

FRONTIER INSIGHTS

VOICES FROM THE BORDERS, VIGILANCE FOR THE NATION

FRONTIER CHRONICLES

Arunachali Heroes of 1962 War LATE EDA MOYONG

a forgotten guardian of the frontier

FRONTIER CHRONICLES

Arunachali Heroes Of 1962 War:
LATE EDA MOYONG | Pg 2

FRONTIER WATCH

Indo-Myanmar Frontier Fencing | Pg 3

FRONTIER CULTURE & HERITAGE

Atrimuni Ashram of Atherikhat | Pg 5

SERVICE & VALOUR-PVC SERIES

Naik Jadunath Singh | Pg 6

SEEMA KARYA

Summary of Seemanta Chetana Mancha Purvottar
Periodical Activities | Pg 7

FRONTIER PERSPECTIVES

Dr Mohan Bhagwat's Toronto Address | Pg 9

GLOBAL FRONTIER

Hindu victims remembered | Pg 10

FRONTIER AFFAIRS

Summary of India's Current Frontier Affairs | Pg 11



FRONTIER CHRONICLES

Arunachali Heroes of 1962 War

LATE EDA MOYONG

By **Group Captain Mohonto Panging Pao**
Vayu Sena Medal (Rtd)



Many Arunachali old timers recall the 1962 Sino-India war with fear and anger. Being a border state with China, Arunachal Pradesh bore the brunt of Chinese attack and Chinese forces entered deep into Arunachal along many axes namely Tawang-Bomdila-Rupa, Taksing-Limeking, Mechuka/Manigong-Tato, Gelling-Tuting and Kibithoo-Walong Axes. Though the Chinese forces penetrated without major opposition in many axes, many fierce battles were fought by few units and small groups of soldiers. However, most readers are not aware of the active role played by many local citizens of Arunachal Pradesh in support of the Army and nation for defence against Chinese aggression. One such story is the bravery and sacrifice of Late Eda Moyong.

Late Eda Moyong was born around 1910 in Sibuk village (Adi Pasi) of present Upper Siang District of Arunachal Pradesh. His father was Late Nakep Moyong. Eda Moyong was an enterprising man and worked hard to do well in life. Considering his acumen and wisdom Eda Moyong was appointed by the Government as a Political Interpreter (PI) in 1951. Political Interpreters were appointed by the State Government to act as a liaison with native villagers and to deliver the governments orders/messages. They were also entrusted to settle local disputes between various clans, villages, communities etc.

Eda Moyong was posted at Tuting as Political Interpreter in 1957. Tuting is located just 20 km from the India-China border in Siang division. Being a Political Interpreter (PI), Late Eda Moyong carried out his duties diligently, conducted many public meetings and resolved disputes between communities, clans and family members. In the meantime, tension between India and China was building up along the borders. Indian army and supporting administration were ordered to start preparations for any possible conflict with China. During those days the Sino-India border was manned by Assam Rifles units. Towards such preparations for any possible conflict with China, Late Eda Moyong was detailed to escort an Assam Rifles party for the reconnaissance and construction

of a strategic helipad at a remote location near the border. There was no road connectivity with the helipad location and the location could be reached after 3-4 days foot march from Tuting along difficult terrain, high altitudes and dense jungles.

“About one month before the Sino-India War of 1962, in September 1962, Late Eda Moyong escorted the Assam rifles team for reconnaissance and construction of a strategic helipad. After arduous foot march in difficult terrain, dense jungles and high altitude, the party reached the selected site after 3-4 days. After reaching the helipad site, Eda Moyong fell sick and was advised to return back for medical care.”



About one month before the Sino-India War of 1962, in September 1962, Late Eda Moyong escorted the Assam rifles team for reconnaissance and construction of a strategic helipad. After arduous foot march in difficult terrain, dense jungles and high altitude, the party reached the selected site after 3-4 days. After reaching the helipad site, Eda Moyong fell sick and was advised to return back for medical care. Despite his serious illness, Eda Moyong voluntarily stayed back to complete the assigned task. However, his condition worsened and Eda Moyong died while performing his duties during the trip between 20 September to 28 September 1962. Unable to carry his body back in the treacherous mountainous terrain, Eda Moyong was buried in the jungles of the remote area.

The Government authorities heard about the demise of Late Eda Moyong during the important mission and an official condolence was issued by the government on 28 September 1962.

Later, after the demise of Eda Moyong, his family shifted to Debing village of East Siang District of Arunachal Pradesh. Late Eda Moyong is survived by his sons, daughters and other family members in Debing village. Later, the family members approached the govt on many occasions to recognize the contributions of Late Eda Moyong in the defence of the nation against Chinese aggression. The family and clan members requested for Late Eda Moyong to be recognized as a martyr who laid down his life in service of the nation. However, till date the official recognition has not been granted.

Very few soldiers hailing from Arunachal Pradesh took part in the 1962 Sino-India war. However, there are many common Arunachali citizens who took active part in helping our Army and in preparing defence infrastructure against Chinese aggression. While the army was ordered to withdraw at many locations, common Arunachali citizens stayed back to face the Chinese aggressors. It is time that the nation recognizes these brave citizens who have contributed and sacrificed their lives in the defence of the nation. Patriots like Late Eda Moyong need to be recognized and honoured.



FRONTIER WATCH

INDO-MYANMAR FRONTIER FENCING

A Call for a Just, Inclusive and Peaceful Approach

By **Banwang Losu**



Wancho traditional dress and cultural expression in Arunachal Pradesh

The proposed fencing of the India–Myanmar frontier is not only a question of national security or territorial administration. For communities living along the border, it also touches history, identity, culture, livelihood and customary rights. The international boundary cuts across ancestral memories, family networks, traditional movement routes and patterns of social existence that developed long before the modern border.

A Colonial Boundary Through an Ancient Community

The Wanchos are an indigenous tribe of the Patkai hills of Longding district in Arunachal Pradesh, with communities also found in Tirap, parts of Assam, Nagaland and across the frontier in Myanmar. Approximately 57,000 Wanchos live in Longding district alone. Their heritage is rooted in traditional chiefdom institutions, village networks, agriculture, wood carving, tattoos and distinctive cultural traditions.

The roots of the present international frontier go back to the expansion of British influence following the Treaty of Yandabo in 1826 and the First Anglo-Burmese War. As colonial administration consolidated control over the region,

boundaries were introduced across territories that indigenous communities had already inhabited and used according to their own systems of customary

Location: Longding district, Arunachal Pradesh, along the India–Myanmar frontier

Community: Wancho Tribe

Cross-border links: More than 37 Wancho villages on the Myanmar side are said to have ancestral links with villages in present-day Longding

Jagan: 9 traditional Jhum lands → 8 inaccessible → 1 accessible

Konsa: 4 Jhum lands on the Indian side + 8 traditionally cultivated lands beyond the boundary

governance, kinship, agriculture, trade and social exchange.

