

BORO DIASPORA FORUM



The BDF लाइसि

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Editorial Overview

Dear Readers:

Khulumbai! The Editorial Board (EB) is pleased to present *The BDF लाइसि*, 2nd issue to our readers. The following is the repertoire of topics covered in this issue:

- Mr. Ranjit S. Mooshahary, IPS, Former Governor of Meghalaya, has a powerful message for our readers - *to keep things in perspective*.
- Mr. Pinuel Basumatary, President of the BDF, summarizes the ongoing activities of the BDF and flags the current issues of concern for the Boros.
- The BDF लाइसि proudly presents National Award winners.
- *Reimagining Early Childhood Education in India* is authored by Dr. Kishore Wary.
- Dr. Ajit Boro has an excellent essay, *Hadorari Swlungthai* in relation to the NEP2020.
- Dr. Janak Jhankar Narzary describes his artistic and scholarly journey through the *Bitharai Afat-Part II*.
- Mr. Bibi Prasad Brahma describes *Gurudev Kalicharan Brahma* as a pioneering social reformer. Dr. Deuri provides an account of the sericulture industry in the BTR/BTC, while Mr. John Borgoyary describes the status of SDG on BTR in the North-East. The main story of this issue is described by Mr. Ashok K. Brahma. These essays are not to be missed.
- In an interview, *Mr. Manoj Swargiary* describes his journey to becoming a coveted IPS officer. Along that line, Mr. Utpal Brahma crafted recommendations to survive the 21st century corporate workplace.
- During this year, The BDF community lost very dear friends and colleagues including *Prof. Biswajit Basumatary* and *Dinesh Boro, ACS (Retd)*. They were not only great husbands, brothers, uncles, but also helped countless individuals through the community activities and personal relationships. *The BDF लाइसि* deeply mourns the loss of these two outstanding fellow citizens of our community.
- Finally, the profiles of the Advisers, President, Vice President, Secretaries, and Executive Members of The BDF can be found in this issue.

The BDF लाइसि focuses on the topics that relate to the Boro people. These topics are often discussed/debated, but much less understood and acted upon. The only way to emerge out of this *rabbit hole* is through education, being informed coupled with continued hard work. That being said, the readers should make their own informed opinions and interpretations, and we welcome your feedback.

Gwjwnthung!

The BDF लाइसि, Editorial Team

The BDF लाइसि

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Ranjit Shekhar Mooshahary, IPS (Rtd)

Former:

Director General of Police, Kerala.

Director General, National Security Guard.

Director General, Border Security Force.

State Chief Information Commissioner, Assam.

Governor of Meghalaya.

“Nandanam”

182 Bishnu Rabha Path
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24 October, 2021

Message

Boro Diaspora Forum is on the cusp of emerging as a leading community centric think tank of the Boros. It is at an inchoate stage; in due course of time, it may effectively calibrate its approach and ideas to target the issues that are retarding the progress and development of the community.

It is more than just a WhatsApp group; its thrust areas are wide, comprehensive and inclusive. Whatever concerns the humanity, society and the state are *ipso facto* of concern for the Boros as well but the Boros have additionally issues that are theirs alone, problems which fester their health and well-being. They are a vulnerable tribe; if not shielded from the adverse circumstances their space in the sun will shrink

So far, the tribe has been able to achieve only a modicum of recognizability, which is not commensurate with its numerical strength. Being the largest tribal community interspersing the whole of north east and also with presence in Nepal, Bangladesh and Bhutan, Boros must become a more prominent group in the geographical segments of their habitation. That it has not happened even in the Boro heartland of Kokrajhar is redolent of our reticent trait *vis-à-vis* other communities. We are argumentative among ourselves, stubborn with each other but lack assertiveness in dealing with others.



It will be wrong to presume that peace alone promotes development. A small country like Israel which has seen more violence and political volatility than any other has developed by leaps and bounds in all aspects of human development index in seven decades of its existence with amazing work ethic and gender equilibrium. It was no surprise that in Tel Aviv I was driven by a lady police driver and a lady security officer during my visit there.

When the Bodoland Territorial Council was created, I was in New Delhi in an important position in Government of India. My personal equations with the decision makers enabled me to provide useful inputs during negotiations at personal levels. With the transfer of 40 subjects to BTC, which formed the core of welfare governance and inclusion of Bodo language in constitution's Eight Schedule, BTC became like a state within the state; not merely a Sixth Schedule dispensation.

Following the signing of MoS, I told the leaders at a meeting in New Delhi that they could undertake many, many projects for human flourishing provided there is sincerity and dynamism, honesty and enthusiasm on their part. Assam is known to be the land of *lahey lahey* as everything moves slowly there. I said Bodoland must become the land of *gwkhrwi gwkhrwi* - land of quick action. Sadly, we are still trudging along; still a long distance away from the milestone.

Development is an outcome of vision, hard work and sincerity. It is our endeavor that creates the situation of utopia or dystopia. True progress and prosperity will happen when people at the helm of public service are able to rise above pettiness, greed and ego aggrandizement. Where they go wrong, they should not flinch from course correction instead of taking umbrage at those who point out their mistakes. I am a victim of intolerance and vindictiveness of a leader who refused to provide fund to blacktop about 300 meters of the road leading toward my village home on the fallacious ground that I was critical of him; it is still there in that condition. He even said at a public meeting that I had not done anything for the community. Well, I haven't become a political clown like he has; after 50 years of public service, I haven't accumulated riches like he has in much shorter a span of time.

BTR followed BTC. I was surprised to see the impressive celebrations among the groups of Boros to herald the new agreement. In reality this agreement contains fresh seeds of conflict that may defy solution. It envisages redefining the territorial boundaries, re-examining the land rights within the Bodoland in the expanding milieu of aspirational politics. These are issues of emotive volatilities; those who are governing the Bodoland must have the capability, vision, and strategy to navigate through the warrens of pork barrel politics. Their priority must be Boroism, which is "Boro first, ever and always".



BTC is fast becoming a petri dish for political somersaults. Unbelievable alliances, multiple defections, shifting loyalties, false assurances and crass factual distortions are on continuing display there. In such a situation the governance deficit widens and corruption multiplies. We do not want that; we must strive to make Bodoland the best governed political entity.

Human quality of the Boros is as poor as their economic condition. Their moral values are diminishing by the day, as everywhere, in these digital days. Both decision makers and decision executors suffer from lack of credibility, integrity and dedication. We cannot get saints but we can get inspiration from saints on human values, help create a better society. We cannot eliminate corruption but we can name and shame the corrupt by socially ostracizing them. This could be a strong antidote to corruption.

Government can only be as good as the people that elect them. The practice of people taking money from candidates in election is quite widespread in Bodoland. In my life the most demeaning experience was contesting an election, wherever I campaigned people expected me to distribute money. I was literally fleeced in the name of campaign; even some who I had helped cheated me. It was a revolting revelation, had to tell them not to vote for me but vote for the candidates who gave them money, jou and Oma. So, I lost hugely. Bad electoral practices beget loathsome leaders; people get the rulers they deserve.

We have to change the Boro mindset. I once asked of a top Boro student leader why they were not supporting me in the election. His reply was classic, he said they could not use me! The mindset that public functionaries are to be used for private benefits must be changed. It is at the root of political rot that is stinking the air, we need air purifiers.

The sunflower of youth does not wilt with age when a person is active; I wish to continue as I am with my heart pulsating for better days for the community; with music in my soul, I wish BDF to become the catalyst of change, a fresh face of hope, a lodestar in the pursuit of progress for the Boros.

Ranjit S Mooshahary



रादाब

Ranjit Shekhar Mooshahary, IPS (retd)

‘बर’ डायस्परा फराम’आ बर’नि सानथौनि फुखा जानायनि लामायाव। बेयो दा गोरलै खोलोबावनो दं; मिजिंथिनो हायो दि माहारिनि जौगानाय गेवसारनायखौ फावसय होनानै लाखिनाय बै जेंनाफोरखौ नोजोर बोनानै, बेनि सान्दांथिनि थांखियाव सौहैनायाव बेयो फिथाइबहायै मावफुंनो हागोन।

बे मोनसे वाटसआप गुपल नडा, बेनि फोथायथिनि आवथाया गुवारसिन, फैलाव आरो सरजाबना लानाय। सुबुंथि, समाज आरो हादरनि बेलायाव साननाया बर’नि थाखायबो गोनां, नाथाय बर’फोरहा गावसोरनि हारसिडै माखासे दाबि-जेनाफोर दंखायो, जाय जेंनाफोरा बिसोरनि सावसि आरो जिउखुंनायाव जुमब्रा खालामदौं। बर’फोरा मोनसे गोगोम हारि नडा, सम थानायावनो उलथा थासारिखौ सामलायाब्ला बिसोरनि सानआ गोमोरले जागोन।

दासिम हारिया गावखौ सिनायथि होनायाव इसेल’ जाफुंसारनो हादौं, जाय अनजिमायारि गोहोआव बेयो रुजुजाथाव नडा। सा-सानजा ओन्सोलनि जेरावबो गोसारनानै थानाय मैखोम ट्राइबेल माहारिया आथिखालाव नेपाल, बांलादेश आरो भुटानावबो गोसारलानानै दं; बर’फोरा दा बिसोरनि जिउखुंनाय हालामाव मख’जाथाव हारि महरै गोथौथि मोनबावनोगोनां। नाथाय गुबुन माहारिजौं जौंनि बबा आखुथानि थाखायनो आनखि बर’ थागोबां कक्राझारनि बिखायाव गोथौथि मोननो हायाखै। जौं जौंनि गेजेराव बिदान्थे जालायो, गावजौंगाव गनायना लायै अहं-गोसोन्थिनि, नाथाय गुबुनजौं सोमोन्दो लाखिनायाव फोथायथिनि आंखाल।

