured and robust higher education system which resulted in the world's oldest universities namely Takhsila, Nalanda, Vikramshila and many more. In these universities thousands of students used to learn from astronomy, mathematics to basic science and technology. During the Muslim rule in India from the early 13th century to mid 19th century, the *Bhartiya* tradition of teaching, learning and innovation was forcefully dismantled. During this period ancient universities and *pathsalas* were

ravaged, scholars and gurus were beheaded and whoever dared to promote Indian culture were either killed or severely punished. Indian education system suffered a tremendous setback. It is worthwhile to mention that since time immemorial India has been the pioneers in the fields of technology, astronomy, mathematics, civil engineering, chemical science, botany or biotechnology and medical science. There are several treatises and theorems on different subjects composed by great Indian sages that testify that their inventions and discoveries were incomparable and far ahead of their times. Out of innumerable scientist and innovators some of the well known names like Arybhata, Barahmihir, Brahmagupta, Charak, Susruta, Pattanjali etc. are immortal in the realm of modern science.

During the colonial rule Indian education system gradually uprooted in a systematic way to facilitate the establishment of western education system based on imperialistic designs. The English education act 1835 authored by T.B. Macaulay which envisaged creating 'a class of persons, Indian in blood and colour, but English in Taste, in opinions, in morals, and in intellect.' It is no doubt that the British were very much successful in implementing their scheme of education in India and even after several decades of independence the curriculum of our education system still meeting the objectives of the long gone colonials. Our education system is full of curriculum, syllabus, study materials, text books which encourages adopting western values, showcase western religion, philosophy, science, and technology greater than their own. It still full of flaws academic mismanagements. Our college and universities are still producing job seeks but not job givers. According to global studies on employability of educated individuals, Indians are still in lowest at bottom of list. In the last several decades after independence

no Indian university could make a place in the top 100 universities of the world. Further our universities could not produce much honored Nobel laureates except one or two which is insignificant compared to capabilities of Indians in the field of research and innovation.

In appreciation of the attempt for a realistic rejuvenation of the Indian education system embodied in the National Education Policy 2020, the Government of India approved the same for implementation throughout the country. In this comprehensive policy all the challenges so far encountered by Indian Education system has been resolved. The challenges such as:

- ⇒ a severely fragmented higher educational ecosystem
- ⇒ less emphasis on the development of cognitive skills and learning outcomes;
- ⇒ a rigid separation of disciplines, with early specialisation and streaming of students into narrow areas of study;
- ⇒ limited access particularly in socio-economically disadvantaged areas, with few higher educational institutions (HEIs) that teach in local languages
- ⇒ limited teacher and institutional autonomy;
- ⇒ inadequate mechanisms for merit-based career management and progression of faculty and institutional leaders;
- ⇒ lesser emphasis on research at most universities and colleges, and lack of competitive peer-reviewed research funding across disciplines;
- ⇒ suboptimal governance and leadership of HEIs;
- ⇒ an ineffective regulatory system; and
- ⇒ large affiliating universities resulting in low standards of undergraduate education.

In order to address these challenges the NEP incorporated the following objectives:

a) To develop good, thoughtful, well-rounded, and creative individuals **b)** an education system based on Indian ethos

b) Providing high-quality education to all, and thereby making India a global knowledge superpower

c) The curriculum and pedagogy to develop a deep sense of respect towards the fundamental duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world,

d) To instill a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen.

To meet the objective, the policy emphasized some fundamental changes in the current education system in higher education:

a. Creation of multidisciplinary universities and colleges, with more HEIs across India that offer medium of instruction in local/Indian languages. By 2040, all higher education institutions (HEIs) shall aim to become multidisciplinary institutions, each of which will aim to have 3,000 or more students.

b. To establish at least one large multidisciplinary HEI in or near every district by 2030.

c. Provide faculty and institutional autonomy

d. Establishment of a National Research Foundation which will be to enable a culture of research to permeate through our universities.

e. Governance of HEIs by independent boards having academic and administrative autonomy;

f. A stage-wise mechanism for granting graded autonomy to colleges, through a transparent system of graded accreditation, will be established. HEIs will have the autonomy and freedom to move gradually from one category to another, based on their plans, actions, and effectiveness

g. HEIs will support other HEIs in their development, community engagement and service, contribution to various fields of practice, faculty development for the higher education system, and support to school education.

h. Single-stream HEIs will be phased out over

time, and all will move towards becoming vibrant multidisciplinary institutions or parts of vibrant multidisciplinary HEI clusters.

i. The present complex nomenclature of HEIs in the country such as ‘deemed to be university’, ‘affiliating university’, ‘affiliating technical university’, ‘unitary university’ shall be replaced simply by ‘university’ on fulfilling the criteria as per norms.

j. A holistic and multidisciplinary education would aim to develop all capacities of human

k. Beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner.

l. Even engineering institutions, such as IITs, will move towards more holistic and multidisciplinary education with more arts and humanities. Students of arts and humanities will aim to learn more science and all will make an effort to incorporate more vocational subjects and soft skills.

m. The undergraduate degree will be of either 3or 4-year duration, with multiple exit options within this period, with appropriate certifications, e.g., a certificate after completing 1 year in a discipline or field including vocational and professional areas, or a diploma after 2 years of study, or a Bachelor’s degree after a 3-year programme. The 4-year multidisciplinary Bachelor’s programme, however, shall be the preferred option.

n. HEIs shall move to a criterion-based grading system that assesses student achievement based on the learning goals for each programme

o. HEIs shall also move away from high-stakes examinations towards more continuous and comprehensive evaluation.

p. To meet the challenges of 21st century the present government approved internationalization of higher education. As per the policy India will be promoted as a global study destination providing premium education at affordable costs. An International Students Office at each HEI hosting foreign students will be set up to coordinate all matters relating to welcoming and supporting students arriving from abroad. High performing Indian universities will be encouraged to set up

campuses in other countries. Similarly, selected universities e.g., those from among the top 100 universities in the world will be facilitated to operate in India. This step will certainly go a long way in fulfilling the demand for international university campuses in India. at the same time establishment of campuses of Indian universities across the globe will facilitate promotion of Indian language, culture, history, art and philosophy. Besides it will help establishing academic and cultural contacts with the students and youths of various countries.

The NEP also stresses the need for vibrant faculty for the success of higher education. It has instructed all the HEI to equipped with the basic infrastructure and facilities, including clean drinking water, clean working toilets, blackboards, offices, teaching supplies, libraries, labs, and pleasant classroom spaces and campuses. Faculty will be given the freedom to design their own curricular and pedagogical approaches within the approved framework. According to the NEP the HEIs will have clearly defined, independent, and transparent processes and criteria for faculty recruitment.

Another significant feature of the NEP 2020 is the emphasis on vocational education. Vocational education will be integrated into all school and higher education institutions in a phased manner over the next decade. Higher education institutions will offer vocational education either on their own or in partnership with industry and NGOs. ‘Lok Vidya’, i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses. MHRD will constitute a National Committee for the Integration of Vocational Education (NCIVE), consisting of experts in vocational education and representatives from across Ministries, in collaboration with industry, to oversee this effort. Indian standards will be aligned with the International Standard Classification of Occupations maintained by the International Labour Organization. It is to be noted that Prime Minister Narendra Modi has been consistently working on the National Policy on Skill Development and Enterprenurship. Greater stress on vocational education will meet the demand

of skill workforce not only in India but across the globe.

In the NEP, the functioning of regulatory authority has been revamped with several changes. Regulatory system of higher education will ensure that the distinct functions of regulation, accreditation, funding, and academic standard setting will be performed by distinct, independent, and empowered bodies. These four structures will be set up as four independent verticals within one umbrella institution, the Higher Education Commission of India (HECI). The first vertical of HECI will be the National Higher Education Regulatory Council (NHERC). It will function as the common, single point regulator for the higher education sector including teacher education and excluding medical and legal education. The second vertical of HECI will, be a 'meta-accrediting body', called the National Accreditation Council (NAC). Accreditation of institutions will be based primarily on basic norms, public self-disclosure, good governance, and outcomes, and it will be carried out by an independent ecosystem of accrediting institutions supervised and overseen by NAC. The third vertical of HECI will be the Higher Education Grants Council (HEGC), which will carry out funding and financing of higher education based on transparent criteria. The fourth vertical of HECI will be the General Education Council (GEC), which will frame expected learning outcomes for higher education programmes, also referred to as 'graduate attributes'. A National Higher Education Qualification Framework (NHEQF) will be formulated by the GEC. The professional councils, such as the Indian Council for Agricultural Research (ICAR), Veterinary Council of India (VCI), National Council for Teacher Education (NCTE), Council of Architecture (CoA), National Council for Vocational Education and Training (NCVET) etc., will act as Professional Standard Setting Bodies (PSSBs).