The result was profound. Colonial boundaries cut through the heart of communities, dividing people who continued to share language, ancestry, customs and cultural traditions even after

they found themselves on different sides of a national frontier. More than thirty-seven villages on the Myanmar side are linked ancestrally to villages in present-day Longding district.

Jagan: When a Border Takes Away a Way of Life

The experience of Jagan, a Wancho village, shows how the consequences of such a boundary can reach directly into the lives and food security of ordinary people. For generations, Jagan villagers depended on traditional Jhum lands in forested areas that were used and managed by the community. In 1981, eight of the village's nine traditional Jhum lands fell on the Myanmar side of the international boundary, forcing the villagers to discontinue cultivation there. Only one Jhum land remains accessible today. A particular plot would be cultivated for one year and then left fallow for several years so that its soil and vegetation could regenerate while another plot was brought into cultivation. The existence of multiple Jhum lands was therefore essential to maintaining a sustainable rotational cycle.

The loss of those eight lands has devastated that system. With only one



Jhum land now accessible, villagers are forced to depend on the same limited area year after year instead of allowing sufficient fallow periods for regeneration. This places enormous pressure on the land, reduces agricultural productivity and makes it harder for families to produce enough food and sustain themselves throughout the year.

Konsa: What Fencing Could Mean Next

Konsa village has four traditionally cultivated Jhum lands on the Indian side and another eight traditionally cultivated Jhum lands located beyond the present Indo–Myanmar international boundary. Although those eight lands fall on the Myanmar side of the boundary, the villagers have continued to cultivate them because they regard them as part of their traditional ancestral land and have maintained their customary agricultural practices there for generations. The villagers still cross the boundary to reach and cultivate these fields.

If fencing is erected along the international boundary, the people of Konsa would likely be prevented from accessing those eight Jhum lands. They could therefore lose effective access to all eight fields beyond the boundary and be left with only the four cultivated Jhum lands on the Indian side. Konsa therefore demonstrates why the consequences of frontier fencing cannot be assessed only through territorial demarcation. Customary land use, traditional livelihoods and the historical relationship between frontier communities and their ancestral lands must also be considered.

A More Inclusive Frontier Policy

The security concerns along the Indo–Myanmar frontier cannot be ignored. The region faces narcotics trafficking, arms smuggling, organised cross-border criminal networks, illegal movement of goods and security concerns linked to insurgent activity in some areas. The wider criminal economy associated with the Golden Triangle reinforces the need for effective border management. The question is not whether the frontier should be secured. It is how that security should be achieved.

Border fencing and other security infrastructure, if implemented without adequate local understanding, can create new hardship by separating families and traditional social networks, restricting access to customary land and resources, and placing additional economic pressure on remote villages. A durable approach should therefore begin with a Frontier Border Committee bringing together the Government of India, the Government of Arunachal Pradesh, local administration, village institutions, indigenous



Location of Longding district in Arunachal Pradesh

representatives, technical survey experts and security agencies, with appropriate diplomatic engagement with Myanmar.

Before fencing alignments are finalised, detailed socio-cultural and land surveys should document customary land use, settlement history, livelihood dependence, cultural connections and community concerns. Institutionalised

Public Consultation through village consultations and public hearings would ensure that communities are not informed of major decisions only after implementation. Where legally and operationally feasible, regulated arrangements for lawful people-to-people relations may help preserve necessary cultural and humanitarian ties without compromising national security.

Security infrastructure must also be accompanied by border development—roads, communications, drinking water, agricultural and horticultural support, education, healthcare and local employment. A secure border becomes stronger when the people living there have opportunity, confidence and a stake in the stability of the frontier. Long-term policy should also consider how the border region can become economically productive. For Longding, the proposed India–Myanmar–Thailand Trilateral Highway offers a potential opportunity for lawful regional connectivity. A carefully studied economic linkage from the Konsa or Jagan area could connect the Wancho region with wider markets and create opportunities in agriculture, horticulture, handicrafts, tourism, logistics and small-scale industry.

The Frontier Must Protect Both the Nation and Its People

The future of the Indo–Myanmar frontier should not be framed as a choice between security and people. For the Wancho, the border is a political reality imposed upon a much older social landscape. The experience of Jagan shows what has already been lost; Konsa shows what could be lost if future border measures are designed without regard to customary land use and community realities.

The objective should therefore not merely be to build fences. It should be to build security, trust, development and lasting peace—so that the people who live at the nation's edge are not treated simply as populations to be secured, but as communities whose dignity, livelihood and heritage are themselves part of the national frontier.

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FRONTIER CULTURE & HERITAGE

Atrimuni Ashram of Atherikhat

By **Robertson Tanti**

Amid the tea gardens and quiet landscape of present-day Udalguri district stands a little-known sacred site locally associated with Atrimuni Ashram, also known as the Sri SriAtrimuni Jagya Kunda. Situated in the Suklai–Atherikhat area, the shrine is more than a place of worship. It is a meeting point of faith, oral tradition, landscape and historical memory.

Udalguri is itself a frontier district — its northern edge meets Bhutan and Arunachal Pradesh at Bhairabkunda, a tri-junction point roughly 22 km from the district headquarters. A heritage site rooted this deep in a border district carries its own frontier significance: the sacred geography explored here sits in the same landscape that today anchors India's eastern Himalayan frontier.

For generations, local tradition has connected the site with Sage Atri, one of the great sages of Hindu religious tradition. A detailed 2016 account by Rajnish Das, published via Attareekhat Tea Estate — part of the McLeod Russel tea group — records that the ashram has been regarded locally as existing "since time immemorial". Behind the temple lies a large depression traditionally identified as the Havan Kunda or Yajna Kunda of Atri Muni.

According to Das's account, Atri Muni performed a yajna at the site continuously for six months. The physical feature associated with that story remains visible today: a large, pond-like depression which, according to the local account, generally remains dry even during heavy monsoon conditions, while nearby drains may carry water at a higher level. It is this unusual landscape feature that gives the shrine much of its character.

The Tradition

Sage Atri occupies an important place in India's sacred literature. The Ramayana describes Rama, Sita and Lakshmana visiting the hermitage of Atri and Anasuya during Rama's forest exile. Anasuya's interaction with Sita forms an important part of that traditional narrative.

At Atherikhat, however, the connection between the ancient sage and the present-day landscape belongs to a different category of evidence. The literary tradition of Atri is ancient and independently documented; the identification of this site as a place associated with Atri remains a local religious tradition. It does not make the tradition insignificant. Rather, it raises a



Atrimuni Ashram of Atherikhat in Udalguri district. The district administration recognises the site among Udalguri's religious and historic places.

fascinating historical question: when and how did the Atri tradition become rooted in this landscape of Assam?