गोजोन थासारियाल’ जौगानायाव मदद होयो होनना गनायना लानाया गोरान्थि जागोन। गुबुन हादरनिखुइ गिलुबालु हिंसायारि जाथाय आरो राजखान्थियारि दिदोमथिगैयि नूनो मोननाय इजराइल बादि फिसा हादराबो थांनाय स्नि जिथाइयाव बेनि थामोन्था, आथोनारि समानथाइ आरो सोमोनांथाव खामानिनि बिखान्थिनि गेजेरजौं गासिबो रोखोमनि सुबुंजौगाथाइनि फारिया गोखे जौगाखांबाय। बेयो सोमोनांथाव नडामोन दि टेल आविभआव दावबायहैनाय समाव सासे आइजो सिक्किउरिटि अफिसार आरो सासे आइजो पुलिस द्राइभारा आंखौ दैदेनदौंमोन।

जेब्ला बडलेण्ड टेरिटरियेल काउन्सिल दानाय जादौंमोन, अब्ला भारत सरकारनि गोथौथि गोनां मोनसे मासियाव आं दिल्लीयाव दंमोन। नेगसियेसननि समाव गावारि खोलोबाव आं थिरांथा लाया एबा decision maker-फोरनो गोनांथार खारिथि(input)होनो हादौंमोन। बिटिसिआव मोन 40 बिफान गथायनायजौं मिरु

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अनसाय सरकार दाबाय आरो बर' रावखौ दाइन्थि सिडिउलाव थिसनायजों बिटिसिआ हादरसानि सिडाव दरसे हादरसा बादि जाबाय, मोनसे द'थि सिडिउलनि खुंथाइ बादिल' नडा।

MoS सागान जानायनि उनाव, गोदान दिल्लीआव खुंनाय मोनसे जथुमाव दैदेनगिरिफोरखौ आं बुंदोंमोन दि बिथांमोनहा सुबुंजौगाथाइनि थाखाय गोबां बिथांखिफोर आजावनो हागोन आरो बेफोर मावबिथांखिखौ मावफुंनो थाखाय सांग्रांथि, मावथि, सैथो गोसो आरो मैखोम थुलुंगानाय थानांगोन। आसामखौ लाहे लाहेनि हादाब होनना मिथियो, मानो होनोब्ला बेयाव गासिबो लासैयै सोलियो। आं बुंदोंमोन – बडलेण्डआ गोरब्रै-गोरब्रैनि हादाब जानांगोन। दुखुनांथावदि, जों दाबो मँग्लिनानै थाबायगासिनो दं, दाबो माइलखुन्थियानिफ्राय आरोबाव बेसेबा गोजान।

नोजोर एबा थांखि, मावसोमनाय आरो गोसो होनानै मावनायनि फिथाइया जादों जौगानाय। जौनि नाजानाया आदर्श-राज्योनि थासारि सोरजिनो नाजानाय जानांगौ। सुबुं सिबिथायनि दैदेननायाव थानाय मानसिया जेब्ला नेहाद गोसो, लुबैसुला आरो देरगानाय गोसोनिफ्राय गोजौफारसे दावगानो हागोन अब्ला थार जौगानाय आरो गेरेमसा जानो हागोन। बहाबा गोरान्थि जायोब्ला, गोरान्थिखौ सोरबाफोर आसि दिन्थियोब्ला, गोसोआव दुखु मोननायनि सोलाय आयदाखौ सुद्रायनायाव बिसोर गोसो बायग्लिनो नाडा। आं सासे दैदेनगिरिनि गुसेब गोसो आरो खिथेरनि बोलि जानांदोंमोन, जाय दैदेनगिरिया गामिनि 300 मिटार लामानि ब्लेकटप होनायाव फाण्ड होनो राजि जायाखैमोन आं बिथांखौ सोंखारिग्रा होनना; बै लामानि थासारिया दाबो एखेयैनो दं। आनखि बिथाइ रायजोआरि जथुमाव बुंदोंमोन दि आं माहारि एबा सुबुंनि थाखाय जेबो मावाखै। नाथाय, आं बिथानि बादि राजखान्थियारि जकार जायाखै आरो जोबोद खम समावनो बिथाइ धोनि जानाय बादि आं 50 बोसोरनि पाब्लिक सार्भिसनि उनावबो बिथानि बादि धोनि जानो हायाखै।

बिटिसिनि उनाव बिटिआर। गोदान गोरबथा फोसावनायाव बर'फोरनि गेजेराव गोसोबोथाबथाव रंजानाय फोरबो फालिनायखौ नुनानै आं सोमोनांदोंमोन। नाथाय बे गोरबथायाव दं दावहानि गोथां बेगर, जायखौ मावफुंनायाव गोबां मोगामोगि जानो हागौ। बे गोरबथायाव दं हादाबनि सिमा नायबिजिरफिननाय, बडलेण्डआव हा-मोनथायनि सायाव आनजाद नायफिननाय। बेफोर आबेग सोलायस्लुनि (emotive volatilities) आयदा; जायफोरा बडलेण्डखौ खुंगासिनो बिथांमोनहा रोंग'थि, नोजोर एबा थांखिजों सामलायनो सोलो थानांगोन। बिसोरनि गिबि गोथौथिया जानांगोन बर'इजम (Boroism) - "गिबिआवनो बर', सानफ्रोमबो आरो जेब्लाबो"।

बिटिसिआ राजखान्थियारि गोसोम हाथाइनि गोरब्रैनो महर मोनदों। फोथायथावै गोरबथा, आबुंनडै बांमोखाडारि बिथांखि, हानजा सोलायनाय, नंखाय रादाय होनाय आरो जाथायनि सायाव साना-हसिया नंखायै बिबुंथि होनाय बायदिफोरा बेयाव सोलिदों। बेबादि थासारियाव सरकारनि मावनायाव खम जानाय एबा governance

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deficit आरो जाखल'नाया बांलांदों। जों बेफोरखौ लुबैया; जों नाजानांगोन बडलेण्डखौ मोनसे मोजां राजखान्थियारि खुंथाइ बादि दानो।

बर'फोरनि रांखान्थियारि हालोदा जेरैबादि गोरिब, बेबादिनो गोरिब बर' मानसिनि गुनआबो। आथिखालनि डिजिटेल मुगायाव, जेरावबो सानफा-एफा खन्थि गियाना बाडाय जालांगासिनो दं। थिरांथा लाग्रा आरो थिरांथा मावफुंग्राफ्रा फोथायथि, खौसेथि आरो बाउसोमनायनि आंखालाव गोलैनांदों। जों गेदेमा सुबुं मोननो हाया जानो हागौ नाथाय गेदेमा सुबुंनिक्राय जों थुलुंगानाय मोननो हायो, आरो साबसिन समाज सोरजिनायाव मदद मोननो हायो। जों जाखलनायखौ फोजोबस्रानो हाया नाथाय जाखलनायखौ लाजिथाव, इनाय मुं होनानै समाजनिफ्राय बेफोरखौ एरख'नो हायो। बेयो जाखलनायखौ होबथानायाव मोनसे गोस्रॉ एन्टिडट बादि खामानि मावनो हागोन।

सुबुंफोर जेरै सायखयो सरकाराखौबो बिबादिनो मोननो हायो। बिसायखथियाव बिजाथिनिफ्राय दोहोन लानाय हाबाया बडलेण्डआव गुवारै गोसारनानै दं। आंनि जिउआव जोबोद खहानि हारोंथाइआनो जादों बिसायखथि बादायनायाव, आं जेराव बिसायखथियारि फोसावथाइ फोसावदोंमोन, मानसिफोरा आंखौ रां-खाउरि राननानै होगोन होनना मिजिंथिदोंमोन। फोसावथायनि मुडाव थारैनो आंखौ लुथिदोंमोन, आनखि आं मदद होनाय खायसे मानसिया आंखौ थगायदोंमोन। आं बुंनांदोंमोन, आंनि थाखाय भट होनो नाडा, नाथाय जाय बिजाथिया रां-खाउरि, जौ-बेदर राननानै होदोंमोन, बै बिजाथिनि थाखायसो भट होनांगौ। बेनिखायनो आं मैखोमै जेनदोंमोन। गाज्जि बिसायखथियारि हाबा-हुखाया मुगैथाव दैदेनगिरि जोनोम जाहोयो; मोननांगौ बादि खुंगिरिखौनो मानसिफोरा मोनो।

जों बर' गोसोन्थिखौ सोलायनांगोन। सानसेखालि, बर' फरायसानि सासे गोजौ दैदेनगिरिनाव आं सोंदोंमोन-बिसायखथियाव बिसोर आंखौ मानो गनायथि होआखैमोन। बिथानि फिननाया क्लासिकमोन, बिथाडा बुंदोंमोन बिसोर आंखौ बाहायनो हाया! सोरखारि बिबानगिरिफोरखौ गावारि मुलाम्फानि थाखाय बाहायनो नागिरिनाय गोसोन्थिखौ सोलायथारनांगोन। बेनो गेसाव राजखान्थि जाहोन, जोंनो दा बार सोदांग्रा नांगौ।

सासे मानसिया गोस्रॉ जानानै थायोब्ला, लाइमोननि सानमोखाडा बैसोजों बोराइ जाया; आं मिजिंथियो, आंनि बिखानि हानि थिफुडा सोलिबाय थानायहालागै माहारिनि थाखाय साबसिन सानफोरखौ नेनानै आं थानानै थानो गोसो जायो; आंनि जिउमायाव देंखोजों, आं मिजिंथियो बिडिएफआ, सोलायनायनि मोनसे केटेलिस्ट महरै जौगागोन – मिजिंनि मोनसे गोदान मोखां, बर'नि जौगाथाय संदाननायाव थरसे अलंबार।

राव दान्स्लाइगिरि: मुश्री नवीन ब्रह्म । सुजुगिरि: मुश्री पिनुयेल बसुमतारी ।

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



03

A WORD FROM THE PRESIDENT



Mr. Pinuel Basumatary

Khulumbai.

In my column in the first issue of *The Laisi*, I had set out the vision of Boro Diaspora Forum (BDF). The vision, to recall briefly, is that of a community excelling in every field of human endeavour.

Meanwhile, many young people have made us proud by their achievements. Sons of economically disadvantaged families have won places for themselves in Indian Institutes of Technology. Sportsmen and women have won medals (tragically, one of them passed away on his way back home). Gunajit Brahma, our Treasurer and a young entrepreneur is being increasingly recognized for his pioneering work. So has Manoj Basumatary, the “Pig Man” - he has been awarded by Government of Assam for promoting scientific pig farming in the State.