Indian culture is deeply rooted in its rich tradition of art culture, dance form and music. In order to promote the vibrant Indian language and culture, the NEP has given great importance on promotion of

Indian language, art, dance and culture. Sanskrit and all Indian language institutes and departments across the country will be significantly strengthened. National Institute (or Institutes) for Pali, Persian and Prakrit will also be set up within a university campus.

It has long been felt that the healthcare education needs to be re-envisioned so that the duration, structure, and design of the educational programmes need to match the sole requirements that graduates will play. Given that people exercise pluralistic choices in healthcare, our healthcare education system must be integrative meaning thereby that all students of allopathic medical education must have a basic understanding of Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homeopathy (AYUSH), and vice versa. There shall also be a much greater emphasis on preventive healthcare and community medicine in all forms of healthcare education.

In the recent years it has been observed that the government funded universities have gradually transforming into a hub of political activism. It is very unfortunate that these universities have utterly failed to compete with the other universities in the world. Rather billions of tax payer's money has been wasted on the students and faculties without much desired results. In the backdrop of these concerns on the HEIs in Indian, the much anticipated NEP has been placed. It is expected that this policy will transform into a guiding principle to bring back the long lost glory of '*Bharatiya*' tradition and heritage of education and innovation which envisage on multidisciplinary, humanistic and holistic development. With the implementation of National Education Policy 2020, it is certain that the deep rooted colonial influence on Indian education will come to end. It will usher in an era of great scientific discoveries and innovations with humanistic approach in India and led the world in different fields of academics. ■

(The author of this article is an Assistant Professor under the Department of History of Gargaon College, Simaluguri, Assam)

Beauty of Ram and our History

Partha Pratim Mazumder

Bharat has been a battleground for the western civilisation for well over 2000 years now. Sri Ram Janmabhoomi Mandir was one of the chief centres of faith for all Sanatanis, including Buddhists and Sikhs along with Hindus at the time of Akhand Bharat from Kabul to Kanyakumari. Change of its religious identity was a major achievement for the Islamist rulers of Delhi. Hindus were morally defeated due to the destruction of the centre of faith and erection of mosque over it. The modern historians are misdirecting this fact by comparing Islamic invasion with Ashok's battle of Kalinga, which was purely for geographical expansion. On August 5, 2020, five hundred years of struggle for reclaiming the Janmabhoomi of the most revered historical figure and seventh incarnation of Bhagwan Vishnu came to an end. With the commencement of the reconstruction of the temple, the faith, patience, tolerance and perseverance of 100 crore Hindus worldwide, a new phase of ascendancy of Sanatan dharma will begin.

Ram is a Vedic Sanskrit word with two contextual meanings. In one context as found in Atharvaveda, states Monier Monier-Williams, it means "dark, dark-colored, and black" and is related to the term ratri which means night. In another context as found in other Vedic texts, the word means "pleasing, delightful, charming, beautiful, and lovely". The word is sometimes used as a suffix in different Indian languages and religions, such as Pali in Buddhist texts, where -Ram adds the sense of "pleasing to the

mind, lovely" to the composite word.

Ram as a first name appears in the Vedic literature, associated with two patronymic names –Margaveya and Aupatasvini – representing different individuals. A third individual named Ram Jamadagnya is the purported author of hymn 10.110 of the Rigveda in the Hindu tradition. The word Ram appears in ancient literature in reverential terms for three individuals: Parashu-Ram, as the sixth avatar of Vishnu. He is linked to the Ram Jamadagnya of the Rigveda fame. Ram-chandra, as the seventh avatar of Vishnu and of the ancient Ramyana fame. Bala-Ram, also called Halayudha, as the elder brother of Krishna both of

whom appear in the legends of Hinduism, Buddhism and Jainism. Over time, in different branches of the Sant tradition of India, various sacred mantra names or simran words are used. The name "Ram" was used by Guru Kabir and other classic or early Sants such as Namdev. "Satya-Ram" is the sacred name

used by the followers of Sant Dadu Dayal of Rajasthan. Kabir says, To receive true life, devote yourself to Hari (God). Narayana's (God's) name is a pillar; let your tongue say 'Ram'.

The sacred simran/mantra name "Ram", used by Namdev as a name for the Formless Supreme Lord of Love, appears often in the mystic verses of not only Namdev, but also Kabir, all throughout the Adi Granth, in the hymns of Ravidas, Dadu, and countless other Sants of India. It is the power of love (prem) and devotion (bhakti) that brings the wandering mind to focus (pratyahara) and holds one's

The views of Sri Ram combine "reason with emotions" to create a "thinking hearts" approach. Second, he emphasises through what he says and what he does a union of "self-consciousness and action" to create an "ethics of character". Third, Rama's life combines the ethics with the aesthetics of living. The story of Rama and people in his life raises questions such as "is it appropriate to use evil to respond to evil?", and then provides a spectrum of views within the framework of Indian beliefs such as on karma and dharma.

— Roderick Hindery

attention at the Third Eye center during meditation (dharana during Surat Shabd Yoga). One is permeated by love repeating God's name or names, beholding the Light within, and during bhajan (listening to the inner Sound), also considered an act of worship in traditional Sant Mat mysticism. Tulsidas was the most important poet of the Rama Bhakti school. The wave of the Bhakti movement spear-headed in the North by Ramananda may have influenced Tulsidas. The greatest modern Urdu poet and scholar Allama Iqbal called Sri Ram 'Imam-e-Hind'. He wrote, 'Ahl-e-nazar samajhte hai usko Imam-e-Hind.' Here the word "Ahl-e-Nazar" points to his personal view about Ram being considered Imam-e-Hind. Imam-e-Hind means religious head of India. If he did not think he was a religious head of India, he would not have used the word "Ahl-e-Nazar" (people with knowledge and insight) and instead he would have used the word "Ahl-e-Watan (countrymen suggesting Hindus) or Ahl-e-Hanud. So Ahl-e-Nazar is indicative of Iqbal's own idea or view about Ram.

Iqbal in the second couplet said, "Aijaz Us Charag-E-Hidayat Ka Hai Yahi." In the second couplet Iqbal calls Sri Ram 'Charag-e-Hidayat' meaning "divine guiding light". It subtly may mean a prophet or a spiritual figure. During the partition years, there was another Sufi called Abdur Rashid Huma who also believed that Sri Ram belonged to the genealogy of Hadhrat Sheth a.s., son of Adam. Lord Shri Ram is considered world over as an icon of righteousness, obedience, truthfulness and faithfulness. He is worshipped not only in India but in many countries of South East Asia and many other parts of the

world. Right from Munshi Jagannath Lal Khushtar's translation that was published in 1860, we have a rich collection of translations of Ramayana and its episodes in Urdu. The Muslims of India with due reverence refer to him as "Imam-e-Hind". Allama Iqbal writes, "Hai ram ke vajûd pe Hindustan ko naaz, ahl-e-nazar samajhte haiñ us ko imâm-e-hind." (India is proud of the existence of Rama. Spiritual people consider him prelate of India). The verdict has placed an onerous responsibility on the Government of India by directing it to form a trust for construction of the temple and also allot five acre land to the other party for construction of a mosque. It is now for all parties political as well as social to not to politicise this sensitive issue anymore and without stretching it any further help the government in smooth implementation of the court's judgement further enhancing the secular fabric of our great nation.

In the book Ram Rajya, it is clearly mentioned that the framework of justice, liberty, equality and fraternity articulated in the Constitution of India is exactly the same as present in the Ramayana. Ram Rajya is a society where everyone performed their duty, everyone was secure with no need for locks on the doors and there were justice, peace and prosperity. Ram Rajya' was a basic right replicated in the Constitution for every citizen. The country is yet to achieve the ideals of 'Ram Rajya' even after 70 years of independence.