Yajna Kunda

The most distinctive feature of the site is the dry pond traditionally identified as Atri Muni's Yajna Kunda. Das's 2016 account records the belief that the pond was used by Atri for a six-month yajna and notes its unusual tendency to remain dry even during heavy monsoon periods. The same account records the continuation of a seven-day annual havan, traditionally held during February or March and conducted under the management of the Attareekhat Atrimuni Jagya Kunda committee.

The Kunda is not documented solely through local folklore. The Udalguri District Survey Report identifies Atrimuni Ashram at Suklai, Atherikhat, as a holy place associated with Sage Atri. It specifically records the Yajna Kunda within the dry pond and notes that yajna is performed there annually. The Udalguri district administration also lists Atrimuni Ashram among the district's places of religious and historical interest, alongside Bhairabkunda and other frontier landmarks. Its tourism information identifies the annual yajna performed in the Kunda as the site's special holy ritual.

A Shrine Preserved Through Generations

The story of Atrimuni Ashram is also one of institutional continuity. According to Das's 2016 account, Baba Harnandan Das Tyagi looked after the ashram from the 1980s. His disciple, Baba Mangal Das Tyagi, continued to care for it until 2010, after which responsibility passed to Baba Lal Das Tyagi. The temple underwent a significant phase of renewal

in August 2015. Following renovation, a Pran Pratishtha ceremony was conducted, and idols of Sage Atrimuni, Lord Rama, Sita and Hanuman were installed.

The institution has also acquired a formal contemporary identity. Assam's official society-registration records list the Sri SriAtrimuniJagya Kunda (Ashram) Managing Committee, registered in 2020, with its address at Suklaikhuti, P.O. Suklai, P.S. Dimakuchi, Udalguri. For a heritage site, such continuity is itself valuable.

Atrimuni Ashram should neither be dismissed as merely a legend nor described as an archaeologically proven ancient hermitage without further evidence.

Several things can already be established: the site exists; the dry pond identified as the Yajna Kunda exists; annual yajna continues; local tradition associates the site with Sage Atri; government survey documentation records the ashram and Kunda; the district administration recognises the site as religious and historical; a managing committee was formally registered in 2020; and the district's official tourism portal records 1600 as its establishment year. What remains unanswered may be even more important.

A serious heritage study could begin by documenting oral traditions from caretakers, elderly residents and local families, while preserving old photographs, temple registers, mahant lineages, land documents and family records. The Kunda could be surveyed, measured and photographed, while archaeologists and historians examine whether material remains point to an earlier religious structure or occupation.



SERVICE & VALOUR-PARAM VIR CHAKRA SERIES



The Last Stand at Tain Dhar

NAIK JADUNATH SINGH

By Jyotirmoy Kalita



Tain Dhar Top near Naushera, the site associated with Naik Jadunath Singh's final action.

On the morning of 6 **February 1948**, the hills around Naushera, Jammu & Kashmir, became the scene of one of the most determined defensive actions of the early Indian Army. At Tain Dhar, a forward position guarding an important approach to Naushera, enemy forces attacked in successive waves. The men defending the position were heavily outnumbered. Among them was **Naik Jadunath Singh** of 1 Rajput, a section commander who would ultimately sacrifice his life to keep the position from being overrun.



NAIK JADUNATH SINGH, PVC

Born: 21 November 1916
Birthplace: Khajuri, Uttar Pradesh
Rank: Naik
Unit: 1 Rajput
Conflict: Indo-Pak War, 1947-48
Action: Tain Dhar, Naushera
Date of action: 6 February 1948
Award: Param Vir Chakra, posthumous
Died: 6 February 1948

Born on 21 November 1916 in Khajuri village of Shahjahanpur district, Uttar Pradesh, Singh joined the Army in 1941. After about six years of service, he was promoted to the rank of Lance Naik in July 1947. In December 1947, his battalion, 1 Rajput, was deployed at Tain Dhar, Naushera, J&K, to take part in the ongoing war with Pakistan following the outbreak of the conflict in Kashmir in October 1947. The heights and approaches surrounding Naushera were part of a wider defensive battle in which relatively small positions could have wider operational consequences. Tain Dhar was one such position.

The Battle on the Edge

On 6 February 1948, enemy forces launched an all-out attack on Naushera. The picquets at Tain Dhar bore the brunt of the assault by approximately 3,000 Pathans from Swat and Dir, supported by mortars, machine guns and grenades. Under the cover of darkness, the attackers had moved close to the Indian picquets and defensive positions on the commanding heights. At first light, the men in the picquets and posts could see large numbers of armed men advancing towards the Indian positions. At Picquet No. 2 at Tain Dhar, Naik Jadunath Singh was in command of a forward section post

that bore the full brunt of the attack. The post was held by nine men and faced overwhelming odds.

The enemy launched its attack in successive waves and with great ferocity to capture the post. Displaying great valour and superb qualities of leadership, Naik Jadunath Singh skilfully used the small force at his disposal, forcing the attackers to withdraw in confusion. When the position's automatic weapon was put out of action, Singh continued to direct the defence and maintain the resistance of his small force. The first assault was repulsed. Singh then reorganised the soldiers under his command in preparation for another onslaught, even though four of his men had already been injured. His composure and bravery inspired the men to rally together and prepare for the second attack, which came with greater determination and in larger numbers. Despite being vastly outnumbered, the post continued to hold under the leadership of Naik Jadunath Singh.

Although suffering from an injury to his right arm, Singh personally seized the Bren gun from the wounded Bren gunner after the other men had also been injured. The enemy came right up to the forward defences, but Singh once again displayed extraordinary skill and courage. His accurate fire turned what threatened to become a defeat into a victory, forcing the attackers to flee in confusion and leaving their dead and wounded on the ground. With this act of extraordinary bravery, Naik Jadunath Singh successfully protected the post from the second assault, setting an exceptional example of leadership and determination. By this stage, however, every member of the post had suffered injury or losses.

By the time of the third assault, the defenders had suffered catastrophic casualties. The National War Memorial account records that 24 of the 27 men at the position had been killed or severely wounded. Singh himself was wounded yet continued to lead the defence. The third attack now threatened to overwhelm the position.

The Final Charge

At this point, Singh's action became more than a matter of holding a defensive position. Wounded and facing an advancing enemy force, he emerged from his position with a Sten gun and charged the attackers in a single-handed attack. The unexpected counterattack disrupted the assault and forced the attackers to flee. Singh was struck by enemy fire during the charge and died of his wounds. His stand bought precious time for reinforcements to reach Tain Dhar and helped prevent the position from being overrun. It is this final action that has come to define his place in India's military history. The significance of his bravery lay not simply in the decision to fight, but in his continued leadership after the position had suffered overwhelming losses. He repeatedly reorganised his men, continued the defence after being wounded, and finally turned from defence to counterattack when the position was on the verge of being captured. For his actions on 6 February 1948, Naik Jadunath Singh was posthumously awarded the Param Vir Chakra, India's highest wartime gallantry award.