However, such good news is being overshadowed by dark clouds over the political life of the community in Bodoland Territorial Region. Democracy provides space for a multiparty system where people seek to serve the nation through their political, economic and social ideologies. Coexistence and mutual respect among the political parties are a prerequisite for a functioning democratic society. Sadly, the politics in the Boro heartland has been increasingly divisive and the words and actions of most of those in politics have been marked by vitriol, hatred, intolerance, personal attacks, sweeping allegations, misdemeanor, and even physical violence. The grace of acknowledging good work of other political parties is wholly missing from this corrupt political culture. Money and allurements are now playing a decisive role in influencing whom the voter votes or who joins which party. The culture of corruption in the political and public life of more advanced, manipulative societies around has been firmly grafted into the present-day Boro society.

The 2020 elections to the Bodoland Territorial Council (BTC) and the subsequent elections to the Assam Legislative Assembly appear to have marked a watershed in the deteriorating moral bankruptcy. Consider the amount of money that is reported to have been spent by candidates and parties in these elections. Consider the extent to which most voters readily gave themselves to allurements for short term personal gain. Consider, too, that a candidate elected on a ticket of certain party switches sides post haste and declares cynically that he did it for the good of his electorate! In another case, an elected candidate is reportedly whisked away and coerced to join another party to

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bolster their attempt to cobble up a majority in the Council. In the elections to the State Legislature, a candidate who had bargained hard for a particular regional party ticket defected to the ruling party of the State, even while he was campaigning. Was it a case of voluntary conversion or a forced one or a conversion on allurement or both? People are left wondering.

Political chicanery continues to get MCLAs (Member Council Legislative Assembly) over to the ruling coalition by fair means or foul. Now, how does this fit into Bodofa Upendranath Brahma's vision of Boros as a "Geremsa Hari"?

As a part of our endeavour to enhance awareness in society in issues of importance and urgency, we in BDF have decided to host online talks by knowledgeable individuals. On 4 December, 2021 Mr. Janaklal Basumatary, IRS (Retd.), Mr. Khalendra Mochhary, IAS (Retd.) and Mr. N.C. Basumatary, ACS delivered a talk on "Land Laws with particular reference to Tribal Belts and Blocks and the power of BTC on Land Matters". Mr. Janaklal Basumatary spoke of the failure of the authorities to implement the laws meant for protecting the tribes' land and made a particular reference to the continued non-compliance by the concerned Deputy Commissioners with the Gauhati High Court order to evict encroachers from Tribal Belts and Blocks. Mr. Khalendra Mochhary spoke on the West Bengal laws against alienation of land of Scheduled Tribes in the State while Mr. N.C. Basumatary spoke on the practical issues of application of the laws in the current situation.

Dilution of the Sixth Schedule autonomy of the BTC is a concern for the community. While entrusting the Deputy Commissioners of the BTR districts with the responsibility of formulating schemes and projects and monitoring their implementation without requiring them to report to the Council was already agitating the minds of the people, those very State Government officials have now been made Secretaries to the Council additionally. This is like Union Government giving its Deputy Secretaries additional charge of Secretaries to the Government of Assam or that of Tamil Nadu!

On 18 December, 2021, Mr. J.I. Kathar, IAS (Retd.) gave an erudite talk on "*The Rationale and Working of the Sixth Schedule*". He explained the rationale and historical background of this schedule to the Constitution of India and how its dilution over time by powers that be is defeating its objective. He referred to the description of the Schedule by the former Chief Justice and Vice President of India, Md. Hidayatullah as a "Constitution within a Constitution".

On both occasions, those in attendance participated in the interactive sessions that followed the talks.

BDF's objective is to encourage free debate and discussion so the society and its leaders, in politics or other fields, can continually introspect and make wise decisions in responsibilities entrusted on them. The Community and its leaders ought to continually pursue the Bodofa's dream and not be blinded by their self-interest or play into the hands of those inimical to the interest of the community.

I wish you a healthier, happier and more meaningful new year.

Gwzwnthwng!

Boro hari zougathwng.

Pinuel Basumatary
President, Boro Diaspora Forum
Email ID: pinuel@hotmail.com



04 The Boro Diaspora Forum (BDF)

The Boro Diaspora Forum (BDF) is a not-for-profit society, made of like-minded people of the Boro community living across the globe. The BDF members can be found both on active service or retired from fields including: civil servants, social workers, sportsmen and sportswomen, and athletes, entrepreneurs, innovators, academicians, government officials, engineers, doctors, bankers, lawyers, as well as talents from music and film industries. Many members of the BDF are not only pillars of Boro community, but have also made seminal contributions in their own professions and jobs. Along the way, our members have collected highly visible national and international awards and accolades, and continue to make the Boro people and the community proud. In a nutshell, the long-term goals of BDF are to connect, collaborate, cooperate, promote and work collectively towards the overall development of our community.

The Aims and Objects of the Forum are as follows:

- I. To bring awareness and promote the United Nations` Sustainable Development Goal (SDGs) among the youths, policy makers and elected representatives.
- II. To network, promote, share knowledge, and connect with the people for development and advancement of the Boro community in an environment of interdependence and peaceful coexistence with other communities.
- III. To endeavour to make the Boro Community proud and equal partners in contributing towards national development.
- IV. To develop concepts and provide requisite inputs to administration for implementation of projects.
- V. To advocate, influence and assist authorities in policy making on matters of public interest specific to indigenous communities residing in BTR, Assam and other parts of India.
- VI. To teach, promote and spread the Boro language and literature globally by developing digital materials and media, and through other outreach programmes.
- VII. To document, conserve, preserve and promote traditional knowledge, art, culture and literature, indigenous games and sports, and heritage of the Boro community.
- VIII. To mentor, motivate, counsel and facilitate career and skill development of students and youths in various vocational and professional fields.
- IX. To encourage innovation among the Boro youths to better tackle complex challenges of the 21st Century related to climate change, sustainability, unemployment, health and education.
- X. To encourage community-centric research to break the status quo to stay relevant to the changing world.
- XI. To mobilise and generate awareness including by reverse mentoring against social evils.

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- XII. To identify and give due recognition to individuals, agencies and organisations for their achievements, efforts and contributions to promote all round development of Boro community.
- XIII. To promote sports, social and educational activities through lectures, seminars, symposiums, workshops and conferences.
- XIV. To provide financial, medical, food, and other forms of assistance including logistics to affected people during times of crisis.
- XV. To publish new developments in relation to arts, culture, language and literature, music, sports, films and other issues of topical interest related to the community through print and digital media.
- XVI. To help identify and harness untapped resources and opportunities both natural and human capital in the BTR and other Boro inhabited areas for the benefit of the region and society.

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

Do you have a compelling life story, a lesson
that could inspire our youths?

Please contact:

Editor@borodiaspora.org



05 Brief profiles of the Advisers & Executive Members, The BDF Governing Body (2021-24)

Chief Adviser, BDF



Mr Ranjit Shekhar Mooshahary, IPS

Mr Mooshahary is a well-known public figure. Right after his matriculation, faced with severe economic hardship, he had to take up petty jobs to pursue higher education. He earned his B.A. degree with honors in political science, as a night shift student.

He cleared the highly competitive UPSC examination in his 1st attempt and entered the Indian Police Service in 1967, and was the youngest in his batch. In nearly four decades of service in the IPS, he amassed a wide range of assignments across the length and breadth of the country that enriched his perspective and broadened his vision. He approached each assignment with humility,

demonstrated strong leadership, and left a positive imprint.

He rose to the highest level in his career and was the Director General of Police in Kerala, Director General of the National Security Guard and Director General, Border Security Force. He is a recipient of the Police Medal for Meritorious Service, the President's Police Medal for Distinguished Service, and D.Litt. (Honoris Causa). He earned a Master's Diploma in Public Administration through an in-service module. Superannuating from IPS in 2006, he became the first State Chief Information Commissioner of Assam, where under his stewardship the Commission became the focal point of transparency and accountability in governance, as envisioned in the Right to Information Act, 2005.

At the pinnacle of his illustrious career, Shri Mooshahary was the Governor of Meghalaya from 2008 to 2013. He is still remembered for his initiatives, responsiveness, scintillating speeches, erudition, accessibility, and simplicity. His passion is governance reform, combating corruption, injustice, inequality and superstition, areas where BDF can take moonshot ideas to stir awakening.

Adviser, BDF



Dr Narzary, originally from Mwidar Khoro (Hatimatha, Kokrajhar), is a Sculptor, Painter, and Art Historian, National Cultural Scholar, UGC Research Fellow, and Fulbright Scholar USA. He taught art history at Kala Bhavan, Visva Bharati, Shantiniketan, WB from 1978 to 2013 and retired as Professor.

He has received *four* International awards, *twelve* National level awards and *one* National Academy award. Dr. Narzary was invited to participate in an international travelling steel sculpture exhibition along with well-known giant sculptors like Antoine Caro, Tony Smith, etc. held in Turkey, Germany, Italy, Spain, France, USA and Mexico.

Dr Janak Jhankar Narzary,
BA (Kokrajhar College), BFA (Sculpture, Visva Bharati University), MFA (Sculpture, MS University), PhD (Visva Bharati), PG (Art History, Boston University)

He has authored *thirty* research papers on Arts and Culture published in national and international peer-reviewed journals. He states that the BDF may extend its views and opinions in the time of crisis of the society and draw attention of the community as well as the Government.

His hobby is art, literature, music, drama, and theatre performance.



Adviser, BDF



Kishore Wary, PhD
(Biochemistry, NEHU, Shillong)

Dr Wary grew up at Kokrajhar, currently, a Professor at the University of Illinois, Chicago, USA. He is a Cardiovascular and Regenerative Biologist, an author, serves as an academic editor of several scientific journals, and has several US patents to his credit. His research activities are funded by the US government and by private foundations. Additionally, he is the Chairman of Education Committee of the North American Vascular Biology Organization. Dr. Wary has amassed several academic awards and accolades in the US. His trainees and mentees have gone on to become scientists, professors, CEOs in academia and in biotechnology companies.