*(The author can be reached at
Mobile No. 706630579 and at
Email id : parthapratimmazumder1988@gmail.com)*

I may worship the image of the Lord; but that act is worthless if it is not accompanied with devotion. In the absence of devotion, the idol will just be a piece of stone, and so shall I; and the worship will only mean that a stone is facing a stone!

Vinoba Bhawe

Tibet: a Narrative of Cultural Holocaust

General Mrinal Suman

Tibet continues to be an enigma to all visitors setting foot on its sacred soil. My two visits have been no different. One can see massive Chinese investment in road and railway infrastructure. Modern skyscrapers are coming up at a frenetic pace to house migrants from the mainland. Yet, Tibet presents a sight of a state under foreign siege. A deceptive calm hides the underlying tension. There is no cheer in the air.

The story of Tibet is a saga of world's apathy and indifference to cultural genocide of Tibetan Buddhism. The tell tale signs of brutal decimation of an ancient, rich and peace-loving culture and their nonchalant annihilation by the Communist China is visible everywhere.

China annexed Tibet in 1950. Although the estimates vary considerably, it is believed that up to one million Tibetan natives have been slaughtered by the Chinese to suppress their demand for freedom. As the Tibetans are highly religious by nature, the Chinese have methodically targeted their places of worship and learning with a vengeance. Over 6,000 monasteries have been destroyed or ransacked. Damage done to Tibet's relics, heritage and architecture has been truly horrific and beyond redemption.

Tibet has been amalgamated in China as Tibet Autonomous Region (TAR). It is autonomous only in name; the Chinese government exercises total and unbridled control. The locals have no say. Even though TAR has an ethnic Tibetan as the Chairman, he is only a titular figure. He is subordinate to the Branch Secretary of the Communist Party of China

(the real power wielder) and he is always from the Chinese mainland.

There is minimal interaction between the Chinese and the natives. The Chinese behave like the rulers and treat the natives with disdain. The Hans from the mainland China occupy all senior government posts and are running prosperous businesses. They enjoy a much higher standard of living and strut around like rulers, demonstrating all the trappings of an occupation force.

On the other hand, the Tibetans are treated with suspicion and have been condemned to menial jobs. Their condition is worse than that of the slaves of the olden days. All janitors, sweepers, load carriers and labourers are Tibetans. Some manage public toilets to make a living. Many peddle in local stones and other produce. It is sad to see a once-proud community degraded to the status of bonded labour. Poverty continues to afflict most.

Chinese Sense of Insecurity

Despite 66 years of occupation, China has not been able to crush the Tibetan spirit for independence. On the contrary, grave atrocities committed through political and religious repression have strengthened their resolve further. The Tibetans



Chinese Flag Over Potala Palace

abhor the Chinese and the Chinese know it. The Chinese sense of insecurity is evident from the fact that google, facebook, whatsapp and such other social media have been banned in Tibet. Here are some other indicators:-

At Taklakot, foreigners are asked to disembark from the bus and spread out their luggage on the roadside for inspection. Policemen rummage through each item to ensure that no material relating to the Dalai Lama is smuggled into Tibet. Printed material is closely examined. Worse, visitors are asked to show all pictures stored on their cameras and cell-phones.

Every street and building in Tibet is embellished with innumerable Chinese flags, as if to constantly remind the locals that Tibet is under the Chinese rule. Similarly, billboards read 'Welcome to China's Tibet'.

Every house is mandated to fly the Chinese flag on the roof top; and its height must be more than that of the Tibetan prayer flags that traditionally adorn all houses. Non-compliance is construed as an act of defiance of the state authority and is dealt with harshly. Punishment may include imprisonment for anti-national proclivity.

Tibetans are denied passports. They can visit the Chinese mainland but cannot travel abroad. They are captives in their own country. China does not want

them to interact with the world, lest their atrocities get exposed.

Foreign visitors are not welcome in Tibet. Every tourist bus is accompanied by a policeman during travel in Tibet. He ensures that the permitted route is diligently followed. No deviations are allowed. Contact with the locals is discouraged. Military areas, police posts and even armed guards cannot be photographed. Yes, Tibet is a police state.

Local authorities regulate the number of monks that a monastery can accommodate. Monks need official permission to visit other monasteries in large numbers. Armed soldiers invariably accompany them to monitor their activities.

Although the Tibetans are wary of expressing their views openly, they never fail to express their gratitude to India for giving asylum to their temporal head and millions of other Tibetan refugees. A middle aged vendor woman shoved a handful of walnuts in our hand, as if to say 'thank you'.

The Panchen Lama: a Chinese Lackey

Traditionally, the Panchen Lama is considered second to the Dalai Lama in hierarchy and plays a critical role in selecting the next Dalai Lama. After the escape of the current Dalai Lama to India in 1959, Panchen Lama Choekyi Gyaltsen sided with the communist China and supported suppression of the



Lhasa-Shigatse Highway Lined with Chinese Flags

1959 rebellion. However, by 1962, he was a disillusioned man and accused China of smothering Tibetan culture. He was imprisoned in 1964 and subsequently kept under house arrest. He died suddenly under mysterious circumstances at Shigatse in 1989. He was only 51 years old. Locals are convinced that he was poisoned by the Chinese.

A boy named Gedhun Choekyi Nyima was chosen to be the next Panchen Lama by the Dalai Lama and the then-incumbent abbot of Shigatse's Tashilhunpo Monastery. However, the boy went missing soon after his nomination and is untraced to date. It is alleged that he is still being held in captivity at an unknown location in China. In his place, the Chinese government conspired to select Gyaincain Norbu (son of two Communist Party members) as the 11th Panchen Lama. Most Tibetans do not recognise Norbu as the Panchen Lama and consider him to be a stooge of the Chinese.

Although the Panchen Lama traditionally lived in his official seat at Tashilhunpo Monastery in Shigatse, Norbu has chosen to reside in Beijing. Hatred for him amongst the Tibetans is so intense that whenever he visits Shigatse, the city is converted into a police fortress to ensure his security. Locals are coerced to send two persons per family to attend his public addresses and are even paid money for the same. Non-attendance is viewed seriously and can even invite police action.

The Chinese Malevolence

China has been adopting a three pronged approach to ensure total integration of Tibet – demographic offensive, obliteration of Tibetan identity and undermining the standing of the Dalai Lama.

Tibetan population consists of three broad ethnic groups – nomads, agriculturists and urban dwellers. Whereas the demographic make-up of the first two groups remains largely undisturbed, it is the third ethnic group that is undergoing a worrisome change with the massive influx of Chinese migrants. The Chinese government considers demographic swamping to be the ultimate solution. It is feared that the Han population will overwhelm the locals in the next two decades.

As the Chinese consider the knowledge of Mandarin to be essential for building national cohesion, the Tibetans are compelled to learn Mandarin. As a result, the local Tibetan language is being allowed to die.

Secondly, having failed to crush the ethnic pride of the Tibetans, China has been systematically targeting symbols of Tibetan uniqueness. Recent demolitions at Larung Gar Buddhist Academy and Jhada Gon Palden Khachoe Nunnery are symptomatic of the Chinese efforts to subvert the local culture. Larung Gar is said to be the biggest Tibetan Buddhist institute (academy and monastery) in the world and is keeping the Buddhist knowledge alive. Under the garb of decongesting, it is attempting to curtail its influence.

Finally, as regards the Dalai Lama, the Chinese government suffers from an acute phobia. It has forbidden referring to him as His Holiness. However, for the Tibetans, His Holiness the Dalai Lama continues to be the supreme head. They hold him in great esteem. When told that we were from India, a young hotel boy told us that his sole ambition in life was to visit India to pay respects to His Holiness. With moist eyes, he rued his powerlessness to acquire a passport.

Having failed to win over the 80 year old Dalai Lama, China is waiting for his demise to install a pro-China boy as the next Dalai Lama. It has already started manoeuvring itself to be in a position to have its say. Support of the lackey Panchen Lama will help considerably.