Remembering Jadunath Singh

More than seven decades later, the episode remains significant not only because of the individual act of sacrifice, but because it represents one of the earliest moments in which the Army of independent India was tested in battle. Singh's memory continues to be preserved through military commemoration. A memorial stands at Tain Dhar Top near Naushera, while his bronze bust is displayed at Param Yodha Sthal in New Delhi, which commemorates recipients of the Param Vir Chakra. In February 2025, the Indian Army's Western Command also unveiled a memorial at his ancestral village of Khajuri in Shahjahanpur. Naik Jadunath Singh's story is ultimately one of a position that had to be held, a commander who refused to abandon it, and a final charge that gave reinforcements the time to arrive and protect the position.



SEEMA KARYA

Seema Chintan Baithak Reports

By Bablu Kr. Roy



*Release of the Seemanta'26 Souvenir at the Annual Convention 2026
at the National Institute of Technology, Silchar*

INDO-MYANMAR BAITHAK

The Indo-Myanmar Seema Chintan Baithak was held on **17–18 June 2026 at NIRDPR, Khanapara, Guwahati**, bringing together karyakartas associated with different parts of India's Myanmar frontier.

The meeting followed a resolution taken at the Akhil Bharatiya Baithak in December 2025 to organise Seema Chintan Baithaks regularly in different parts of India's international frontier. The June programme was held alongside a two-day national seminar on “Indo-Myanmar Frontier Issues and Way Forward”, organised by Seemanta Chetana Mancha Purvottar and Assam Rifles in collaboration with four educational institutions. While the seminar addressed wider frontier questions, the karyakarta Baithak provided a more direct platform for participants from border areas to share their experiences and concerns. The Baithak was presided over by **Shri Pradeep Joshi, Akhil Bharatiya Saha Prachar Pramukh, Rashtriya Swayamsewak Sangh**, and **Shri Murulidhar Vinde, Akhil Bharatiya Sangyajak, Seema Jagaran Manch. Shri P. Pradeepan, Shri Ram Kumar and Shri Neem Singh** were also present along with other karyakartas.

A major emphasis of Shri Pradeep Joshi Ji's address was on education and health in border villages. He called for stronger contact between karyakartas and frontier residents through regular programmes and community engagement. Participants were also encouraged to remain aware of Central and State government schemes and help communicate relevant information to people living in remote border areas.

Participants described the practical difficulties of working in remote stretches of the Myanmar frontier. According to the experiences shared at the meeting, some areas do not have continuous fencing or a clearly visible physical boundary, while dense forest and inadequate road connectivity make movement difficult. These conditions affect not only movement and

communication but also regular engagement with communities. For settlements located far from administrative centres, access to education, healthcare, infrastructure and government schemes can be particularly challenging.

One of the maps presented during the Baithak showed agricultural fields between Border Posts 157 and 158 outside the existing boundary alignment. Participants raised the possibility of bringing the area within India's side of the frontier, where administratively and legally feasible. The discussion highlighted the importance of accurate local knowledge, mapping and documentation in understanding concerns raised by frontier communities.

The meeting also discussed organisational strengthening. Shri Murulidhar Ji sought details of the organisational structure and emphasised the need to strengthen committees at different levels. The objective was to build a sustained network capable of maintaining contact with border communities and understanding their concerns.

The Baithak concluded with a vote of thanks by **Dr. Binita Bhagawati, General Secretary, Seemanta Chetana Mancha Purvottar**, followed by the National Anthem.

BHARAT-BHUTAN BAITHAK

The Bharat-Bhutan Baithak, held on **18–19 June 2026**, brought together karyakartas from the North-East Committee, Guwahati Mahanagar and several districts and local committees along Assam's Bhutan-facing frontier.

The opening session included introductions and exchanges of experiences relating to organisational programmes, Border Outposts and the length and character of the frontier. Mahila Sashaktikaran was also discussed, along with the functioning of district-level committees covering areas such as legal affairs, finance and awareness activities.



A subsequent session presided over by **Shri Pradip Joshi Ji** focused on developing a concrete understanding of the social, academic, economic and political dimensions of border areas. The discussion also called for the State Gazetteer to reflect the needs and realities of people living in frontier regions.

The importance of protected borders and alert, active border communities was another theme. The discussion emphasised that government agencies would continue to implement their respective policies, while civil society and organisations working among frontier communities also have an important role in maintaining awareness and engagement.

The convention brought together organisational functionaries, karyakartas, academics, distinguished guests and well-wishers for discussions on border awareness, national security, social responsibility, organisational development and the welfare of border communities.

The inaugural programme included addresses by **Sri Bablu Kr. Roy**, President, Seemanta Chetana Mancha Purvottar, Assam State; **Dr. Pratima Neogi**, President, Seemanta Chetana Mancha Purvottar; and **Sri A. Gopalakrishnan Ji**, Chief Patron, Akhil Bharatiya Seema Jagaran Mancha. An important part of the opening programme was the presentation and release of the

Across Assam's international frontiers, the work of Seemanta Chetana Mancha Purvottar has increasingly focused on connecting organisational activity with the everyday realities of border communities. Recent programmes have brought together karyakartas from different frontier districts to exchange experiences, understand local conditions and strengthen community engagement. Three such programmes in June and July 2026—the Indo–Myanmar Seema Chintan Baithak, the Bharat–Bhutan Baithak and the Assam State Annual Convention—offered different perspectives on the same larger objective: developing a stronger understanding of India's frontier regions and building sustained engagement with the people who live there.

Knowledge, Training and Seema Suraksha

A session presided over by **Shri Murali Ji** examined the contribution that karyakartas can make towards Seema Suraksha. Attention was given to training programmes at the village, sector and nagar levels.

The discussion also stressed the need for detailed knowledge of frontier areas and the ability to communicate effectively. Training in public speaking, social media, podcasts and emerging tools such as AI was discussed as part of developing the capabilities of karyakartas.

Another session, presided over by **Shri Ram Kumar Ji**, focused on the geographical and organisational structure of the districts along the Bhutan frontier. Detailed discussions covered Kokrajhar, Chirang, Baksa and Bongaigaon, including sectors, Shakti Kendras, villages, wards, Nagar Committees, Upakendras, Border Outposts and Zero-Point Villages.

The district-level information presented during the meeting illustrated the scale and complexity of maintaining an organisational presence across frontier communities. In Chirang, for example, the report records **6 sectors, 23 Shakti Kendras, 198 villages and 15 BOPs**, while Baksa was recorded with **7 sectors, 30 Shakti Kendras, 292 villages and 10 BOPs**. Bongaigaon's organisational structure included **25 wards and 5 Upakendras**.

