

A study on peace building through visual festival with special reference to Bwisagu of Tamulpur, Bodoland Territorial Region

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Abstract: The peace remains freedom from disturbance. It is societal friendship and harmonious living together. Peace is only one way to grow friendship and shaping the positive mindsets in our society. Thus it can foster the peace building influencing the cultural activities and performance. Concerning this, Bodo people have an ideal visual festival among their festivals, supposed to demonstrate and perform for showing unity and friendship. This is considered visual centenary of Bodo people. It is related to the year of April month. In Bodo language, people are commonly entitle as 'Bwisagu', 'Baisagu' that derived from 'Baisa' means 'Bwswr' in Bodo sense and 'Agu' means begin or beginning for rushing as the starting. This spells by way of 'Baisagu' which is observed like a spring festival in every year. This Festival reflects on happiness and entertainment. It is celebrated with their traditional dress to sing song and dances. The Bodo people usually ready to observe New Year commemoration which starts around mid of April month. In this festival seven days different activities are encompassed. It is observed as collective evidences in different places of Tamulpur. Through Bwisagu festival each and every Youngers and elders are respect each other for harmony and peace management among their society.

Keywords: Peace, celebration, visual, unity, and dance.

1 INTRODUCTION

Peace is free from violence and war. This is pleasant sounding for society, which creates of human right for promoting, protection and fulfillment. Generally it has become more significant in our present society. Simply peace is considered as a tool of growth and development. So, it is the path where we get growth and prosperity of human being. To maintain the friendship and mutual understanding the peace is only way to solve the problems. The visual festival comprises the creation of peace and harmony in some community and certain society. In the same manner here it is observed and found for Bodo community at Tamulpur, Assam, and Northeast Region. A festival,

which is gathering celebrates visual, media and another visual forms of expression is called visual festival. In this way, traditional jubilee Bwisagu have generated the feminine gender of *Bwisagu* as *Bwisagi*. *Bwisagu* refers to the masculine gender, used for male origin and hereditary. It marks the beginning of the year or New Year. Eventually, the use of the word according to myth *Bwisagi* means female aspirant and it observed several days. This festival is celebrated for one week or seven days. Shaping the harmony and emphasizing the peace the study is following some objectives, which are chosen by the investigator.

2 STATEMENT OF THE PROBLEM

Bwisagu is a form of festival which is considered a traditional festival of Boros and observed annually in spring season known as spring commemoration of Bodo community. The performance and celebration are not organized widely among the Boros. It has pragmatic philosophy and ritual sense. A Nation's strengthen and integration of the country this need to imply and aware domestically and globally. This festival should be given importance and recognize for shaping the unity and nationalism spirit.

3 OBJECTIVES

1. To understand the meaning of peace and visual festival.
2. To find out the spiritual performance during the event.
3. To focus the peace through Bwisagu and rites.

4 METHODOLOGY

This study is based on data collection and analysis tools employed. The data will be managed via picture photograph and diagram. Here the researcher will follow a qualitative research approach. The

researcher will be using both primary and secondary sources of data collection.

Primary Sources:

The primary sources which are the means to accumulate from the field by the investigator are the data mainly from, rites, celebration of domestic, beliefs and data collection of unstructured interviews through the informants.

Secondary Sources:

The secondary sources are collected from research articles, books, guidelines, reports, national and international conventions, and internet and websites sources.

5 LITERATURE REVIEW

Kashyap, B. (2016), Ethno cultural defined that all the sets of norms, values caste and communities integration are incorporated from side to side a process of constant interaction over the ages in



Fig. 1: Making garland, pieces of pumpkin, brinjal, jackfruit and with the fresh turmeric



Fig. 3: putting the mark for bathing in the river or pond

Accordingly in 2nd day of the celebration they gathered in their respective worship places like

history. Thus this research will hopeful for the current investigation.

Sarma, M. (2020), source an evaluation of Bihu song: an analytical study. Folk Music is the distinctive part of literature and culture for their literary content and musical mode. Its indicating language, geographical location, social convention, culture, region of a specific society. So, it is possible to access the data for this study. Thus relevant information and data will help present study.

6 EVENTS OF FESTIVAL

As a starting day it is known as '*Mwkhwo*,' and spells '*Mwswo*, in the beginning daylight the cows are taken and biting with Dhaghaliti leafs to pond or waterway and garlanded prepared by pieces of pumpkin, brinjal, jackfruit, and with the fresh turmeric. As a tradition the owner put ashes and charcoal on whole body of their cows to take bath. After taking bath they bring and welcome them in cowshed and tied with cord.