Through the BDF, his mission is *“To train future generations through scholarly activities”* and vision *“To network, build trust, value long-term relationships, and develop a thriving community”*.

His hobbies include music, gardening, & tennis.

President, BDF



Mr Pinuel Basumatary,
MA (English, NEHU), MBA
(Hull University, UK).

Mr Basumatary joined the Civil Services as a member of the Indian Audit & Accounts Service through UPSC in 1983 and superannuated in 2014. Post superannuation, he was appointed by Government of Assam as State Information Commissioner under the RTI Act. Before joining the Civil Services he had taught as Lecturer of English at his Alma Mater St. Edmund’s College, Shillong for a little over two years. He served in various positions including as Director in the Ministry of Finance, Government of India, Member (Finance), Assam State Electricity Board during the crucial period of its reform and restructuring,

Accountant General, Assam, and Principal Accountant General, West Bengal. As Executive Director in the Food Corporation of India for the North-eastern region, he had an opportunity of working with the governments of all the North-eastern States, having a bearing on the Public Distribution System and building up related infrastructure. His dream is to see Boros as a *“Geremsa Hari”*, and wants to work through BDF towards overall advancement of the community particularly focusing on the youth.

For a hobby, he loves music, particularly, traditional Boro and Western choral music.



Vice President, BDF



Mr. Atul Basumatary,
*BE (Civil), Assam Engineering
College +PGDM(Public Policy
&Management), MDI Gurgaon.*

Mr Basumatary has amassed experience of working in Central PSU, North Eastern Electrical Power Corporation (1 yr+), Military Engineering Service (3 yrs+), Defence production units & establishments (20 yrs+), and Ministry of Development of North Eastern Region, GoI (7 yrs). His domain is Civil Engineering, Public Policy & Management. He joined Indian Ordnance Factory Service, Govt of India thro' Engineering Service exams, 1989, conducted by the UPSC, and is currently working as Deputy Director General. He went to his native village primary school in Baksa; Arya Vidyapeeth H.S. School Guwahati; St. Joseph's High School (boarding) Barpeta Road; Salbari High School Baksa; and Cotton College, Guwahati. He received international exposure in learning through 'Executive Program in Public Policy and Management' from the University of Maryland, College Park, USA during his PGDM (PPM) course at the MDI Gurgaon. Active in extracurricular activities, Atul played volleyball in school and college days and participated in AIR Boro youth programmes that include a group song (1983) + a drama (1988) + a talk (Choosing a right career-1987). For community activities, he worked as a Cultural Secretary at the Guwahati District ABSU (1986), and as elected Minor Games' Secretary in Assam Engineering College (1987). Atul's goal thro' BDF is to synergise experiential knowledge & ideas for peace and prosperity.

General Secretary, BDF



Nirala Ramchiary, PhD
(Delhi University)

Dr Ramchiary grew up and did his school education at Daimalu Bodo High School, Gohpur. After earning a Ph.D. degree from the Delhi University, he went to Chungnam National University, Daejeon, South Korea to work as a Postdoctoral Research Scientist. Upon returning to India, he joined Gauhati University for one year. Currently he teaches Genetics and Genomics at the School of Life Sciences, Jawaharlal Nehru University, New Delhi. In between he worked for two years as Associate Professor at Delhi Technological University.

He received several National and International Fellowships, including National Research Foundation Fellowship for Foreign Researchers funded by the Govt. of Korea to work in South Korea, Erasmus Mundas European Union BRAVE fellowship to visit and work in Greece, and Prestigious Ramalingaswami Re-Entry Fellowship from the Department of Biotechnology, Govt. of India to return back and work in India. His current research areas include decoding the genome and understanding the genetic basis of extreme Pungency (fiery hot) and other traits in *Banlu sibro* (Ghost chilli)

His interest is to mentor and participate in educating youths and contribute to society towards Nation building.



Treasurer, BDF



Mr Brahma is a National Award-winning serial entrepreneur and based in Guwahati. Currently he is holding the post of Managing Director, Jeev Anksh Eco Products (P) Ltd.; Co-founder, Farmeasy Technologies (P) Ltd.; Director, Bati Energy (P) Ltd.; Partner, Pan-IIM Consulting Organisation (PICO). He is also a visiting faculty at the Indian Institute of Management, Indore; teaches Entrepreneurship Development Programmes at EEI-NER, Assam Agricultural University, Jorhat and Indian Institute of Entrepreneurships, Guwahati. He received “National Entrepreneurship Award (2016)”, Govt. of India. He wants to uplift youth by helping them become self-employed.

Mr Gunajit Brahma
PGDM (IIM-Indore), MSc (Microbiology,
Bangalore University).

His hobby is “Trekking, Poetry, Social Work”.

Secretary, BDF



Mr Boro is currently working as a Regional Manager at the New India Assurance, the largest general insurance company in India, stationed in Mumbai. He comes from Baghmara, a village in the Baksa District. He went to Rupahi High School, BH College, and graduated from Cotton College. In addition, he is a recipient of Fellowship in Insurance (FII).

He is actively connected with several social organizations and sports.

Mr Biswanath Boro
BA (Hons), FIII, Mumbai.

Secretary, BDF



Mr Basumatary is a member of the Assam Civil Service, and presently working as Secretary, Bodoland Territorial Council, Kokrajhar. He worked in various capacities including as a State Coordinator for the UNICEF, Managing Director in Fisheries Department, and Joint Secretary in Home and Political Dept, Govt. of Assam. He is the first member in ACS from Boro medium background. A native of remote village of Daoraibari in Bijni, Chirang, he studied in Boro medium at Ulubari High School, and graduated with honours in English from Darrang College, Tezpur. He is the first from Boro Medium School to join the Jawaharlal Nehru University, New Delhi where he earned his MA degree. He also completed LLB and LLM from the Gauhati University after entering ACS. Naren is a committed and down to earth person and wants to put continuous efforts to contribute towards upliftment of Bodo Community through sensitizing students and youths. He believes that Boros need to shun the political and ideological differences, and grow united to establish the Bodo Nationality, and

Mr. Naren Basumatary
MA (JNU), LLB & LLM
(Gauhati University).



the BDF can play a role in connecting, networking and working together under an umbrella. He is an avid sports lover and fitness enthusiastic, and is associated with a number of sports and socio-cultural organizations. He loves social work, organizing sports, socio cultural and academic programmes.

Cooking, sport and physical fitness are his hobbies.

Executive Member, BDF



***Dharitri Narzary, PhD
(University of Delhi)***

Dr Narzary teaches History to undergraduate and graduate students at the School of Liberal Studies at the Ambedkar University Delhi (AUD); she is also an Adjunct Fellow at the Institute of Chinese Studies (ICS), Delhi. She specializes in Japanese history and her interest areas include material/non-material culture, indigenous history, East Asian society and culture among others. Previously, Dr Dharitri worked with the Yomiuri Shimbun, the largest circulated Japanese newspaper at its India Bureau in New Delhi. For her, BDF is a forum of like-minded people to network and work together for the betterment of the community. Vision is to see the community rise through 'self-awareness'. Dr. Dharitri is originally from Mvider Khoro (Hatimatha, Kokrajhar, Assam) and did her matriculation from Kokrajhar Girls School in Bodo Medium.

Her hobbies include gardening, dance and sports activities.

Executive Member, BDF



***Mr John Borgoyary,
MA, MCA***

Mr Borgoyary is presently working as the Regional Head, at the United Nations Development Programme (UNDP), North-East India and originally from Bhairabkunda, Udalguri, BTC, Assam. He would like to give back to the society by contributing his knowledge and learnings with a vision to be torch bearer for the Boro Society with a mission to have a platform for ideation and sharing of solutions to current complex socio-economics and political challenges through BDF.

He loves cooking, gardening and travelling.



Executive Member, BDF



Ms. Mamoni Basumatary
BE (Chemical), Assam Engineering College.

Ms Basumatary is a Chemical Engineer by profession and currently working in Indian Oil Corporation as Dy. General Manager (Tech. Services) at Guwahati Refinery. A Petroleum Federation of India (Petrofed) award winner, Mamoni holds a BE (Chem) Degree from Assam Engineering College of Guwahati University. She would like to inspire and help our new upcoming generation to choose a career path they are interested in, and to provide faculty services for awareness programme on environment and energy sector, to highlight the evil practices of our Bodo society and to bring to the notice of the authority for actions, if any. Her expertise lies in Strategic business Planning, Energy Management, and Faculty support services. Sports, Cultural activities and associating with NGO activities are her main area of interest. Ms. Mamoni is originally from Sapatgram, Kokrajhar.

Executive Member, BDF



Dr. Phanindra Goyari,
MA (Economics, Gauhati University), MPhil (IGIDR Mumbai), PhD (UoH)

Dr Goyari is currently a Professor of Economics at the University of Hyderabad. He was born and brought up at a remote Ahomakha village in Udalguri, Assam. He completed his schooling from Hatkata Gudi Foraisali and matriculation from LBS High School in first division in Boro medium. He earned his BA degree in Economics Honours from Udalguri College, and is the first Boro student to pass MA in Economics in the “first class second position” from the Gauhati University. He successfully completed his UGC Raman Fellowship and Post-Doctoral Research works at the Texas Christian University, USA. Some of his successful scholars are now working as regular faculty members in various Universities, IITs and colleges. He wants to help community people and students in particular within his capacity with a vision & mission to connect each other, work together, share ideas/knowledge, develop together by solving socio-economic-political problems together.

His hobbies include music, movies, yoga and sports activities.

Executive Member, BDF



Shri Rajani Kanta Brahma
BA (Hons), MBA, CAIIB.

Shri Brahma is working as an Assistant General Manager, IDBI Bank India Ltd. Originally from village Khanthal Bari, Baganpara, Baksa, BTC, Assam. He loves doing social service, and he wants to serve the community through organizations such as the BDF.



06

The BDF Laisi proudly presents our National Award Winners.

The Padma Awards instituted in 1954 are awarded mainly to citizens of the Republic of India and also to friends of India, in recognition of their seminal contribution in the arts, humanities, education, industry, literature, science, sports, medicine, social service and public affairs.