As per the past track record of China, if the followers of the current Dalai Lama select a boy living in Tibet, he will be eliminated by China and replaced by a loyalist boy. With the support of a pliable Dalai Lama, China will tighten its grip over the religious and spiritual facets of the Tibetan culture further. That shall prove to be the final and fatal blow. A rich culture will soon get wiped out and lost forever. Ominous signs are already discernible. The world must hang its head in shame for being a mute spectator to the 'cultural holocaust' in Tibet. ■

Church Sponsored Violence

Ramesh Babu

23rd August is the 13th martyrdom Day of Swami Lakshmananandji Saraswati of Kandhamal, Orissa. Swamiji and 4 others were brutally killed on a day of Janmashtami (23.08.2008) by Church sponsored goons. Such acts of violence are being continued by church even today.

Let us go to the history of Christian missionaries and associated violence in India. Barring the advent of Syrian Christians in 3rd century A. D, rest of the missionaries were instrumental to European Colonialism. When the Pope settled the dispute and advised both Portuguese and Spanish to explore new heavens in the world, he advised them to carry CROSS along with them to win over continents in the name of Christ. First thing the Portuguese had done after their arrival under the leadership of Vasco De Gama was to evangelise Syrian refugees who had become part and parcel of the culture of Kerala. They introduced New Testament and forced them to give up the local customs they had already adapted. Syrian Christians were also asked to maintain distance and keep a separate identity.

Atrocities committed to the people of Goa by Portuguese are well known to all. Though Pope had pleaded for apology in the continents of Africa and Australia for the genocide the church had committed, they are yet to seek an apology to people of India for the atrocities committed by church in Goa.

Later, in the eighteenth century, British, the most formidable Europeans, came here in the name of doing business. Slowly and gradually, they grabbed our princely states one after another and established their imperialism in India. Once they made their grip over India, they brought Christian missionaries, the forth wing of British army to ensure their everlasting rule in India by carrying out humanitarian services with a sole objective of converting the Indians to Christianity. Most astonishing fact is that the decision

to send missionaries in India was taken basing on the discussion held in the house of commons of British Parliament.

Janjati people were the first of all who reacted to this nefarious design of British. In the later part of 19th century Birsa Munda fought against both British rulers as well as Christian Missionaries simultaneously. Seng Khasi movement was started to protect the indigenous faith and culture of the Khasi people of Meghalaya from aggressive campaign of Christian Missionaries. Government jobs in Meghalaya were secured to those who are product of Christian schools. Policy of Government and missionary work acted hand in glow to suit the agenda of religious conversion.

Struggles led by Tirof Sing of Khasi hills, Shambhudhan Phunglosa of North Cachar Hills and later by Jadonang and Rani Gaidinliu of Naga Hills and state of Manipur were to stop the high handedness of the British officers and Missionaries. After a rigorous imprisonment of long 15 years when Rani Gaidinliu came back to her native village, she found her people are being converted by insurgents of Naga National Council (NNC) at gun point. She was compelled to take up arms once again, but this time against the insurgents who were acting on the behest of Christian Missionaries. Ranima started Heraka movement to counter the Christian atrocities. All these struggles led by janajati leaders were semi political and semi religious in nature.

We could see similar movements in the then Bihar, Orissa and in the region of central Province and Berar. Crown colony plan and secession of Chhota Nagpur region were designed by the British when they found that their days in India are counted. They understood the undercurrent of revolutionary activities as well as the non-violent movement led

by Mahatma Gandhi. Crown colony plan was to create a Christian land in Eastern part of India which would remain under the British crown even after British were forced to leave India.

However, British had no other option but to quit India. Though they left India they kept their fourth army, the missionaries in India to do further damage to the nation. Congress Government of Central Province and Berar was the first to react against the foreign missionaries and their antinational role. Pandit Ravishankar Shukla ordered an inquiry into the activities of Christian Missionaries. Justice B.S. Niyogi was appointed as the chairman of the commission to study the matter. Niyogi Commission report brought in light, all the fraudulent means applied by Christian missionaries to convert the innocent, ignorant and simple hearted Janjatis. Many of its recommendations are still relevant.

Christian atrocities on Indigenous Faith followers were continued even after India got independence. It will be out of imagination for all that religious conversions are going on in northeastern part of India at gun point even today. Tribal belt of central India also were not spared from their conversion drive. Whosoever stood against them was eliminated to clear their path of aggression out of any hurdles.

Cold blooded murder of Swami Sada Premanand Saraswati was done on the direction of Christian missionaries in 1992 at Gumargunda Ashram, Dantewada district of Chhattisgarh. He was engaged himself in the Service activities of Ashram as well as spiritual discourses. Missionaries found him as a stumbling block to their proselytizing activities.

Similarly, militants engaged by Baptist Church in Tripura had killed a Prominent Swami Shanti Kali Maharaj of Tripura in 27 August 2000. He too was shot at his own Ashram by armed goons. He was killed for shielding the people of tribal communities in Tripura from missionary activities. Shri. Manik Sarkar, the then Chief Minister of Tripura also admitted the involvement of Baptist church with the

militants in the killing.

Another case occurred in Meghalaya. Rijoysing Khongsha was a Seng Khasi leader of Meghalaya who was abducted and gunned down by the militants belonging to Hennytre National Liberation Council (HNLC). Rijoysing was an enthusiastic social leader who led the people from the front. His increasing activity and popularity had become head ache to Christians in Khasi Hills of Meghalaya. Christian Missionaries engaged the militant outfit to silence him. It abducted and killed Rijoysing in the year 2001.

Provocative murder of 80 year old Swami Lakshmanandji Saraswati was the most heinous crime done by missionary sponsored goons on an auspicious day of Krishna Janmashtami in 2008. Killing swamiji itself is highly condemnable and when it was done on a most significant day of Hindus, the outrage is multiplied. He along with four of disciples were brutally killed when he was attending the evening prayer. It shows how intolerant are the Christians! Nation should stand united to raise voice against all such violence promoted by Church against Hindus.

Palghar incident was latest of all. It was very unfortunate that such an incident had taken place in a janjati village. The incident has shown what would happen to innocent tribals, once they are converted into Christianity. Missionaries and Communist have injected the venom of hatred in the veins of converted christians. As a result of it, two Sadhus were lynched to death for no reason.

Church is still continuing such activities to break the Hindu society and thus break India. Time has come to wake up to fight this menace. The Government must set up a commission to unearth the social ills created to divide the people of the state as well as the Church's unholy attempt of fomenting anti national feelings against the Janajati communities. ■

(The author of this article is the Shradha Jagaran Pramukh of Akhil Bharatiya Vanvasi Kalyan Ashram and can be reached at Mobile No.8848403356)

Khas people and a spiritual thought

Riju Devi

Khas people are an integral part of Gorkha Community. Integration of the Khas and Kirata (Mongol) people constitutes the greater Gorkha community as it is known in the present context. Renowned scholar Dor Bahadur Bista opines, "The khas community possesses a rich historical, political and cultural background but unfortunately, they are not much concerned about it. They have not yet been able to perceive this truth. Rather being hunted by misinterpretations, they have been escaping from this reality for centuries. One of the key factors behind this is that educated and foremost people of their society carry a feel of reluctance and inferiority towards their identity as Khas. They are noted for keeping a distance from their identity." Due to an imprudent attitude and lack of awareness regarding their community, language and culture, the Khas language is reportedly on the verge of extinction. Referred as the English Trinity of modern era, Brian Huton Hutson, Admin T Adkinson and George Abraham Grearson had precise opinions regarding the community.

There are mentions of the Khas community in Markandeya Purana (part 58), an exemplar of ancient Sanskrit literature. Likewise, in 58th Shloka, first part of Kalhana's "Rajatarangini, several references are found (Sir M. S. Stein). In the English rendition of this book by M. A. Seth, there are notable allusions to the Khas community. The following are excerpted from page 175 of the book," Isvish Ksemagupta took thirty six villages from the burnt Vihara and gave them in to the tenure of the Khasa ruler." Primary habitation of the Khas people are the foothill areas of Himalaya. By the end of 100-200 CE, the then Khas people are assumed to have migrated from Kashmir to Karnali province of West Nepal. In quotations from the Mahabharata, the Khas are noted to reside near 'Shailoda' river of West Tibet between

Meru (Pameer) and Mandara hills. In ancient works of Sanskrit literature such as the Harivamsa Purana and the Bhagavata Purana, there are accounts of valour and heroism of khas people. According to references, in the great war of Mahabharata, Duryodhan feels proud to have khas warriors on his side.