The Baithak therefore combined strategic discussion with detailed ground-level information—linking the larger question of frontier security with the need to understand the geography, institutions and communities of the border districts.

ASSAM STATE ANNUAL CONVENTION 2026

The Seemanta Chetana Mancha Purvottar Assam State Committee organised its **Two-Day State Annual Convention 2026 on 25–26 July 2026 at the National Institute of Technology, Silchar**. More than **194 karyakartas** from international border districts, Sahayak Nagar units and Guwahati Mahanagar participated in the programme.

Seemanta'26 **Souvenir**, presented by **Dr. Debotosh Chakraborty**, Member of the Souvenir Editorial Board. The publication was presented as a record of the organisation's activities, experiences and vision.

The first day also featured an address by **Prof. Niranjana Roy, Vice-Chancellor, Gurucharan University, Silchar**, who spoke on models of society, **Kautilya's Arthashastra** and the responsibility of citizens towards the safety and security of the nation. **Sri A. Gopalakrishnan Ji** subsequently addressed the participants on human aspirations and responsibilities.

A dedicated organisational discussion examined ways to strengthen the network, expand its reach, improve coordination among units, increase public awareness of border areas and empower karyakartas through training and grassroots-level activity.

The second day, **26 July**, moved the focus more directly towards frontier management. A Samuhik Baithak on “**Effective Border Management**”, moderated by **Sri Pradeepan Ji, All India Co-Convener, Seema Jagran Manch**, provided a platform for discussion on the challenges and responsibilities associated with India's international borders.

The session linked border security with wider questions of awareness, development and community participation. It emphasised the importance of understanding the strategic and social significance of border regions while encouraging responsible participation by citizens and frontier communities.

A presentation on “**Our Work & Achievements**” by **Dr. Pratima Niyogi** reviewed organisational activities and initiatives, while addresses by **Shri A. Gopal Krishna Ji**, All India Coordinator, Seema Jagran Manch, and **Dr. Binita Bhagawati**, General Secretary, Seemanta Chetana Mancha Purvottar, provided further guidance on future organisational work.

The convention concluded with an emphasis on stronger coordination, grassroots activity, border awareness, national security and the welfare and development of border communities.



FRONTIER PERSPECTIVES

RSS Sarsanghchalak urges Indian Diaspora to remain loyal to Karmabhumi

By Nava Thakuria

THREE CONCEPTS HIGHLIGHTED

KARMABHUMI

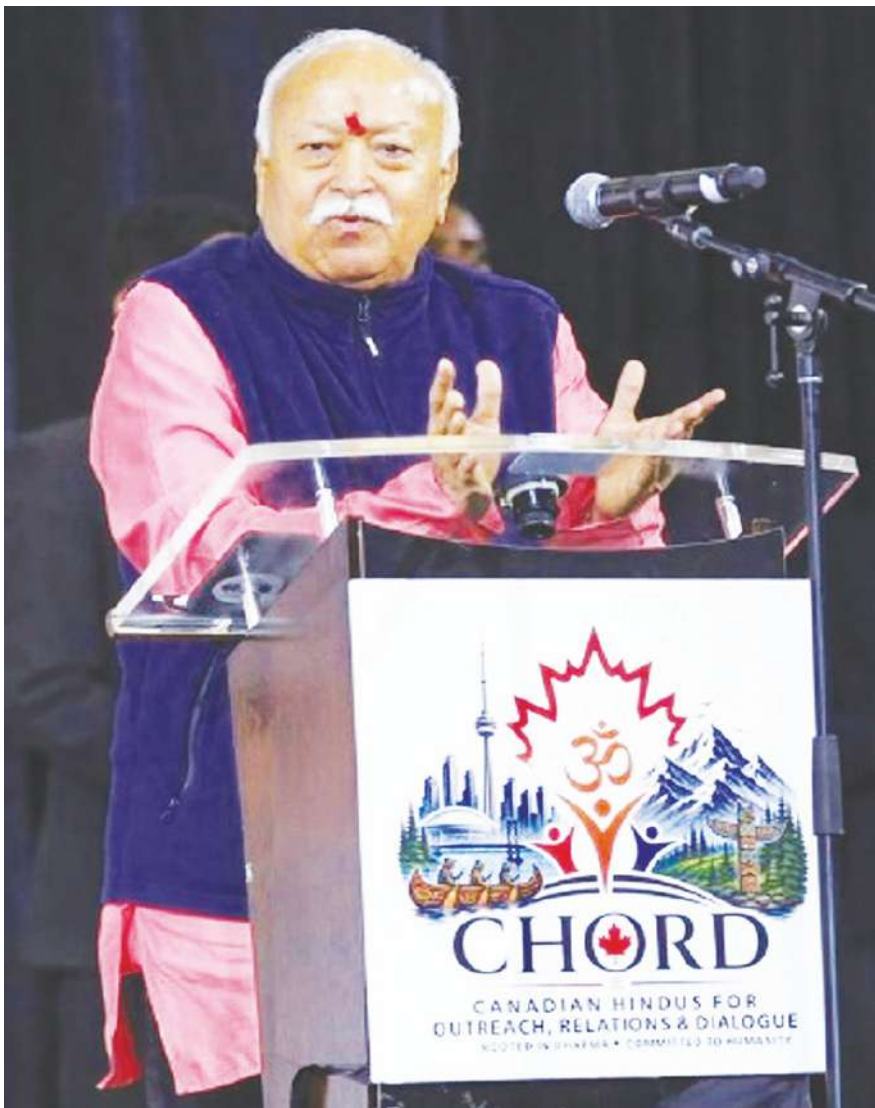
Responsibility towards the country of residence

JANMABHUMI

Cultural and civilisational inheritance

VASUDHAIVA KUTUMBAKAM

The world as one family



Dr. Mohan Bhagwat's Toronto address

Invoking unity in diversity on foreign soil, Sarsanghchalak of Rashtriya Swayamsevak Sangh (RSS) Sarsanghchalak Dr Mohan Bhagwat commented that the open-minded individuals embracing the concept of Vasudhaiva Kutumbakam (entire Earth is one family) may differ in body, shape, and complexions, but in essence all are one. Addressing a massive gathering at 'Hindu Vishwa Bandhu – Embrace the World in Friendship' event in Toronto of Canada, the RSS chief analysed Bharat's civilisational ethos for global helpfulness and unity. Organised by Canadian Hindus for Outreach, Relations and Dialogue (CHORD), the event on 30 August 2026 attracted a massive gathering, where Dr Bhagwat highlighted the universal nature of the Hindus.