The meaning of words: in Sanskrit the flower Lotus is called Padma, and Shri is equivalent to Mr or Ms that appear in Devanagari script above and below a lotus flower. The Padma Shri represents the fourth-highest civilian award of the Republic of India.

The Padma Shri Award



***Dr. Mangal Singh
Hazowary***

Dr. Hazowary (02/03/1954) was awarded the fourth highest civilian award, **The Padma Shri** for the year 2020, by the President of India, Mr. Ram Nath Kovind, in 2021 for his pioneering works in Education and Literature. He is the third distinguished person from Boro Community to receive this award from the Government of India. He has written and edited several books on Boro language, literature, education, and sociocultural activities. He has served as a member of governing bodies and other committees of Colleges, Universities, Bodo Sahitya Sabha, and other Socio-cultural organizations. He holds the distinction of being the **first** Sahitya Akademi Award winner in Boro language for his poetry book, **Jiuni Mwgthang Bisombi Arw Aroj**, in the year 2005. He joined as a lecturer (on 3-7-1984) and retired as the Principal of Government College of Teacher Education, Kokrajhar on 31-3-2014. He and his family currently live at Kokrajhar Ward No. 7, Baganshali, Kokrajhar, BTC, Assam.



The Sahitya Akademi, India's National Academy of Letters, was established in 1954 by the Government of India. As India's Premier Literary Institution, the Akademi preserves and promotes literature contained in twenty-four Indian Languages recognized by it through Awards, Fellowships, Grants, Publications, Literary Programmes, Workshops and Exhibitions. The Akademi also undertakes literary exchange programmes with various countries across the globe to promote Indian Literature beyond the shores of India.

The Sahitya Akademi Award



Late Dharanidhar Wary



Late Wary (04/12/1948) was awarded **The Sahitya Akademi Award**, 2020 (Boro Language) for his short stories book, **Gwthenay Lamayao Gwdan Agan**. He retired as the Headmaster of Bahbari High School on 31/12/2008. He authored and edited several books in the Boro language. In addition, he was involved in several academic and literary committees. He was of one of the compilers of the Bodo English Assamese Dictionary (ABILAC, North Guwahati) and Bodo Grammar of Secondary School (BSS and CIIL, Mysore). He also served as a member of the Bodo textbook preparation committees of Assam Textbook Production Corporation, SCERT, and Jury/Panel of the Sahitya Akademi. He served as the convenor of the Bodo Terminology Sub-committee (1984-89) and the Bodo Dimasa Text-Book Preparation committee. He was closely associated with the Bodo Sahitya Sabha. In 2011, he received Literary pension from the government of Assam. His family currently lives at Simlaguri village, Baksa District, BTR, Assam.

**The award was collected by his Son, Mr. Dipak Wary from the President of Sahitya Akademi.*



Dr. Kameswar Brahma

Dr. Brahma (01/09/1940) received **The Sahitya Akademi Award**, 2020 for his translation work of the book “*History of early India: from the origin to AD 1300*” into the Boro language: ***Gibi Bharathni Jarimin: Sigangifrai AD 1300 Sim***. He is also the second from the Boro Community to receive the fourth highest civilian award, ***The Padma Shri*** from the Government of India; former president Shri Pranab Mukherjee conferred him the award in 2016. He has authored and edited several books and served in various committees of educational institutions and socio-cultural organizations including as the president of Bodo Sahitya Sabha from 2008-2017. His contribution to the Boro language and literature is unparalleled. For his pioneering works, he received several prestigious awards including the best citizen award from the government of India in 1991. In 1972, he joined as a faculty member at the Gossaigaon College and on 31/08/2000 retired as the Principal of this college. His family currently lives in Gossaigaon.



Dr. Ajit Boro

Dr. Boro (26/01/1973) received **The Bal Sahitya Purashkar**, 2020 from **The Sahitya Akademi** for his short essay book for children named ***Gothosa Bisombi***. Since 2005, Dr. Boro is serving as the Principal of Gossaigaon B.Ed. college, BTC. He is involved with several socio-cultural and educational activities serving in various capacities, including as a member of New Education Policy 2020 Drafting Committee of BTC government. He has written, edited, and published 12 books and 75 magazines, both in Boro and English. He is actively engaged in a mission to inspire, guide, and motivate students to achieve their career goals and to lead a healthy and happy life. Although he was born in the village Sonajuli, Gohpur, Biswanath district, he is currently settled at Habrubari, Thulungapuri, Kokrajhar, BTC, Assam.



Mr. Newton K Basumatary

Mr. Basumatary (aka Newton Konwar; 23/03/1990) won **The Sahitya Akademi Yuva Puraskar, 2020** for his Poetry Book named **Abwi-Abou Arw Ang**. He is the son of Late Krishna Kanta Konwar and Nilima Konwar Basumatary. He earned a diploma in Civil Engineering. Mr. Newton is a young, energetic, and emerging author of the Boro community. His published books include *Agan Gwmurnai Rao*, 2014, and *Bibarkhungri*, 2020. He was also awarded the Gojali Yuva Kobi Award in 2017 for his book. He is originally from Village Niz Gerua, in Morigaon district, Assam. Currently, he is stationed at Legend Offset & Enterprise, Bengtol Gate, Chirang district, BTR, Assam.

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07 Reimagining Early Childhood Education in India

Author: Kishore Wary, PhD

Key points:

- *With the National Education Policy (NEP) 2020 set in motion, administrators in India are working to optimize the educational machinery to drive-up the literacy rate to a higher level.*
- *Parents and caregivers should observe and record a child's learning style (such as their actions), interests, and preferences, since they could indicate how the child is processing information.*
- *All preschools and schools should have nurses and physicians to examine the children at regular intervals and when needed.*
- *The overarching goals of early childhood education should be to provide basic care, make a commitment to health, and provide a safe environment for the emotional, cognitive, physical, and technological basis they need to engage students in academic activities in school and in life.*

Background and Goal

The United Nations Educational, Scientific and Cultural Organization (UNESCO) states that “*early childhood, defined as the period from birth to eight years old, is a time of remarkable growth with brain development at its peak. During this stage, children are highly influenced by the environment and the people that surround them*” (UNESCO). Early childhood education is an umbrella term used to represent an educational program that serves children before they enter kindergarten. In the United States, early childhood education often consists of a variety of activities and experiences designed to aid in the cognitive and social development of preschoolers. Keeping this notion in mind, I discuss some of the NEP2020 goals that are poised to transform early childhood education in India. Some of these ideas are relevant to the NEP-2020, but they also come from my personal experience of over 30 years while my children attended the United States (US) public education system.

Access to healthcare and timely immunization before the start of preschool

As infants grow and develop, they become aware of their surroundings and begin to explore contexts by touching, feeling, chewing, pulling, pushing, knocking, crying, and giggling. Thus, there are at least four distinct types of learning methods: a) visual (learn through seeing), b) auditory (learn through hearing), c) tactile (learn through touch), and d) kinesthetic (learn through doing and moving). *Parents and caregivers should observe and record a child's learning style (such as his or her actions), interests, and preferences since they could indicate how he or she is processing information.*

Many children experience developmental delays. Therefore, the health and wellness of children must be checked in a timely manner. Pediatricians and trained nurses can identify children who might be experiencing distress or illness—behaviors that parents or teachers might miss. For example, ear infections are common among infants and children, and even the most

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seasoned parents could miss them. Ear infections, if left untreated, could not only affect the auditory system, but they could also affect the child's ability to interact with their surroundings and react appropriately. Auditory dysfunction can be debilitating. Auditory-guided behavior is ubiquitous in everyday life. We use auditory information to make sense of the world around us and to guide the decisions we make and the actions we take. Many disorders of perception and personality involve significant behavioral deficits. These include a corrupted ability to perform the goal-directed actions required in many auditory-guided behaviors. These disorders can also affect the development of speech, the ability to understand a language, and the ability to produce verbal words with the correct tone and frequency.

Several disorders could affect a child's ability to understand auditory/verbal input or commands. For example, children with attention deficit/hyperactivity disorder (ADHD) are poor listeners, and they have difficulty understanding or memorizing verbal information. Conversely, inner-ear problems also can cause hyperactive behavior. Thus, ear infections should not be ignored. *In other words, all preschools and schools should have nurses and physicians to examine the children at regular intervals and when needed.* If children don't hear or speak well early on, they are likely to become disengaged at school. In a crowded learning space, it is a challenge for teachers to provide effective didactic lessons to all students, which could be perceived as neglect. Together, these limitations could cause emotional distress in children, one of the reasons why some children do not want to go to school. Thus, early childhood is a sensitive period characterized by rapid changes in the child's cognitive skills and the development of physical, social, moral, intellectual, and

communication skills. For example, the development of effective communication skills is a hallmark of normal brain development. However, most parents fail to keep track of their children's developmental milestones as part of language assessment and communication skills. This leads to differences between privileged and underprivileged groups with regard to developing language and effective communication skills. Young children displaying limited vocabulary often experience trouble in school. They are bullied on the playground and on the bus, and they are harassed in the classroom. Thus, parents, teachers, nurses, and caregivers must create a mechanism to address communication and language difficulties early on. *If required, speech pathologists and pediatric specialists should be brought to the school to evaluate the landmarks of every student's language and communication skills development. In other words, India should invest adequately in health care and in the early childhood education system, so that children of this age will develop a positive attitude toward going to school and learning at school.*

In addition, all children should be protected from communicable diseases, such as the flu, tuberculosis, chickenpox, and seasonal and food allergies. Each of these diseases might not sound serious. However, all these ailments could add up to several school absences, leading to missed lessons and examinations. *Thus, parents, the community, and healthcare providers should collaborate to minimize the spread of communicable diseases through timely immunization and by providing access to clean, hygienic facilities.*

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The role of NEP2020 in early childhood education in India.