In essence, Khas is a valorous community. Like Vaidik Aryans, the khas people entered the Indian subcontinent from middle Asia. By the time Aryans arrived into the scenario, the Khas were already inhabiting constantly in the Northern region of the subcontinent.

The word 'Khas' carries two definitions. The first one is 'fallen' or 'slipped' and the second can be defined as a 'race' or a 'civilisation'. The khas community is often thought to be a clan of the Caucasian race. Although it is supposed that the word Khas derives from terms such as Caucasian, Kharyan, Aryan or Kaspiyan which itself descends from 'Kashyap Dwip'; yet some believes it acquires its present ethnic significance because of an assumption that the name Kashmir is rooted in "Khasah". There is another saying which claims words such as 'Khas', 'Kas' or Eggs to be the roots of the Kashmir term. Col. Eden Vansittart on page no. 68 of his book "Gorkha: Handbook for the Indian army, Calcutta, 1906; comments, "Here again we find fresh proof that the Khasa existed as tribe at some period long anterior to the Mohammadan invasions." Regarding the roots of the Khas community, similar kinds of observations are found in Robert Shafer's "Ethnography of ancient India" where the author opines, "From beyond the Himalayas came the contingents of the Yavanas, Sakas, Khasas, Tusasas and Dadars."

In Gorkha dialect, the word khas means 'fallen'. It wouldn't be extravagant to guess that this reason

made people start thinking the Khas as a lower caste, coercing them to veil their actual identity. On the other hand, in Hindi literature the Khas are substantiated to be an inferior caste. Despite being admired for their valour in ancient scriptures such as the Ramayana and the Mahabharata, the Khas are still considered negligible as 'Mlecchas' (Barbarians) in these texts. Rishi Manu also referred them as impure, 'Bratya'. Bratya can be defined as outcast people who avoid fasting and stick to consuming non-vegetarian food and liquor. By 12th century CE, inspired by rituals and cultural impressions of Ganga Ghat in North India, the khas people started discarding their own primary customs and traditions and gradually become attracted towards Vaidik beliefs. Furthermore, abandoning ancient 'Bahlik' language and Kharosthi script, they end up embracing Devanagari script. Known as Parbatiya, Pahari, Gorkhali etc. the khas people worshipped nature and were polytheists. The khas are concerned about nature, geographic environment, religious exercises. They are rich with spiritual insights, culture and customs.

Religious customs of Khas community:

Masto religion:

The primary religion of khas people is Masto. According to Bonepa priest, in water, lotus comes into existence in the first place. With an interval in the passage of time, the lotus perishes and ends up as greenery along with the devil's grass (*Cynodon Dactylon*). They believe after this phenomenon, the cosmos begins to exist and in order to preserve and take care of this new born universe, 'Masto' is entitled as the prime supervisor who works as a saviour of the universe as well as the chief of all the deities. From peripheral words to 'Marulam' the name of an Arya Hindu deity, terms such as Marut, Mat, Masta and finally 'Masto' are believed to have descended. In order to please Masto with worship and service, 'Dhami' and 'Dhamini' are designated. Dhami considers three forms of supernatural forces and worships them distinctively. These forms are

known as (a) Bara-Bhai Masto, (b) Nau-Bhavani and (c) Athar(18) Ladero. The names of the Bara-Bhai Masto are: Burho Masto (eldest), Khappar or Thapatar Masto, Tharpa Masto, Adi Dhadar Masto, Barpelo Masto, Lato Masto, Babiro Masto, Dudhe Masto, Kalashila Masto, Lumal Masto, Puwalo Masto, Kul Masto (youngest).

Like other societies, the Khas community also believes in the existence of evil spirits such as witches who are considered enemies. On the other hand, Dhami-Dhminis are considered helpful to the society. Moreover, 'Jhakri' and 'Jhakrini', who are synonymous to Dhamis, are known for their ability to chase away evil spirits. On the holy occasion of Guru Purnima, the Jhakris worship their Guru or mentor with a festive spirit. They play an instrument called Dhangro and dance joyfully. According to sources, contingents of Jhakris come along to the present day temple of Mahakal Baba in Darjeeling to observe Guru Purnima.

The attires of Jhakris are of some special variety. Most of them are from Tamang, Charki, Sonar, Kharmi, Rai, Limbu, and Khatri clans. The Jhakris are backed with magical and spiritual powers so that they can help society fight with evil forces.

Although, rapid progression of science and technology, widespread propagation of education, population growth, deforestation etc. are thought to have been eradicating spiritual concepts like Masto, Dhami-Jhakri, evil spirits; still there are grounds to presume these concepts to be the foundation of the khas as a community. ■

Sources:

- a) Prachin Mahajati: Ek Sankhipta Adhyayan, Khas Janajati Sangh, Darjeeling.
- b) The Khas Tribe at a Glance, Khas Janajati Sangh.

(The original Assamese article published in Oitihya Barta, September 2019 has been translated into English by Ankurjyoti Dewri)

GLAMA as Heritage Resource Centres - A State Perspective

Salam Binoy Singh¹

&

Ch. Ibohal Singh²

The GLAMA (Galleries, Libraries, Archives, Museums and Archaeological Institutions) have been playing a crucial role in preserving and conserving our rich heritage and cultural resources. They are dedicatedly collecting, documenting, storing, preserving and conserving such resources. They are also encouraging the use of such materials and the knowledge available within their communities for their education, enjoyment and other purposes. They also encourage people to explore collections of cultural and traditional resources for inspiration, learning and research. The institution have been serving as society's collective memory highlighting evidences of the past thereby promoting accountability and transparency of past actions. Heritage resources are those of both human and natural, created by activities from the past that remain to inform present and future societies of the past. Heritage resources include consideration of historical, archaeological, architectural (built heritage), and paleontological resources. Such resources also focus on archaeological, architectural and paleontological resources, as all resources that have been understood to be "historical" are captured under one or the other heritage resource types. There are different types of heritage resources which are found in different institutions of Manipur which are bearing the historical significance, cultural significance, indigenous knowledge and age old customs and traditions. Some of the heritage materials found in these heritage institutions are in the form of coins, photographs, manuscripts, arm and armours, hand books, natural things, potteries, musical instruments, paintings, dresses and ornaments, utensils, basketry, stones, customary items sculptures, etc. Such resources available in different GLAMA institutions of Manipur are being briefly discussed here.

The nature of heritage resources available in GLAMA institutions of Manipur are in the form of coin, Armour and Armoury, Musical Instruments, agricultural instruments, Potteries, Photographs, Paintings, Clothes, War Instruments, Ornaments, Natural things, Pots, Books, Manuscripts, Fossils, Skull, Stones, Sculptures, Artifacts, Tools, Baskettery items, Crafts items, Hunting items etc. The Manipur State Museum has maximum number of heritage collections which include coins, manuscripts, specific materials, instruments, dresses, utensils, ornaments and natural objects. Collections, mostly books having significance of heritage aspects and their size available in different libraries vary from library to library and level to level. Items available in galleries, archives and archaeological institutions are also varied in nature. Some traditional/conventional techniques are found to be followed for preserving and conserving such materials in these heritage institutions. Some of them have taken up programmes for digitization of the resources. By and large, the techniques of preservation and conservation for the heritage materials in these institutions need to be improved upon with the technological intervention.

Heritage Resource Centre (HRC) which refers to different GLAMA institutions has been carrying out the legacies of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present for the benefit of the future generations. There are several such centres in Manipur. They play a very significant role to spread a broader understanding and respect for different cultures. These institutions have been playing an invaluable role in preserving and conserving rich heritage resources of our planet.

Galleries generally have their own collections but many also have an emphasis on travelling exhibitions. Resources such as art products, artifacts, sculptures, pictures, etc. are found in galleries. Gallery like HRC sell heritage resources acting as the main retail space for the heritage resources and dealing in new original resources or the secondary market for the heritage resources. They support and serve as a hub to insulate artists from collectors of heritage resources and control the interactions between the resources and users.

Libraries of all types at different levels have been serving as the documentary and intellectual resource centers and preserving those resources. Their major tasks have been collection, documentation and dissemination of information on the heritage resources of its community. This heritage institution has been serving multiple functions such as collecting all heritage resources relating to its community or resources written in the community dialect, and acts as a gateway to the past for the community.