“Whenever Bharat is asked for help anywhere in the world, it has never refused. We even extend a helping hand without being asked for. This is our tradition, the Bharatiya DNA,” said the Sarsanghchalak, adding that true enlightenment lies in looking past external differences to recognise the underlying spiritual unity of humanity. Bharat by the nature of its character, became a Vishwaguru, but not a Mahashakti. So, the rise of Bharat means more united, more emancipated humanity, he asserted. Recalling historical and modern examples of Bharat stepping up during international humanitarian crises, Dr Bhagwat mentioned about the plight of Polish refugees during the 2nd World War, who were offered refuge by the Maharaja of Jamnagar until they could safely return home.

Pointing to modern conflicts in the Middle East, Dr Bhagwat highlighted how Bharatiya military transport aircrafts rescued not only Bharatiya citizens but also nationals from seven other countries trapped in the war zone. He noted that Muslims,

Christians, Jews, and Parsis have historically found peaceful refuge and knowledge in Bharat without fear of persecution. On the previous day too, while addressing an event titled 'Universal Oneness Celebration' held at Madison Square Garden in New York of the USA, the sixth (and current) Sarsanghchalak of the century-old socio-cultural organisation, invoked Swami Vivekananda's preaching to portray Bharat's core value as unity in diversity. He also insisted that India must show the world that diversity can coexist with oneness.

Delivering the keynote address at the New York event, organised by the American Hindus for Engagement and Dialogue (AHEAD Forum), Dr Bhagwat argued that the RSS believes, the world humanity is one, and it is the duty of the organisation to go all over the world and tell everybody that, in spite of diversities, we are one. The RSS chief also added that the 'Bharatiya diaspora' must remain loyal to their 'Karmabhumi', which is their country of residence, but asserted that they must carry the values imparted by their 'Janmabhumi'. Indian diaspora should fulfil their responsibilities towards their 'Karmabhumi' first before they develop any desire to contribute to their 'Janma bhumi', said Bhagwat, adding, "What is our duty? We are in America, we live in America, we earn in America. So, we are American. And we should behave true to America.”

Talking about Bharat's vision of the world, Sarsanghchalak Bhagwat said, every nation has a destiny to fulfil. What is the destiny given to Bharat? Bharat is there to realise, and from time to time make the world realise this unity in diversity. We are one, and due to diversity, that oneness is decorated. So, diversity has to be celebrated, has to be respected, has to be accepted. At the same time, we must keep in mind this feeling of oneness. Nations are not made by just geographical boundaries. As Vivekananda said, every nation has a message to deliver, a mission to fulfil, and a destiny to reach.

“There are two tendencies. One tendency is: live and let live. Another tendency is: live and let only those live who obey us. Those who say, “If you obey us, we will protect you”—protection is raksha in Sanskrit, in Hindi. So, those who protect only those who obey are Rakshasas. And there are others who say, “No matter whether you obey or not, hear me or not, what is your opinion, what you think about me, or how useful you are to me—these are very minor things. The major thing is that we are all human beings. We have to sustain life, and so we have to live with fraternity,” added Bhagwat. He further added that the principle, which unites everything, which upholds everything, which doesn't cause a rift -let not that happen- and which balances everything, that is Dharma.

Raising the issue of our commitment to protect the environment, Bhagwat said, why do we celebrate Father's Day, Mother's Day, etc. nowadays? Because we remember our duty towards them. We also remember our duty towards the environment. Before you eat, there has to be agriculture in the world. That is why you can eat. If farmers stop farming, what will you eat? You are wearing your clothes because there are mills, labourers are working, and cotton-growing farmers are still there. We owe everything to someone else. So we need to give back, he stated. Mentionable that 250 Organisations, 6000 delegates from US cities, and 29 other countries participated in the oneness celebration. other countries participated in the oneness celebration.



Hindu victims remembered in Western Burma

By Biswarup Nath



Hindu families displaced by the violence in Northern Rakhine State at a makeshift camp in Maungdaw, September 2017

Maungdaw in Western Myanmar (Burma) hosted the annual Hindu families' Massacre Day on 25 August 2026, where more than 250 local residents including some victim family members participated. The commemoration was organized at Maungdaw town of Arakan/Rakhine province to honour the Hindus who faced the brutal carnage of the militants belonging to Arakan Rohingya Salvation Army (ARSA) nine years back.

Led by the Hindu community affairs committee, the ceremony took place at Ye Bauk Gyar village near the Bangladesh border. Sittwe-based local media outlets reported that the anniversary memorial was conducted at a permanent monument where the names of victims are inscribed.

It may be mentioned that on 25 August 2017, the ARSA militants entered the Hindu village (Ye Bauk Gyar) in northern Maungdaw locality and attacked the residents with guns, swords, sticks, etc. No less than 100 Hindu villagers including women and children were killed in the incident. The armed militants blindfolded a group of villagers and took them to a nearby jungle, where the Hindu villagers were compelled to convert to Islam. Most of them refused to follow the diktat following which 95 males and eight females were killed. Ye

Bauk Gyar Hindu village was later set on fire by the militants.

Initially, the ARSA leadership denied its responsibility over the Hindu killings, but Amnesty International exposed their ruthless activities in respective reports. In fact, the Islamist group launched a coordinated attack on more than 30 western Myanmar border army base & police posts on the same day (25 August 2017), which invited a major crackdown from the Myanmar authoritarian government in Naypyitaw. It aggravated the situation and compelled thousands of Rohingya Muslim families to leave their places and enter Bangladesh for temporary shelter.

The commemoration was also attended by some officials of the United League of Arakan/Arakan Army (ULA/AA). One of the attending AA officials, expressed his deep sorrow over the massacre and urged everyone to be alert so that such an incident never takes place. He also announced that the memorial site would be renovated and properly maintained here after. The Hindu community appreciated the administration, now controlled by the ULA/AA after acquiring power from the Myanmar military junta, for the support and cooperation to organize the memorial meeting.

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FRONTIER AFFAIRS

27 Arunachal Locations formally identified by the Govt of India

As per PIB Report, on August 7, the Government of India, in consultation with the Arunachal Pradesh government, formally identified 27 places and geographical features in the state by their standard names on official Survey of India maps. The list includes Longju, Dzo La, Riza La, Pukur La and Thag La, along with several other land areas, passes, lakes and monuments. The Ministry of Home Affairs said the move is intended to facilitate accurate identification of the locations and improve public awareness.

India and China Keep Up Border Dialogue Through WMCC and Special Representatives' Talks

India and China held two rounds of high-level border dialogue in August. On August 6, the two sides held the 36th Working Mechanism for Consultation and Coordination (WMCC) meeting in New Delhi on the Line of Actual Control, covering the boundary situation, border management, communication mechanisms and trans-border cooperation. Both sides agreed to continue diplomatic and military channels to avoid misinformation, and New Delhi pressed for an early meeting of the Expert Level Mechanism dealing with trans-border rivers, asking Beijing to share technical details about upstream projects.