1. Develop and train expert teachers

India's education system is made of a tiny, privileged segment that produces adequately qualified human capital. However, low-quality/traditional general education produces an excess of college graduates with barely any experience. Most qualified teachers do not want to go to rural India. This is a major reason why some parents in rural India sell their land and properties to pay for private institutions and send their children away to give them a chance to escape poverty and get decent jobs. However, India does not have to go beyond its own borders to find qualified teachers. As the Indian economy is expected to move in an upward trajectory, this is a good time to prop-up the early childhood educational program by investing judiciously. The NEP2020 has provided guidelines to train and certify preschool teachers. State governments are likely to approve the preparatory program, which requires meeting all coursework and student teaching requirements. In principle, all preschool teachers should have a minimum of a bachelor's degree. In addition, the basic training certificate (BTC), teacher training certificate (TTC), and bachelor of education (B.Ed.) college programs in India could be modified and adapted to certify preschool teachers. Importantly, all preschool teachers should also be proficient and certified in at least two or three major Indian languages, as India is a highly multilingual and multicultural nation.

Many universities and institutes have diplomas and degree programs to prepare early childhood teachers and experts. However, there is no one-size-fits-all curriculum that could be used to train

teachers who might be interested in becoming early childhood education teachers or experts. *In such a situation, the states and administrators should collaborate to modify the current curriculum that will best suit the states and communities they serve.* There are great teachers, intellectuals, and institutions in India who are willing, capable, and qualified to teach and work with historically neglected groups. There are also NGOs and thousands of volunteers around the globe willing to interact with the poor and teach them, bringing education to the many impoverished nations (UNESCO). *Thus, the NEP-2020 could benefit from collaborating with a few select NGOs who are experts in early childhood education. With effective teachers, given the right tools and due process, it should be possible to reinvigorate the early childhood system in many parts of the world, including India.*

2. Develop a flexible and adaptive curriculum

During his tenure, the US President George W. Bush proclaimed "*The No Child Left Behind Act of 2001*" as a landmark in education reform designed to improve student achievement and change the culture of America's schools. This landmark proclamation has allowed preschool education in the US to evolve. In the US, the preschools are provided with a variety of learning tools and activities. While working with preschool children, trained and qualified teachers often employ innovative methods.

A preschool curriculum should provide children the opportunity to explore and learn, surrounded by peers. It is a locale where children can have fun and learn from others. In other words, a preschool is a friendly space where learning is fun, positive,

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and productive process. Thus, the early childhood education curriculum should not be set in stone, as there will always be some kids who are slow and some quick learners. In such as a situation, *the teachers should also use team-based learning (TBL) that is organized into several teams of three or four students that work and play together throughout the class, have fun, make friends, socialize, and learn.*

3. The preschools should be like a second home

The goals of early childhood education should be centered on: a) emotional and physical well-being, b) learning language and acquiring basic communication, and c) social skills. These are key indicators of early childhood education. The development of speech is closely connected with consciousness, knowledge of the surrounding world, and the person's growth. As we live in a multilingual world, it is important to master at least two or three different languages to be able to research, analyze, and solve the problems of the 21st century. From one and a half years of a child's life, speech is the primary means of communicating with the world around them and of developing their emotional and intellectual abilities.

Friendships in life usually occur in preschool and in a group setting. For a two-year-old, the easiest way to relate to other children is through fun activities. Toddlers learn to play and make friends at the same time by watching and learning from each other. At three or four years of age, empathy allows a child to put himself in another's shoes. When the "other" is sad, the baby can show that he sympathizes and feels sorry. The ability to build friendships before the age of three is

displayed in children who have already established friendly relationships with adults, primarily with their parents. Normal self-esteem and family relationships provide the child with confidence that he will make first friends and socialize well, even before entering preschool.

For learners, the school and preschool organizations should be a second home, a fun place to learn and socialize. In such spaces, nothing should interfere with the formation of the most influential children's skills and their speedy socialization. Conversely, effective early childhood teachers/experts should never use any form of punishment, including time-outs, in any situation. Instead, they should use positive support and redirection to acknowledge the child's manners and emotions and provide them with social activity, problem-solving skills, and fun-educational activities geared to their interests.

4. Monitor and evaluate performance on a yearly basis

The performance of early childhood education should be evaluated on a regular basis. Data should be collected on a timely manner throughout the year with regard to student engagement, school dropout rates, and the assessments of students, parents, and faculty. State-level administrators could compile and analyze data to track performance. Although many rural Indian schools are not connected through the Internet, state governments should strive to strengthen the existing Internet infrastructure and connectivity. Data collected from these schools could be used in the decision-making process. These data will also allow organizational learning, evaluate performance and pitfalls, and think about alternative strategies when required.

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Performance evaluation will minimize the waste of valuable resources and help retain talents that are key to achieving the NEP2020-mandated goals of early childhood education in India.

Conclusion

India is strategically well positioned to launch an ambitious education policy called NEP2020. The new policy will address physical and emotional well-being. The state governments are spearheading efforts to produce and hire qualified teachers who will

be responsible for developing the language, communication, and academic abilities of children. Parents will serve as a support system by collaborating with schools to ensure that their children have access to qualified teachers who best meet their children's needs. *Therefore, the overarching goals for early childhood education should be to provide basic care, commitment to health, and a safe environment for the emotional, cognitive, physical, and technological basis that children need to be engaged in learning in school and in life.*

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हादोरारि सोलोंथाइ बिथांखि 2020 आरो बर' राव नि इयुन



ड. अजित बर'

गोरायुं, ग साइगाव बि.एड. कलेज

जानबुं नं- 8638077413

भारतनि हायुडारि सोलोंथाइ बिथांखि 2020 नि गुबै थांखियानो जादों बयनिबो थाखाय सोलोंथाइ आरो गुन गोनां सोलोंथाइ । इं 1986 मायथाइनि सोलोंथाइ बिथांखिखौ सोलायनानै सोलोंथाइ खान्थिखौ मोनफ्रोम बिथिडाव गुन गोनां आरो बाहायजाथाव खालामनायनि गेजेरजों गुन गोनां सुबुं दोहोन जोनोम होनो नाजानाय ।

भारतनि हादरारि सोलोंथाइ बिथांखि 2020 नि नोजोरफोरा औरैबादि-

1. बयनोबो गोजौ गुन गोनां सोलोंथाइ होनायनि गेजेरजों मोनसे समायना (Equitable) आरो गोख्रों (Vibrant) गियाननि बाखि समाज दानाय ।

2. सासे सुबुंनि गाहाइ (Fundamental) मोन्थाइ, मावनां हाबा आरो संबिजितारि गुनफोरखौ गोसो गोरबोजों गोथौथै मान होनो फोरोंनाय जाहाथे सासे सुबुडा गावनि हादोदजों जर'खा सोमोन्दो लाखिनानै बुहुमखौ सोलायनायनि थाखाय गावनि बिबाननि फारसे सांग्रां जानो हायो ।

3. सुबुं मोन्थाइनि रैखाथि, जुगामि जौगाथाय आरो थांनानै थानाय आरो बुहुमानि सासे मोजां सुबुं जानो

हानायबादि सोलोफोर, गुणफोर आरो जोनोमारि आखुथायफोरखौ जौगाहोनो थुलुंगा होनाय जाहाथे सासे बुहुम नोगोरारि जानो हायो ।

गोदान सोलोंथाइ बिथांखि 2020 नि आखुथायफोरखौ नोजोर होयोब्ला नुनो मोनोदि बे बिथांखिया थारैनो फरायसा आरो समाजनि मोनफ्रोम बिथिडाव जौगानायखौ गोनांथि होनाय । बे बिथांखिखौ इं 2020 जुलाइ दाननि 29 अक्ट'आव भारत सोरकारा गनायथि होयो ।

गोजाम सोलोंथाइ बिथांखि एबा दानि सोलोंथाइ बिथांखियाव गोजौसिन गेजेरारि फरायसालियाव गावनि बिमानि रावजों फरायनो मोन्नायनि खाबुनिक्राय गोबां हारिनि फरायसाफोरा गोजानाव थानो गोनां जादोंमोन जायनि जाहोनाव खायफा फरायसाफोरा रावनि आरो बिजोंनि जेंनानि थाखाय गोबां जेंनाफोर मोगा-मोगि जानो गोनां जादों । बिसोरनि रावआ गोसारनाय आरो जौगानायाव हेंथा मोनबोदों । मोनसे हारिनि रावआ सोलोंथाइनि बिजों महरै गनायथि मोन्नायाव बै हारिनि रावआ जौगानो हानायनि खाबु मोन्नो

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हायो आरो बिजोनि बेलायाव फरायसाफ्रा जेबो गोनो गोथो गैया लाबानो सोलोनानै उश्रिसार जालानो हायो ।

बर' रावआ गोजौसिन गेजेरारि फरायसालियाव बिजो महै बाहायजानायनि सोरकारनि गनायथि मोनैखौ जो बयबो मिथिगौ । बर' रावआ एम. आय. एल. (Modern Indian Languages) महैरैल' बाहाय जादोमोन जायनि जाहोनाव बिगियान, सानखान्थि, भुमखौरां बायदि आयदाफोरनि सोदोबफोरखौ गावनि बिमानि रावआव मिथिनाय जाया । बर' रावआ गुसेब सिमायावल' बेंखनजानानै दडमोन । बेनि जाहोनावनो बर' सोदोब बिहुं, फरा बिजाब, गियाननि बाख्रि बिजाब (एनसायक्लपिडिया), रावखान्थि, खौरां बिलाइ बायदि बायदि बर' रावनि बिजाब सोरजिनायाव लिरगिरिफोरा थुलुंगा मोन्नो हायाखै, बर' बिजोनि फरायसालिनि आंखाल, बर' बिजोनि फरायसालियाव फरायसाफोरनि अनजिमा बाडाय जानाय बायदि जेंनाफोरा नुजाथिदो । मावख'फोराव, मुलुग सोलोनसालिफोराव बर' रावजो रायज्जायनो खाबु मोनै, आर'जलाइ लिरनो खाबु मोनै, हायुडारि आरो राज्योआरि बादायलु आनजादफोराव गावनि रावजो लिरनायनि खाबुनिफ्राय जानगाराव थानानाय बायदि बायदि जेंनाफोरा नुजाथिदो । बर' रावखौ मोनफ्रोमबो सोलोथाइ खलबआव बिजो महै बाहायनो मोन्नायनि सोरकारनिफ्राय गनायथि मोन्नो थाखाय नारा नाथा नाजाबोदो बर'नि गोबां आफादफोरा । नारा नाथा नाजाबोनायाव गोबां जेंनाफोरनि मोगा मोगिबो जाबोनांदो । गिबियाव हांखो बाहायनायनि थाखायबो (रमान हांखो) माखासे बर' जोहोलावफोरा गाव गावनि जिउखौ