Museums play a variety of roles in the preservation and conservation of heritage resources. They are institutions that collect, safeguard and make accessible heritage resources. Through their collections of heritage resources, museums can encourage communities, groups and individuals to preserve and conserve their heritage resources. They also can arrange exhibitions and educational activities such as gallery walks, seminars, conferences and workshops with the help of user communities on a regular basis.

Archives constitute an important heritage resource centre, preserving our rich documentary resources. They hold disparate collections in a variety of media presenting a vast body of knowledge accumulated over the institutions, history and the mission of these institutions is to make their collections accessible to intended users.

Archaeological Institutions also play a major role to preserve and conserve the rare materials. Reconstructing the heritage resource history for the

purpose of awakening, self- awareness cultural identity and cultural pride among the indigenous people are also major role played by these institutions. Archives and Archaeological institutions have a lot in common. Both types of institutions disseminate information and cultural heritage resources to the public and academic communities.

There are several heritage resource centers in Manipur which have been serving multiple functions. They constitute an important centre for preserving our rich age old heritage resources holding disparate collections in a variety of media. These institutions have a great potential from the developmental point of view. They can contribute much to academic, economic growth, socio cultural development, and political, awareness and reform. In a recent study, Binoy Singh (2020) has covered such 31 heritage resource centres of Manipur as listed below, which play a very important role preserving the past memories of the land telling stories of the same in various perspectives:

- ❑ Netaji Memorial Library, I. N. A. Moirang
- ❑ North East Regional Medical Library, RIMS
- ❑ Manipur University Central Library, Manipur University, Canchipur
- ❑ District Library, Senapati
- ❑ District Library, Ukhrul
- ❑ State Central Library Manipur, Keishampat
- ❑ Manipur State Kala Akademi
- ❑ Manipur State Museum, Imphal
- ❑ Tribal Museum Research Centre, Sagolband
- ❑ Indian Peace Museum, Maibam Lotpa Ching
- ❑ Imphal War Museum, Sagolband Tera Amudon
- ❑ Peoples Museum, Kakching
- ❑ Manipur University Central Museum
- ❑ Archaeological Museum, Kangla
- ❑ Kangla Museum, Kangla

- ❑ Khamba Thoibi Museum, Moirang Ngangkhalawai
- ❑ I.N.A. Museum, Moirang
- ❑ Khoubum Museum, Langthabal
- ❑ Loktak Folklore Museum, Thanga
- ❑ Living Museum, Sekta
- ❑ Mutua Museum
- ❑ Moreh Museum, Moreh
- ❑ Ethnological Museum Khoirentak, Moirang
- ❑ Anthropological Museum, Department of Anthropology, Manipur University
- ❑ Zo- Gam Tribal Museum Churchandpur
- ❑ Agappe Museum Tuibong, Churchandpur
- ❑ T.R.I Museum, Chingmeirong
- ❑ Manipur State Archives
- ❑ State Archaeological Department and its agencies such as Andro Cultural Complex has been covered.

The findings of the study have given us many clues on different aspects of the value of such centres in the society, nature of different items available, process of perseveration and conservation, adoption of digital strategies, etc. The need for having a consortium of all the heritage resource centres of the state has been conceptualized with the digital intervention in the form of a model that would serve as a state hub to play a crucial role in preservation, conservation and

dissemination of the past memories for the generations to come. The same is expected to provide each organizations and institutions with the capacity to share their resources to enhance accessibility through digital preservation and disseminate the same worldwide to showcase the rich age old heritage of the land.

Heritage resources reflect all aspects of the society, culture, traditions, customs, intellectual outputs, inventions and discussions, happenings and all. Their preservation can contribute to carry forward the ageold history of the past to the generations of the future. Availability of such resource materials through consortium in the digital environment will serve definitely the purpose of making the needy users understood of various aspects of the past. Establishments of consortium of such heritage resource centres at the local level will play an important crucial role in this regard. There is need for making consortium of all the GLAMA institutions of every state as a part of UNESCO's World Memory Programme. ■

References

Binoy singh, S. (2020). Preserving The Past Heritage To Create The Future In Digital Age: Role of Libraries, Archives, Museums and Archaeological Institutions In Manipur. [Ph. D Thesis unpublished]. Manipur University.

(The author of this article is a Research Scholar¹ and an Associate Professor² in the Department of Library and Information Science, Manipur University, Canchipur, Imphal -795003)

No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things.

Swami Vivekananda

LOCKED, UNLOCKED AND RE-LOCKED

Dr Ranga Ranjan Das

The 17th of August 2020 was a cloudy day. Family brave hearts expressed a desire for outing, just a drive of the city side. We have two kids. They are both in primary and pre-primary sections. It is really a nightmare for them being deprived to attend regular classes due to all pervading Covid situation. For the last five months, they have been confined within homestead boundary. Their daily routine has been changed. Their mental situation is really a cause of concern for their parents! They are not allowed to mix with neighbourhood children. Thankfully, schools reopened two months back in the form of online classes. Their unit tests have been conducted online. Half yearly exam has been postponed due to extension of revised curriculum year as well as new education policy. As parents, we also faced several challenges to maintain the mental health of the kids. We made a routine for them by arranging and dividing into food hours, some freehand exercise hours, study hour, play hour, time for watching cartoons in TV, sleeping hours and so on. But still, they were deprived of witnessing the outside world. They have memorized the word: 'corona virus', total 'locked' down and process of 'unlocked' while they got 'chocolates' of their choice.

They are unaware of the facts and statistics what is happening across the world and India in general and Assam in particular. World counts nearly 3 crore people who have been affected, more than 7.5 lacs people already died, while in India, it crosses 25 lacs, and more than 50 thousand people died (it will vary on the day when it came out). On that particular day, we have figures of 76,875 and 189 from Assam being affected and died. It is day when unlock 3 has been implemented in Assam. Accomplishing all the logistics for their outing, I was just on the way to my office. To incur the shortage of cash, I was in queue in front of an ATM situated in the middle of the market place of my neighborhood. One of onlooker of cash standing behind me says, 'it is today, I feel that normal life begin in the city.' His assertion had a meaning. Earlier unlocked phases has been under strict guidelines of opening shops and establishment of one side of the road in one day followed by next side in the next day. This unlocked process allowed opening of all commercial establishment in both side of the road for the five days of a week. Weekend lockdown should mandatorily been followed in any circumstances. Sometimes I used to attend office by hiring an auto

of my locality. He is a down to earth boy whose own residence is located besides by house. His comments on people's movement and approaching market are quite fascinating. "Why we are people rush for purchasing commodities? What are our basic needs? In the midst of locked down, while there was a little bit relaxation, we have witnessed the behavior of people. People are crying for chicken, fish or other lavishly items. In a frank way, he admitted I purchased a bag of potato consisting of 50 kms. I have no problem staying back with salt-rice and boiled potato". His gesture and way of asserting it is quite unique, always expresses while he has to face traffic on the road. On 17th I was his passenger. He reacted in the same fashion.

We seem to start a normal life in our city keeping the provision of weekend locked down. Government has left no stone unturned to tackle the situation. As well as they ease the control, public become unruly in most of the situation. While we are locked in home, jobless, undergoing through a dire consequences of economy, we had make several pledges. We do? We don't? After, it relaxes; we are just forgetting what is happening in the last five months or so. People without mask are moving in the city.

Roads are flooded with vehicles with polluting agents. In the last few months, we have experienced the innumerable literature relating to prevailing situation of the world, records of worldometer, proactive devices to cope with situation, process of inventing new vaccine and its' passage from one stage to another. It is reported some of the countries are leading in the front. In Russia, the first vaccine was injected to the daughter of President. Nevertheless, people across the world is trying to overcome the unlock situation adopting various country specific policies. Some may fetch success but needs time. At present our prime emphasis is upliftment of our economy at any cost. It is correct. India is vast country in terms of population. In the last few months, it is revealed that more than 2.4 crore people have lost their jobs. What will happen to their families? One has to think about the family members who are depended upon them. It is the global scenario where the pandemic affects most compelling force lockdown.