Fig. 2: Dighalati' plant.

Mandir, temple the *Thansali* etc. On that day, older and youngers also given respect each other. Elder brothers are provided some token of love by their sisters and lovers.

In 3rd day, people are celebrated aimed at '*Swima*' which is emphasizes on pet puppies. They pay respect and give response to pet animals at their home. On that day, they used to provide them with proper food with love and affection.

4th day is emphasizing the pig. They draw attention to swine as their domestic animal for the priority in respect of economic condition. Since the beginning the relationship between animals and people are seen as a traditional practice in their society.

They traditionally observed in 5th day to attention the primitive feature and celebrated for *Dao* or fowl. Then in a particular manner and feed them in the fowl

house. But this is not done at the present time. The informations are found from Bodo communality and senior citizen that some traditional performance of Bodo community are not seen available now.

In six day of the celebration they observed that the community members, or means for household fans, they traditionally pragmatic to attention greet and love their guest and family members.

In seven day, again they assemble in respective prayer house for praying the god. They pray for peace and unity to influence their traditional feature. Except this many activities are performed in every Bodo people's house.

They invite to visit their community, fellow, Youngers and elders. It is mainly observed and meant to receive guests, relatives, and friends' circles for the feast, they offer and provide homemade rice beer to their ancestors. They visit their families, relatives, and friend's house on this day. Thus they have lunch or dinner together, and share their current or past fact and stories sitting in bone fire.

Importance of Peace

- Peace is important for social development.
- This is important for economic development.
- Political development.
- It resolves the conflict.
- It develops good relationship.
- It connects happiness and love.
- Peace resolves the political, social and economic problems.
- Peace creates security and tolerance.
- Peace enhances the unity and integrity in the society.
- Peace develops our relationship.
- Peace is a tool for solving the war and violence.
- Through the peace every community can present and perform their inclusive festival.

7 RITES PERFORMANCE DURING THIS FESTIVAL

Vaisakh month marks '*Mansini Baisagu*' (Mansi, Men represents human or social). Many people have a particular habit of bathing with the Fresh *Haldwi* (turmeric). Then, they put on new clothes and light at their respective *Sibisali* (the prayer house).

Then, the Bathou followers are gathered to worship in the proper dresses in the *Bathou Thansali*,

the *Bathou* temple. *Bathou Thansali* is hoisted by two priests, known as '*Gwthari Apha*' the *Phujari*. Youngers pay respect to elders, and the elders are wished to younger. Then they used to pray with, *Serja* (four-stringed instrument), and *Jotha* (a small cymbal).

They sing prayer songs like,

Phwi Apha Bwrai Bathou

Sthayi- Phwi Apha Bwrai Bathou

Phwi ... Phwi

Jwngkhwo Ansainna Apha, Jwngni Serao Phwi

Jwng Baona Hwnaykhwo Nwng Ajaophwi

1 Thi Antara - Gwthar Gwsw Lananwi

Akhai Pharnwi Khobjobna, Anthu Kheraina

O' Apha O' Apha Boynibw Bipha

(Nwngkhwonw Hangkhrayjwng Kham, Sifung,

Jotha, Serjani Dengkhw Ringhwna)²

2 Thi Antara- Sijou Siri Siriba

Thaigir khonga Khongba, Sifung Gudung Gudungba

Mwnsin Sin Bwraini Raoa Phongba

Subungni Asarabw Asarba

Apha Nwngni Bandwabw Bandwba

3 Thi Antara- On Gundwi Lari Lari Bima

Bwisumuthini Ali

Khanglkhla Thudwng Sri Sari

Bona Hwdwng Jidain Phathali

Swrang Hwdwng Jwngthi Alari

And in the same manner, they sing their prayer as:

Sungrinay Aroj

Awng

Khwnasong Khwnasong Khwnasong

Swrgwao Dong Nwng Swrgwao Khwnasong

Hadabao Dong Nwng Hadabao Khwnasong

Mwidamao Dong Nwng Mwidamao Khwnasong

Mwidera Gabw Odalgudiao

Mansi Jibiya Gabw

Apha Bwrai Bathouni Serao

After singing this song, beating with the *Digaliti* leaf they use next song like,

Digiliya MwswoniMuli

Dudali Jagwn Gai Jwkhili

Digilini Laothi, Khri Khri Ganthi,

*Jwngni Mwswoa Jagwn Bolod Jathi
Janay Nonga Gaide Thephra
Markha Jagwn Phalwini Behra*