बाउदोमोन । बिथांमोनहा फारियै आमलाराम बर', सिबराम बर', हायथाराम बसुमतारि, बिस्तुराम बसुमतारि, दिननाथ बर' कान्तेस्वर गयारि, मालसिं गयारि, बुधबार बर', खनसाय बर', पनिराम दैमारि, समबार मुसाहारि, एन्जेलिष्ट बाग्लारी, निधिराम बसुमतारि, गबिन्द नारायन नारजारि, अजेन्द्र बसुमतारि, आरो समबार बसुमतारि ।

बर' थुनलाइ आफादनि नाजानायाव आसाम सरकारा बर' रावखौ इ 1963 मायथाइ, 18 मे दानाव गुदि सोलोथाइआव (Primary School) बिजो महै बाहायनो हानायनि गनायथि होयो । इ 1968 मायथाइयाव बर' रावखौ गेजेर खलब सोलोथाइआव (Middle School) बिजो महै



थिसनो । इ 1972 मायथाइयाव बर' रावखौ गोजौसिन फरायसालियाव (Higher Secondary) बिजो महै बाहायनो मोननानै इ 1976 मायथाइयाव बर' बिजोर्जो गिबि खेबनि थाखाय मेट्रिक आनजाद होजेननो मोनो । बर' रावआ गोदान भारतारि रावफोर (Modern Indian Languages) महै 1976 मायथाइयाव गुवाहाटी मुलुग सोलोसालियाव (G.U.), इ 1978 मायथाइयाव नेहु मुलुग सोलोसालियाव (NEHU), इ 1994 मायथाइयाव डिब्रुगड मुलुग सोलोसालियाव (D.U.) बाहाय जानायनि गनायथि मोन्दो । इ 1991 मायथाइयाव बि.एड. थाखोआव (B. Ed. Course) बर' आयदाखौ मेथद पेपार (Method paper) महै बाहायनो हानायनि गनायथि मोन्दो आरो बाहायजादो । इ 1980 मायथाइयाव गुवाहाटी मुलुग सोलोसालियाव बर' रावआव पष्ट ग्रेजुवेट सार्टिफिकेट कर्स (P.G. Certificate Course) खुलिजेननाय जायो आरो उनावहाय बेखौ डिप्लमा कर्स महराव गोजौसिन महर होयो ।

बर' सुबुनि मैखोम जिलाफोराव आरो Sub-Division फोराव बर' रावखौ आसामनि एस'सियेट अफिसियेल लेंगुवेज (Associate Official Language of Assam) महै इ 1985 मायथाइनिफ्राय बाहायजेननो आसाम सरकारा गनायथि होयो । इ 1996 मायथाइनि 8 फेब्रुवारीयाव गुवाहाटी मुलुग सोलोसालियाव बर' आयदायाव एम. ए. कर्स (M.A.) खुलिनो मोन्थाइ होयो । बर' रावखौ थाखो डाइनसिम बिजो महै बाहायनो आरो थाखो जिनि आन्जादसिम बर' राव आयदा महै (Language Subject) बाहायनायनि इ 2003 मायथाइनिफ्राय नवोदय बिद्यालयनि बिथोनगिरिया मोन्थाइ होयो ।

बर' थुनलाइ आफादनि दैदेननायाव इ 1974 मायथाइयाव बर' रावनि थाखाय रमान हांखो बाहायनो मोननायनि दाबिनानै सोमावसारनाया फैमाल जानानै थादोब्लाबो देबनागिरिखौ हांखौ महै मोननो हानायाव गोलेसिम खालामदो । बे सोमावसारनायाव सा 16 बर' जोहोलावफोरा जिउ बावसोमदोमोन ।

दा बर' थुनलाइ आफादआ देबनागिरि हांखोखौनो बर' रावनि हांखो महै अराय समनि थाखाय आजावनानै लाखाबाय । बे थांखिखौ आजावनानै लादोमोन माइनाव नोगोर, सिमबरगाव, कक्राझाराव खुंनाय बर' थुनलाइ आफादनि 29थि बोसोरारि जुथुम्मा खुंनायाव इराजि 25, 26

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आरो 27 फेब्रुवारी, 2000 माइथायाव आफादगिरि बिनेस्वर ब्रह्मनि आफाद दैदेनायाव

जोबोरैनो गोजोन्थावदि इं 2004 मायथाइयाव बर' रावखौ भारतनि संबिजिदनि 8 थि फारियाव भारत सरकारा थिसनबाय । दिनै बर' रावनि माना बांबाय, बयजोबो मिथिजाबाय । नाथाय बेजोबो बर' थुनलाइ आफादनि आरो गोरो गोरफोरनि मावनो गोनां बिबाना जोबनानै थाडाखै नाथायब्ला बारासो जादों ।

बर' रावआ भारतनि संबिजिदनि दाइनथि फारियाव जायगा मोननायनि उनावनो सरकारनि बिफाननिफ्राय गोबां साबसिन खाबुखौनो मोननो हमदों जैरे- CSTT (Commission for Scientific and Technical Terminology), CIIL (Central Institute of India Languages), CHD (Central Hindi Directorate)। बेफोर बिबानफोरा बर'नि राव थुनलाइ जौगानाय आरो गोसार होनायाव गोसो होनाइ हाबा मावगासिनो दं ।

बर' माहारिखौ गेरेमसा हारि दानो, बेनि राव, थुनलाइ, हारिमु, जारिमिनखौ दोहोनि खालामनायाव बर' थुनलाइ आफादआ साफ्रोमबो राइजो-राजाफोरनि खौसे मदद लानानै हाबा मावनायनि गोनांथि दं आरो साफ्रोमबो राइजो-राजाफोराबो मालायनि सायाव सोनारालाबानो गाव गाव गिदिर एबा फिसा बिबान फोरखौ गोगो गोसोजों रुजुननानै हाबा मावलांनंगोन ।

मख'नो गोनांदि बर' बिजोजों मेट्रिक मानजाद उथ्रिनानै कलेज फरायहैनाय लोगो लोगो बर' गथ'फ्रा इंराजी बिजों लाहैनो गोनां जायो जाहोनाव बर'राव आरो थुनलाइ जौगानाया सिमा बारनो हाया जायो ।

गोदान दिल्लीआव गायसन जानाय CSTT नि बिबाना जादों जायखिजाया आयदाफोरनि सोदोब बिरोमा साफायनानै दिहुननाय । बर' रावनि दासिम गोबां आयदाफोरनि सोदोब बिरोमाबो दिहुनखांबाय ।

1969 इं मायथाइयाव गायसन जानाय (माइसुर, करनाटक) CIIL आ सरकारनि संबिजिदनि 8 थि फारियाव जायगा मोननाय आरो मोननै रावफोरनि (Major Minor Languages) जौगानायनि थाखाय भारत सरकारनो बोसोन आरो बिथोन होनाय । बेनि अनगाथै गावसोरनो मेल मिथिं, सावरायमेल खुंनाय सोदोब बिहुं ग्रामार दिहुननाय बायदि बायदि । भारतआव गासै मोन 7 CIIL नि फसंथान दं आरो



North East आव गुवाहाटीयाव थानाय गंसेल' फसंथान । बे CIIL नि दारै बर' रावखौ जौगा होनो गोबां हाबा मावनायखौ नुनो मोन्दों । गुबुन हारिनि फोरोंगिरिफोराबो बेयाव फैनानै बर' रावखौ सोल्लोनाय नुनो मोन्दों । गोदान दिल्लीयाव गायसन जानाय CHD आ गाहाइयै हिन्दी राव जौगा होनायाव हाबा मावो । बेयाव बर' रावाबो जौगानो आरो गोसारनो खाबु मोन्दों । बिथांमोनहा हिन्दी-बर' रावनि बिजाब दिहुननाय हिन्दी बर' रावनि सोदोब बिहुं दिहुननाय बायदि हाबाफारिनि गेजेरजों बर' रावआ जोबोरै मुलाम्फा जादों ।

बर' राव आरो थुनलाइखौ जौगाहोनो थाखाय बर' रावखौ सोल्लोथाइनि मोनफ्रोमबो खोलोबाव बिजों महै गायसन्नांगौनि गोनांथि दं –

1. बर' रावखौ फोथानानै लाखिनो थाखाय बर'खौ बिजों महै सोरकारनि गनायथि मोन्नागौनि जोबोरै गोनांथि दड ।

2. दोहोनि आइजें आइला थानाय गावआरि सोल्लोथायारि फसंथान गायसन्नाय जाय फसंथानफोरा बिमा बिफा आरो फरायसाफोरनि गोसोखौबो मुहिहोनो हायो ।

3. सोलिबाय थानाय बर' बिजों फरायसालिफोरखौ गोनांथि, जायगा आरो खाबुखौ नोजोर होनाइ बि. टि. सि. खुंथायआ मडेल बर' बिजों फरायसालि गायसन्नायनि थाखाय राहा लानाय ।

भारतनि संबिजितनि दाइनथि फारियाव गासै 22 था रावफोरा सोसनजानाय Article 344 (I) आरो 351 नि मथे । बेनि गेजेराव बर' रावाआबो मोनसे मान मोन्नो हानाय राव । गोदान सोल्लोथाय बिथांखि 2020 नि थांखिया बिमानि रावफोरखौ फोथानानै लाखिनायनि सायाव मोनसे गोख्रों नोजोर होदों । बे गुवार थांखिजों थाखो डाइन आरो बेनि गोजौसिन थाखोआवबो न'नि राव, बिमानि राव, जायगानि रावफोरखौ फोरोंनायनि बिजों महै आजावनाय जादों । बे खाबुनि गेजेरजों मोनसे हारिनि रावआ जौगागोन । बिमानि रावफोरखौ मान आरो गनायथि होनाय जादों आरो रैखाथिबो होनाय जादों । बेनि गेजेरजों फरायसाफोराबो गोबां मुलाम्फा मोनगोन । जैरे-