Lets' delve into another segment of discussion which is also important aspect for retrospection on the present situation. Long times back I have developed interest to watch Geographic and Discovery Channel. Sometimes, I have seen some episodes of Man versus Wild versus Beast. These channels really explore the treasure of forest and

environment. In our day to day life, thought never comes to mind that we inhabit in the planet Earth. The various activities, missions, launching of artificial satellites, attempt of NASA, ISRO sometimes make a sense that we are moving in a specific orbit and one of the small part of a particular solar system of the universe. There has been attempt to explore other planets like Moon, Mars, etc. Last year, one of the ambitious missions of ISRO remains incomplete. Scientists, engineers, technicians associated with space science, astronomy have a clear idea about our universe. Common people mind cannot imagine how large our universe is. What is really happening in around our universe? Sometimes, there is threat of complete destruction of the planet earth due to supersonic activities. There is also an important area of research of inhabitation or survival of human species beyond plant earth. Sometimes, locating UFO (Unidentified Flying Objects) in various parts of the world affirms the presence of life in outer space. Conceptualizing such themes various authors, story tellers create scientific fictions which is quite popular. Besides, there have been several big budget dream project of Hollywood producers which is really accepted by the common people and created a history in terms of collection in the box offices. There are several such movies. For example, one of the

Hindi dubbed one is Avtar. Why people accepted such movies? Is it due to technology used in making such movies or common masses possess some kind of inherent feelings on the existence of life beyond earth? In the mid August 2020, there is a report of presence of a small planet known as 16 Psyche, in the universe that consists of valuable and precious metal like diamond, golds, silver, platinum, etc. That report further stated that if it is properly explored and able to bring such precious metal on the earth, every people will get at least an amount of property not less than 10000 crore. In one statistical figure, the population of the earth is nearly 800 crore. So, we can imagine about such deposition. We can assume that such precious metal is brought to earth by using the super-ultra modern technique of space exploration and distributed among us. What will happen? We all, will enlist in the Forbe's Billionaire List. Under such circumstances what will be the value of currency? Is our existing currency or money will able to suffice our hunger? We are all equal. It is a kind of hypothetical situation.

Lets' us ease down from our dreams. Put our feet in the soil. We may touch the soil and if possible take a handful raw soil and smell it. It is the soil of our own planet. Feel the favourable atmosphere of our planet! Why and how life possible only here? Scientists have intricately trace out the different

consequences, phenomena that leads to life from the microorganisms like bacteria, virus upto the giant creature like Dinosaurs at the different epoch, eras of geological time scale. The time scale stratigraphically classified various ages, periods and their associated living creatures. Name of period or eras come to mind such as Mesozoic, Cenozoic, pluvial, inter-pluvial, glacial, inter-glacial period, also mentioned about the great ice-age as recorded in the prehistoric documents. In the historical period, evolutionary theories came to interpret various evolutionary period of mankind discarding divine origin theory. The evolutionary theories were supplemented by discovering fossilized remains of ancestor of human beings unearthed in different parts of the world. Nevertheless, we must accept life originates in this planet due to fulfilment of certain conditions. It is not just emergence of animal kingdom but we have seen plant kingdom as a cohabitant. With the time human being rest on the top of hierarchy, and maintain some ego being the top. One should not forget that our present status is due to various evolutionary processes. It is also rule of nature. Nature selects we should know. One would can not adjust with nature is become extinct. We have not seen giant animals like Dinosaurs, but small ant is there. Some dangerous species of virus is deposited in the old deposit of ice. It is

reported that due to global warming, ice start melting in various parts of the world. There is every possibility of release of such dangerous virus from such ice deposit. Our acts unknowingly bring more threat to human society. The locked situation is the yield of our acts. The problem is we are unable to accept the truth due to mental blockage. We need a space to examine the soil in the context of the earth. For the common people, soil seems static as in normal circumstances. But in reality it is moving. Sometimes, we felt the earth movement when there is earth quake. This is sometimes, in huge scale in the rector scale. There are various reasons sometimes, volcanic eruption, movement of tectonic plates, and others. We must be happy that life origins in this earth. To get an answer why it is emerged in this planet? Look around the world. More spaces of the earth is occupied by water in the form of lake, river, seas and oceans, and a few part emerged as landmass divided into seven major geographical units, divided into more than 200 countries, rain forest region, reserved forests, wildlife sanctuaries, several states, regions, villages, cities, townships, areas, subdivisions, neighbourhood spaces occupied by population groups divided by major and subdivided races on the basis of various criteria used for classification devices. In general context, all things are set in a proportionate way to maintain the

equilibrium with all that has already emerged on this planet.

It is difficult to understand the situation of equilibrium or art of balancing. Scholars, various disciplines has its' own way of expression to describe such a situation. Today's world is completely different. The way of thinking and thought process is invariably different. We cannot impose our thought to others. If someone is trying to happy with engaging with smart phones for hours and hours, we should not have an objection. During unlocking process, it is found that some peoples' become careless and do not feel the need of mask, if someone makes an attempt to remained them, there is chance of humiliation. How can we aspect that such people could hardly diagnosis the genesis of prevailing situation. Lets' proceed with hypothetical situation. Nothing is infinite. Looking at the sky, we often say, 'sky is the limit'. Our space vehicle with artificial satellite, piercing the earth atmosphere when moves to the outer orbit, it is miles away from the so-called sky. In the earth we have limits. If there is beginning, there is end; if there is birth, there is death. We are created in the heaven by providing all the resources required for our survival. If there are no trees or vegetation, we cannot survive. Simple thing, we take the oxygene released by plant as a part of their process of

photosynthesis. What are we doing? In the name of development activities, we are disturbing our ecology by cutting trees and affecting the different aspects of the nature. In one words we are really affecting the ecological balance and compelling to develop a situation like climate change and global warming.

The human activity without concerning nature existence and significance for its' survival compel itself to search for an alternative place of residence beyond earth as asserted by Scientist Stephens' Hawkins. Serious discussions, deliberations on the impact of climate change at various forums, symposia, conferences, seminars at international and national dialogues have taken place in recent times with an objective to sensitize people, the overwhelming impacts and remedies in current times. Scientists and researchers unanimously agrees that climate change implies 'a change in global or regional climate patterns, in particular a change apparent from the mid to late 20th century onwards and attributed largely to the increased levels of atmospheric carbon dioxide produced by the use of fossil fuels'. They have a common

consensus that the main cause of the climate change and current global warming trend is due to human expansion of the 'greenhouse effect'- warming those results when the atmosphere traps heat radiating from Earth towards space. Certain gases from the atmosphere block heat from escaping. Long-lived gases that remain semi-permanently in the atmosphere and do not respond physically or chemically to change in temperature are described as 'forcing' climate change. Report of Intergovernmental Panel of Climate Change 2013 also made human created activities, is responsible for increasing temperature of the earth from the mid 20th century. Some people possess wrong notion, at the same time some can exactly interpret the entire phenomena. There was one person who recently died is the exception: Wallace Smith Broecker. He compared climate system with angry beast and revealed 'we are playing with an angry beast that may shift from one state to another state'. He found civilized inhabitants of the world has committing dangerous experiment depositing a huge amount of greenhouse gas in the atmosphere, the resultant effect is fatal. Recognized as

grandfather of climate science, he died recently in 18 February, 2019. He popularize the term 'global warming' through a research-based article in 1975, '*Climate change: Are we on the brink of a pronounced global warming?*' His assumption was accurate when he revealed that increase of carbon-di-oxide in the atmosphere, is the reason for increasing global temperature.

It is the high time to think not only the prevailing situation but also the situation that the earth community is facing in the future. Our present way of appeasing our derived needs is not at all friendly for both nature and nurture. If things happen in the same way, as it is happening at present, have overwhelming consequences. The open space enjoyed by our kids for unlocked process, will diminish when she will come to my age. There is every possibility of relocking the earth. The question is the way we behave and react, is an alarming call for our successors. Our ancestors were wise, so we are still survived. We, not only reassess our need but also to understand the limitations of the earth. Our own deeds have pushed us to a situation where we have lost more than 8.30 lacs population so far. It is still on. ■

Arunachal Pradesh delegates visits agri-entrepreneurs of Assam

Tage Taki, Minister for Agriculture, Horticulture, Animal Husbandry and Veterinary, Dairy Development and Fisheries, Arunachal Pradesh, along with Bidol Tayeng, Secretary, Agriculture and Horticulture, and all the Directors of the Departments of Agriculture, Horticulture, Animal Husbandry and Veterinary and Fisheries, Government of Arunachal Pradesh, visited a good number of agri-allied entrepreneurs, facility centres, organic farms, fish breeding centres and the Institute of Farm and Machinery Training and Testing Centre at Biswanath Chariali and nearby areas recently to gain first-hand knowledge and to share experiences with the budding entrepreneurs.