Later in the month, India and China held the 25th round of Special Representatives' talks on the India–China Boundary Question in Beijing on August 25, with National Security Adviser Ajit Doval representing India and Chinese Foreign Minister Wang Yi representing China. The discussions covered the boundary question and the broader bilateral relationship. India reiterated that peace and tranquillity in the border areas is a prerequisite for progress in bilateral ties. Both sides agreed to keep working towards a political settlement of the boundary question, noting the resumption of border trade and the Kailash Manasarovar Yatra. The 26th round of Special Representatives' talks is scheduled to be held in India in 2027.

Border Trade Returns to the Lipulekh, Shipki La and Nathu La Pass After Six Years

India and China resumed traditional border trade through Lipulekh, Nathu La and Shipki La on August 1, ending a nearly six-year, pandemic-era suspension. At Lipulekh in Uttarakhand, the first batch of 16 traders and four support staff crossed into Tibet. At Shipki La in Himachal Pradesh, Indian traders have been permitted to export goods including dried fruits, spices, handicrafts and herbs, while permitted Chinese imports include pashmina, wool, yak hair, sheepskin, goatskin and China clay; the wider lists comprise 72 categories of Indian goods and 30 Chinese categories. A ₹1.7-crore Chhuppan Trade Mart has also been inaugurated at Namgya village. At Nathu La in Sikkim, 38 traders are registered this year, with approved commodities ranging from handicrafts and agricultural products to processed food and garments. Security has been strengthened, with the ITBP deploying additional personnel, including an all-women platoon for the first time. Lipulekh remains territorially sensitive, as Nepal also claims the pass.

India Strengthens Surveillance along the Bangladesh Border

India is adding technology-driven surveillance to physical fencing along the Bangladesh frontier. During a visit to the Jhumagachh Border Outpost in Siliguri on July 18, Union Home Minister Amit Shah reviewed indigenous and advanced border-security technologies being deployed by the BSF. Among the systems demonstrated was a radio-based fence-breach detection system, designed to immediately alert personnel when the border fence is tampered with. The government also initiated construction of a four-kilometre stretch of border fencing on newly acquired land in West Bengal, part of a layered approach

combining physical barriers with sensors and rapid response. Separately, the government said on August 21 that 1,139 acres had been made available to the BSF and SSB in West Bengal within 45 days for border-security requirements.

New Delhi and Thimphu Deepen River Cooperation and Review Boundary Maintenance

India and Bhutan held a high-level bilateral meeting in New Delhi on August 7 to review cooperation on trans-border rivers. The discussions covered river management, flood forecasting, flood management and hydrological data sharing. The two countries also examined proposals to strengthen Bhutan's hydro-meteorological network and improve mechanisms for sharing river data. Both sides reaffirmed their commitment to sustainable management of shared water resources and continued technical cooperation.

Separately, a Joint Technical Meeting between the Survey of India and Bhutan's International Boundaries Unit was held in Thimphu on August 19–20. The meeting, per the Embassy of India in Bhutan, reviewed ongoing work on maintaining and coordinating the bilateral boundary, including the use of emerging technologies, and finalised a joint work programme for the coming period.

76-Kg Meth Seizure and Moreh-Tamu Route Highlight Intensifying Myanmar Drug Trade

The Directorate of Revenue Intelligence has seized 76 kg of methamphetamine tablets in two operations in Assam and Mizoram. On August 25, DRI officers assisted by the 38th Battalion of Assam Rifles intercepted a 12-wheeler truck at Lalpani, near the Assam–Manipur border; a concealed cavity in the driver's cabin held 56 kg of suspected methamphetamine. On August 18, DRI intercepted a vehicle on the Aizawl–Champhai Road in Mizoram, recovering another 20 kg concealed in specially fabricated cavities. Two persons were arrested under the NDPS Act.

The Ministry of Home Affairs has separately identified the Moreh-Tamu border in Manipur as a major transit point for heroin and methamphetamine originating in Myanmar. According to government figures presented to Parliament, enforcement agencies seized 4,626 kg of Amphetamine-Type Stimulants and 2,652 kg of heroin between 2021 and 2025. The government attributed the Northeast's vulnerability to its proximity to the "Death Triangle" and porous border stretches, noting that syndicates now conceal narcotics within legitimate trade and passenger movements, using local receiver networks and changing routes.

Trade Returns to Pangsau After Six-Year Closure

The reopening of the Pangsau Pass Border Haat has restored a traditional channel of regulated local trade between communities on the India–Myanmar frontier after a six-year interruption. Located in Nampong in Arunachal Pradesh's Changlang district, Pangsau Pass has long served as a gateway across the Patkai region. The border haat provides a controlled platform for local commerce while preserving traditional cross-border economic links and complements India's larger push for connectivity through the Kaladan project and the India–Myanmar–Thailand Trilateral Highway.

New Delhi and Kathmandu Review Security Along the Open Border

India and Nepal held the 14th meeting of their Joint Working Group on Border Management in Dehradun on August 20–21. The two sides reviewed cooperation covering trans-border crime, border infrastructure, Integrated Check Posts, roads and railway networks, encroachments and maintenance of boundary



pillars. The discussions also focused on strengthening institutional coordination and capacity building among agencies responsible for border management. The two governments agreed to continue engagement, with the next Joint Working Group meeting scheduled to take place in Nepal.

First Direct Container Train Links Kolkata with Nepal

On July 28, Indian Railways ran the first-ever direct commercial container freight train from Kolkata Port to Biratnagar Customs Yard in Nepal. The 40-wagon train carried canola and operated under the revised India–Nepal Rail Transit Protocol, allowing containers to move directly from Kolkata Port to Biratnagar without transshipment at the border, reducing handling and transit time.

India Offers Full Humanitarian Support to Flood-Hit Nepal

India has offered all possible humanitarian assistance to Nepal following devastating floods, with Indian teams coordinating with Nepalese authorities on rescue and relief operations. Prime Minister Narendra Modi conveyed his condolences to Prime Minister Balendra Shah, while the Government of India activated coordination among the MHA, MEA, Ministry of Jal Shakti, Ministry of Defence and state authorities in the Indian border region. The Indian response has also focused on protecting communities on the Indian side, with NDRF and local rescue teams placed on alert and authorities in Bihar and Uttar Pradesh instructed to prepare for possible downstream flooding.

Smart Border Measures Expand Along the Jammu Frontier

During a visit to the Zero Line in the Hiranagar sector of Kathua on August 14, Union Minister Dr Jitendra Singh was briefed on the BSF's "Smart Border" reinforcement plan for the sector. The government highlighted the development of roads extending towards the Zero Line, mobile connectivity, family bunkers and other infrastructure supporting border communities and security personnel.