In that temple, everybody prayed and worshiped for their future welfare and singing by their religious anthem. The "Mansi Bwisagu" totally involves the tradition of seeking blessings from the well-wishers and seniors in a family and presenting the ceremonial offer of 'Bwisagu Phali, the Bwisagu scarf, Gufur Phali (white scarf) Si' or the Gamsa cloth, like a gift, to be worn as to signify mark of cultural ethics. They weave traditionally in every year of Bwisagu, the Phali or Gamsa as symbolism part of Bodo's cultural life and ethics with particular habitual sense. The intricacy of its handcrafting symbolically represents historically heralded the ideas of friendship, love, kindness, affection, regard, warmth, and hospitality. It is discreetly woven into the social cloth of Bodoland Territorial Region and Assam.

They have been frequently following the festival since the beginning as tradition. Young men were employed to play 'Sifung' (flute), made of Bamboo pole setting five-hole, 'Kham' (the traditional musical instrument) ' Using these different forms of traditional music implements, they celebrate their festival in such a beautiful manner.

They sing Bwisagu song during the performance as,
Hinjao- Awi Bwisagi Sikhlafwr Sikhlafwr
Phwi Rongjani Phwi Mwsani
Ronjanay Bwthwrao Balabgase²

Hwoa- De Damna Hwdwdehai Adamwn
Baonw Nanga Nwnswrni Damnai Nwnswrni Denai
Gwdwi Dengkhjwng Haila-Huila Mwsagwn Jwng²
Hinjao and Hwoa- De Dana Dwngwn De Hay
Adamwn
Baonw Nanga
Gwsjwng Sannai Akhaijwng Ernay
Agor Phalikhwo Khoroao Khana Lakha²



Fig. 4: Photo source: Tamulpur, Boys and girls are participating in traditional 'Bwisagu' dance



Fig. 5: Bodo girls and boys are assemble for ready to dance



Fig. 6: Bodo women performing Bagurumba dance



Fig. 7: Bodo girls performing Bwisagu dance

8 RESULT AND FINDINGS

As deliberated 'Mwkhwo,' 'Mwswo' 1st day means pounded, putting with garland prepared by pieces of pumpkin, brinjal, jackfruit, and with the fresh turmeric. On second day observed as human nature. They also start to worship their gods in their particular worship dwellings like temple the *Thansali*

and at their own household etc. On third day for 'Swima' means for dogs. They pay admiration to pet animals at their home. On that day, they used to afford them with food with love and care.

The fourth day for 'Oma' which mean for swine. They draw kindness to swine as their domestic animal for the significance in respect of profitable conditions, means, they traditionally observed to

attention the aboriginal feature and notable the community members,' or means for household fans, they traditionally observed to attention the guest and family members. As a study on seven day observed and means to receive guests, relatives, and friends' circles for the feast.

Thus they offer homemade rice beer to their ancestors like community's spiritual beliefs and ritual practices. In rites performance of the festival, many old, seniors and junior fellows are also actively participate without any ignorance. So, this festival can measured such a happy manner for maintenance of peace and integrity. Every male and female including boys and girls get equal opportunity to fun. In that way this festival will foster their relationship to grow social, political and economic rights. Bwisagu is a festival to take pleasure and love each other which connected to April month.

This has been celebrated as a conventional event. In this festival, the researcher found seven days of particular celebration and different features of the days. They observe this festival every year, at the beginning month of April. In this study, the researcher found the ethics of celebration whereas integrity is connected with traditional ritual practice. Similarly, even *Bwisagu* songs are followed identical oral tradition.

The study also observed different kinds of traditional musical instruments. It is noticed that from the beginning, they enjoyed together both males and females in this seasonal jovialness. On the other hand, every individual shares their thoughts and love without irresolution.

9 CONCLUSION AND SUGGESTION

A part of art that is careful to see like a visual festival. That is stand-to maintain peaceful environment in society. Because it also a part of cultural heritage, it keeps identity and integrity. Through this celebration Bodo people of Tamulpur can be made good relationship among their community. The cultural preservation come up while discussing on human civilization and development, which encompasses the ideas, arts, tradition, value, structure and behavioral patterns in a particular group of a community. This is essential to conserve to maintain the identity and integrity of future generations. Because cultural conservation helps to strengthen brotherhoods. Digital platform also played major role in protection of cultural tradition. So, this need to

implement in peace building to safeguard nature of festival which helps to extend the future trend of harmony.

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