The delegation visited Pabhoi Green, an organic agriculture and fishery hub developed by Neelam Dutta, a budding entrepreneur who had developed the organic agriculture and pure line fish breeding centre and also developed it as a training and skill development center. The centre was regarded recently by the Government of Assam as centre for excellence for organic agriculture and fish breeding. The minister was impressed by the activities being undertaken by the entrepreneurs and interacted for practical aspect on fish breeding.

The minister and his entourage also visited the Institute of Farm and Machinery Training and Testing Centre at Biswanath Chariali and interacted with the scientific personnel on various implants being developed by the institute for the ease of agriculture. HE vowed to send trainees from the State to undergo training in the institute on farm machinery management and operation. The team had also visited the 'Kanyaka Integrated Farm' at Jamugurihat set

up under the leadership of Padma Hazarika, MLA of Chatia LAC, which is an integrated agriculture, horticulture, piggery, dairy and fishery farm spreading over 2,000 bighas of land operated by a trust and supported by 400 Self-Help Groups (SHG), and interacted with the workers and farmers. The minister was visibly impressed by the work carried out in the land for sustenance and employment generation for the rural youths.

The team has also visited the scientific piggery farm at Dhekidol (Ghoramari), managed and owned by another entrepreneur, Manoj Basumotary who left a high-paying job at the State Bank of India and became an entrepreneur in the piggery sector. The delegation interacted with the entrepreneur and discussed all aspects for pig development in the



region. The minister assured the budding entrepreneur to work in piggery development through PPP mode in Arunachal Pradesh in collaboration with budding indigenous entrepreneurs like him. The Director of AHV&DD, Government of Arunachal Pradesh, also interacted on various issues in piggery sectors and invited him to visit Arunachal Pradesh and share his experiences with piggery farmers of the State. ■

Vivekananda and Bhave have a lot to teach humanity: PM Modi

Prime Minister Narendra Modi on Friday recalled two important events that mark 11th September, — the birth anniversary of Acharya Vinoba Bhave and Swami Vivekananda's famous address in Chicago — and said both great men have a lot to teach the entire humanity.

“Today, on 11th September we in India mark two important milestones. The Jayanti of Acharya Vinoba Bhave. The day Swami Vivekananda delivered his outstanding address in Chicago. These great men have a lot to teach the entire humanity,” Modi said.

Paying tribute to Bhave on his 125th birth anniversary, the prime minister said, “In 1918 Mahatma Gandhi wrote about Bhave that ‘I do not

know in what terms to praise you. Your love and your character fascinate me and so also your self-examination. I am not fit to measure your worth.’”

Modi added that Vivekananda's address in 1893 perfectly demonstrated the spirit of India's ethos and the values that are an integral part of our land, as he urged youngsters to read the text of his address. He also tagged a link to the address.

“The world remembers 9/11 for the dastardly attack on this day in USA. If only humankind had walked on the path of ‘Jai Jagat’ given by Acharya Vinoba Bhave & Swami Vivekananda's message of Universal Brotherhood given in 1893, the destruction that followed would not have occurred,” the prime minister added. ■

Piggery project launched in Meghalaya

The country's largest piggery project, estimated at Rs 200 crore, was launched in Meghalaya on 10th September, which is likely to benefit nearly 25,000 households and make the State self-sufficient in pork production.

The project was launched in New Delhi and is being funded by the Union Ministry of Agriculture and Farmers Welfare (MAF) and the National Cooperative Development Corporation (NCDC).

“The piggery mission will make the State self-sufficient in pork production and will also go a long way in making Meghalaya atmanirbhar,” Chief Minister Conrad Sangma said during the launching of the project at the NCDC headquarters today.

Union Minister of State for MAF, Kailash Choudhury, and Meghalaya Deputy Chief Minister Prestone Tynsong were also present during the launch. As part of the first instalment of the project, a cheque for Rs 52.36 crore was handed over to the Chief Minister by Choudhury.

“The Meghalaya State Piggery Mission, supported by the NCDC, will enable our State to achieve self-sufficiency in pork production, reduce our import burden by nearly Rs 150 crore annually and improve

the incomes of over 25,000 households, totalling an annual increment of Rs 70 crore across the State,” the Chief Minister added.

Sangma said under the State piggery mission, farmers would be provided interest-free loans. The interest for loans will be paid by the State Government to encourage farmers to avail of loans, the Chief Minister said.

He stated that through convergence with the MGNREGA, the programme would be implemented in the State to extend the benefits of the project in the villages.

Sangma also spoke about the State's diverse agro-climatic zones that encourage growth of a range of high-value agricultural produce like lakadong turmeric, honey, oranges, strawberries and mushrooms.

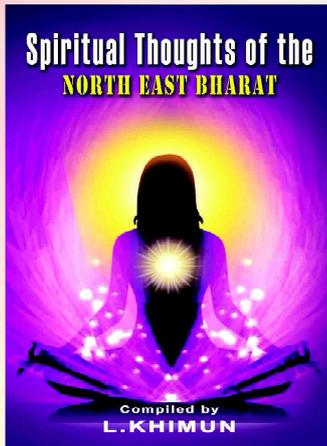
“The Government of Meghalaya has already undertaken various initiatives to improve production, productivity and marketing of our agriculture produce,” the Chief Minister said, adding that the vision is to take Meghalaya among the top ten Indian States in terms of per capita income by 2030. ■



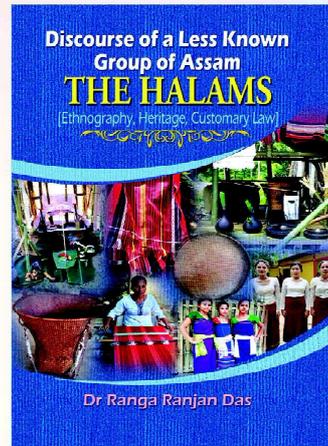
You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

Heritage Foundation

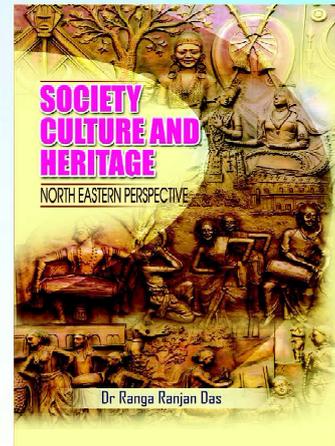
New Publication



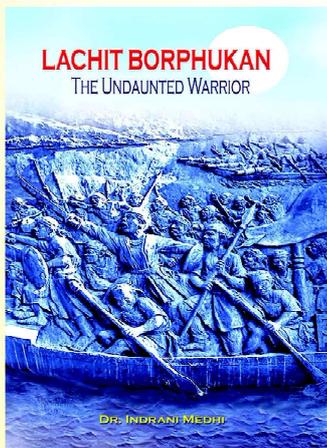
Rs : 450/-



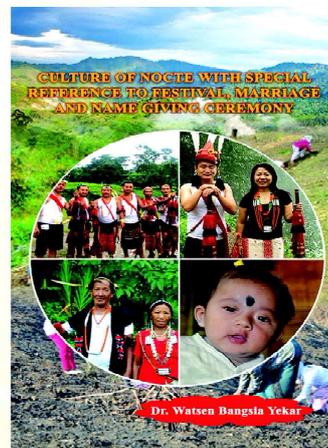
Rs : 350/-



Rs : 450/-



Rs : 50/-



Rs : 100/-



3rd Edition

Rs : 450/-

- * A discount of 25% will be given on purchase of Rs. 500 of above.
- * No extra postage or courier charges.

For more details contact : 0361-2636365 / 70028-79140 / 90859-54402

Or visit our website : www.heritagefoundation.org.in