India Dismantles Pakistan-Linked Terror Network Ahead of Independence Day

On August 12, security agencies conducted a coordinated nationwide operation against the Pakistan-based, ISI-backed Shahzad Bhatti Network, per the Ministry of Home Affairs. The operation resulted in 253 detentions across 14 states and more than 80 FIRs, with cumulative arrests exceeding 200. The government said recoveries included IEDs, grenades bearing Pakistan Ordnance Factory markings, pistols, ammunition, and CCTV equipment allegedly used for espionage. The MHA said the network had links to grenade, IED and petrol-bomb attacks, targeted killings and reconnaissance of police, defence and religious sites.

Chinese-Built Pakistani Submarines Put the Bay of Bengal in Focus

Pakistan's acquisition of China's new Hangor-class diesel-electric submarines is raising questions about the future reach of the Pakistan Navy beyond the Arabian Sea and into the Bay of Bengal. The first of eight China-built Hangor-class submarines was commissioned by Pakistan in April. The issue has gained attention because of Pakistan's growing defence relationship with Bangladesh. For India, the concern is less about an immediate Pakistani presence in the Bay and more a future two-ocean challenge. India already maintains a layered underwater-security architecture of submarines, maritime patrol aircraft, surface ships and surveillance systems, and is expanding its own conventional submarine fleet.

Delhi Becomes Home Ground for Afghanistan's India Series

India and Afghanistan are set for another chapter in their growing sporting relationship, with a three-match T20I series at the Arun Jaitley Cricket Stadium in New Delhi on September 13, 15 and 17, confirmed by the Afghanistan Cricket Board and BCCI. The series forms part of Afghanistan's Future Tours Programme and will be staged in India, where Afghanistan has increasingly hosted its designated home fixtures. Afghanistan's lack of a conventional home environment for international cricket has led India to become an important venue for Afghan international fixtures.

1,954 Border Villages to Receive Development Push Under VVP-II

The Government of India is expanding its frontier-development strategy through Vibrant Villages Programme-II (VVP-II). Approved with an outlay of ₹6,839 crore up to 2028–29, it covers 1,954 villages in 334 blocks along India's international land borders, excluding villages already covered by VVP-I, across Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, West Bengal, Punjab, Rajasthan, Jammu & Kashmir, Ladakh and other border states. Its focus goes beyond basic infrastructure, with measures including road connectivity, electricity, healthcare, education, telecommunications, livelihood generation, tourism, skill development and financial inclusion.

SSB Expands Technology-Driven Border Management

The Sashastra Seema Bal (SSB) is expanding technology-enabled surveillance along India's approximately 2,450-km open borders with Nepal and Bhutan. The force is increasingly using drones, CCTV systems, thermal imagers, night-vision equipment, GPS-based patrolling, secure digital communications and GIS-based planning. The scale of the challenge is reflected in SSB's operational record: during 2025–26, the force rescued 661 victims of human trafficking and apprehended 6,324 people involved in illegal activities.

India Expands Persistent Surveillance Across Its Maritime Frontier

The Ministry of Defence has signed a ₹1,943-crore contract with General Atomics to lease two MQ-9B SeaGuardian High-Altitude Long-Endurance remotely piloted aircraft systems to the Indian Navy for 30 months. The aircraft are equipped with advanced sensors and payloads designed to provide persistent Intelligence, Surveillance and Reconnaissance (ISR) coverage over large areas. According to the Ministry of Defence, the SeaGuardians will significantly strengthen the Navy's Maritime Domain Awareness, improving its ability to monitor developments across the Indian Ocean Region.

India Moves to Strengthen the Strategic Siliguri Corridor

The Government of India has initiated a fresh review of security arrangements around the Siliguri Corridor, India's vital land link connecting the Northeast with the rest of the country. Union Home Minister Amit Shah chaired a review meeting in Siliguri on August 22, examining infrastructure projects critical to the corridor's security. The meeting also addressed demographic changes, illegal immigration, border affairs and activities involving persons of Indian origin, while agencies were directed to increase their institutional presence in the corridor and prevent encroachments. The Home Ministry stressed a "quadrangular approach" to border security, bringing together multiple agencies and dimensions of frontier management.

The Frontier Remembers Before the Nation Does



In September 1962, on a punishing four-day march through the jungles above Tuting, a Political Interpreter named Eda Moyong fell seriously ill. He was advised to turn back. He chose instead to stay and finish the work he had been sent to do — escorting an Assam Rifles party to build a helipad on a stretch of frontier that would, within weeks, come under attack. He died on that trip. The terrain would not permit his body to be carried home, so he was buried where he fell. An official condolence was issued on 28 September 1962.

Sixty-four years later, his family is still waiting for the nation to call him what he was.

That unfinished sentence in our history is, in many ways, the theme of this issue. Our frontier has always been held by two kinds of people: those the state sends, and those who were already there. We are practised at honouring the first. Naik Jadunath Singh's last stand at Tain Dhar, which we carry in our Param Vir Chakra series, is rightly written into the Republic's memory. We are far less practised at honouring the second — the interpreters, porters, villagers and headmen who did not withdraw when the order to withdraw came, because the frontier was not a posting to them. It was home.

This is why the debate over the Indo–Myanmar fencing, examined in this issue through the Wancho villages of Longding, deserves more careful hearing than it usually receives. Nobody serious disputes the need to secure that boundary. The narcotics economy alone makes the case: 76 kilograms of methamphetamine seized in two August operations, and 4,626 kg of amphetamine-type stimulants recovered nationally between 2021 and 2025. The question

was never whether. It is how — and whether a family in Konsa, whose ancestral jhum land lies on the far side of a line drawn after the Treaty of Yandabo, is treated as a population to be managed or as a community whose dignity is itself part of the national frontier.

There is encouraging evidence that the answer is shifting. Twenty-seven places in Arunachal Pradesh have been formally named on Survey of India maps. Traditional trade has resumed at Lipulekh, Nathu La and Shipki La after six years, and the Pangsau Pass haat has reopened. The Vibrant Villages Programme-II commits ₹6,839 crore to 1,954 border villages. To name a place, to trade through a pass, to build a school in a zero-point village — each of these asserts sovereignty more durably than a fence alone ever can.

The Seema Chintan Baithaks reported in these pages, and the work of our karyakartas across the Myanmar and Bhutan frontiers, rest on the same conviction. So does our story on the Atrimuni Ashram of Atherikhat: heritage, carefully documented, is frontier infrastructure of a kind no adversary can dismantle.

A secure border is finally made of people who believe the nation knows their names.

Bharat Mata Ki Jai...

Sanjay Aditya

Sanjay Aditya Singh
Chairman, Editorial Board

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