1. जेबो जेंना गैयालाबानो गोख्रैसिन राव सोल्लोथाइ सोल्लोन्नो हागोन ।

2. मोनफ्रोम बिथिडाव सुबुंसाय (Personality) जौगानाया गोख्रै आरो गोरलै जागोन ।

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3. गावनि हारि आरो हारिमुनि फारसे अन्नाय आरो मान होनाय गुन जौगागोन ।

4. गावनि हारिनि राव, थुनलाइ आरो सोल्लोथाइ फोथाराव बिहोमा होनो हागौन ।

गोदान सोल्लोथाइ बिथांखिया ओनसोलनि रावफोरखौ मान होनानै मोनथाम राव फरमुला (Three Language Formula) बाहायनायनि सायाव थांखि लानो आरो थि खालामनो राज्यो सोरकार युनियन टेरिटरिखौ गोहोगोरा खालामनायाबो मखजाथाव ।

बर' राव आरो थुनलाइ जौगानायनि थाखाय गोदान सोल्लोथाइ बिथांखिनि नोजोरा रोखा । गोजौसिन थाखोआव बर' रावखौ बिजोँ मह्रै बाहायनो हानायनि थाखाय साखाफारा जानांगौआ दैदेनगिरि, माहारियारि आफादफोर आरो मेलेमजिबिफोरनि रोखा आरो थि एबा आरजाथाव (Proper) बिथांखि लानायनि सायाव सोनारगोन । बर' राव आरो थुनलाइ फोथानानै लाखिनो थाखाय जाय बिथां मोनहा जिउ बाउसोमलांदो बिथांमोननि गोथार सानस्रिया गोमोरनानै थांनाय नडा ।

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



09

Historical Significance of Bitharai Afat in the Making of Boro Modern Literature, Art, Theatre and Culture.

PART-II



Janak Jhankar Narzary, PhD, Sculptor, Professor (Rtd.) and Former Principal, Kala Bhavan, Santiniketan.

Abstract:

This article is a continuation of Part I, published in the previous Laisi issue no. 1, on the history of Boro literature in relation to the Bitharai era. The essay describes a creative journey of Bitharai Afat, using performance arts as a powerful medium to cultivate social and political awareness of the Boro community in a larger context. Accordingly, the talented members of the Bitharai Afat left behind a rich legacy of art forms on which the future generation could build upon and carry forward the journey of the modern Boro culture to greater heights.

My memories of Bitharai Afat and Performance Art

From 1959, I became a member of *Bitharai Afat* and I had performed an inaugural song in the *Afat's* annual meeting. It was my first composition of lyrics and I provided tune of the song, in other words, I was the lyricist and composer. I felt that my performance was phenomenal, as I received standing ovation at the gathering. I remember my first song, vividly:

*Gadang khujrani rindao rindao
gabjrinaiao,
Jaolia jwmwini bajlo bajlo kham
damnaiao,
Minikhwirai, minikhwirai aio
minikhwirai—
Aio nwing bitharai nubwla
minikhwirai....*

Bitharai Afat played a pioneering role in the development of modern Boro drama, both full-length and one-act plays, under the premier leadership of Kamal Kumar Brahma, Prasenjit Brahma, Chitala Kanta Brahma and few more. The two full-length dramas, *Gwdan Fwishali* (गोदान फैसालि) and *Gwrwnti* (गोरोन्धि) by Kamal Kumar Brahma were first performed in *Rangjashali Hall* under the banner of *Bitharai Afat* in 1958 and 1959, respectively. Both plays had attracted huge crowds and been appreciated as the first kind of modern Boro plays.

Kamal Kumar Brahma authored seven full-length dramas, and two one-act plays in his lifetime from 1958 to 1970, and his dramas were performed under the banner of *Bitharai Afat*. These dramas were showcased in different times and places at Kokrajhar and outside, at places including Dotoma, Ramfalbill and others to bring awareness of social and cultural values of Boro society through theatrical performances. The dramas authored by Kamal Kumar Brahma are i. *Gwdan*

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Fwishali (गोदान फैसालि, 1958), **ii.** *Gurwunthi* (गोरुन्थि, 1959), **iii.** *Raja Eragdao* (राजा इराकदाव, 1963), **iv.** *Gurwunthini Unao* (गोरुन्थिनि उनाव, 1964), **v.** *Mimangni Simang* (मिमांनि सिमां, 1965), **vi.** *Harbadi Khwmsi* (हरबादि खोमसि, 1966), **vii.** *Jiuni Simang* (जिउनि सिमां, 1967), **viii.** *Mandarni Mwdwi* (मान्दारनि मोदै, one-act play-1964), and **ix.** a comedy one-act play *Aua-Paua* (आवा-फावा, 1963). Kamal Kumar Brahma, in his comedy one-act play presented the dilemma of a dramatist, who unwittingly invited two directors, one traditionalist and the other a modernist, and a conflict of traditional and modern style of theatrical performances. Unfortunately, the conflict of the two directors ended in a bitter climax, the frustrated dramatist burnt his drama.

In 1961, I was offered a role in Prof. Manoranjan Lahary's one-act drama, *Dengkhw* (देखो), presented by *Bitharai Afat*, along with Daneram Basumatary and Iswar Chandra Brahma. It was a story of love triangle, where two young men musicians fell in love with one young woman. Daneram Basumatary played the role of a flute player and I the role of a *Sherja* player, and Iswar the female role. The play *Dengkhw* was directed by Chitala Kanta Brahma, one of the members of drama committee of the *Bitharai Afat*. He had in-depth knowledge and experience of directing and acting and an expert in communicating artistic expression eloquently. In 1963, he portrayed the role of the King *Eragdao*, a historical play written by Kamal Kumar Brahma. In the one decade of theatrical life from 1958 to 1967, both Chitala Kanta Brahma and Prasenjit Brahma emerged as the most dedicated and powerful theatre persons who immensely inspired the young Boros to uphold modern Boro theatre. Kamal Kumar Brahma, the dramatist was however, the engineer in building the platform of modern Boro



theatre. He will always be remembered for his masterpieces of modern drama.

Theatre and the changing world view of the Boros

Bitharai Afat introduced the first co-acting in theatre, where males would no longer act for the female role. It started in 1963, when I was serving as the Secretary of *Bitharai Afat*. That year three senior girl students from Girls High School came to me before the summer vacation and expressed their interest to perform one Boro one-act play in the *Bitharai Afat* summer festival. I agreed to write the play for them and wrote a one-act play, *Swrni Dai* (सोरनि दाय) within three days. The girl students were Purnima Basumatary, Ramani Narzary, Bhanu Brahma, and Anu Brahma (child actor). They rehearsed the play at *Rangjashali Hall* as I was directing the play. Bhanu Brahma was playing the male character, but she was not trained to play in a male character, even if she tried hard, she could not reproduce male character satisfactorily. After a few days of rehearsal, she was tired of herself, and finally Prasenjit Brahma politely said, "*Janak, it is not possible for Bhanu to act the male character, better you play the role yourself,*" all others supported Prasenjit, and at this point, a new history of co-acting in Boro theatre began and the age-old practice of male substituting for female characters *vice versa* ended.

In 1962, I became the Secretary of *Bitharai Afat* and stayed on this post until I left Kokrajhar in 1967, for Santiniketan to study Fine Arts. As a Secretary, I increased and enriched the collection of books of *Bitharai* library; that is to say, purchased more books authored by renowned classical and contemporary writers in English, Assamese, Bengali, Hindi and Boro with the fund that the *Afat* received as book grants from the Assam Government. The *Bitharai* library

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was popular among the students, because the books of their choices and borrowing was a seamless process. Thus, my effort was to help grow the reading habits of students outside the class text books.

I emphasized the importance of writing drama and theatrical performances to start a new movement of modern Boro plays, both full-length and one-act plays. 'Hangma' (हॉमा) was my first Boro modern one-act play, which I wrote in 1960, that was performed successfully in the pre-summer vacation festival of the school. It was true that I had been nurtured to become actor cum dramatist in my school life itself, and I had performed few full-length dramas like 'Shahjahan' by Dwijendra Lal Roy (translated in Assamese) and 'Kiyō?' by Phani Sharma, and also performed in 'Ek Pasola Bristi', a one-act play translated from Bengali. I extended my experiences from these performances to develop the Boro drama and theatrical activities of *Bitharai Afat*. During the early days of my theatre life, I was engaged deeply in the studies of *Bharata Natya Shastra* under the tutelage of a renowned Bengali dramatist and legendary theatre person, Girish Chandra Ghose.

In my one decade of drama and theatre life until 1967, I had written a repertoire of ten Boro one-act plays and a few in Assamese language. A collection of my one-act plays was published in the form of a book named *Geolangnaini Lamajwng* (गेवलांनायनि लामाजो - On the Path of Blooming), at the initiative of my elder brother, late Tarun Narzary who was a teacher at Ramfalbill High School. In my play writing, I observed and presented the social realities of my time and showcased them through the onstage drama. I chose women's education as the theme of *Geolangnaini Lamajwng*, which is included as a textbook in Boro MIL syllabus

by Assam University, Gauhati University and Cotton University. Reflecting on political scenario of the time, military rule and humanism were seen being confronted in the play, *Phujakhangiri* (फोजाखांगिरि - The Awakener). The remaining three are: *Habani Mala* (हाबानि माला - Marriage Chain), an experimental play for one hour, with no verbal dialogues were exchanged between two lovers, but filled with acting and musical performances, and in the background a mixture of busy conversations and wedding ceremony music played. *Daha* (दाहा - Sorrow) and *Surni Dai* (सोरनि दाय - Who is Guilty) are the other two.

In addition, one-act play writers included Nilkamal Brahma, Jogen Brahma, Ramnath Narzary and few others. Nilkamal's *Jumwi Dokharchhe* (जोमै दखरसे) was performed in the *Rangjashali Hall*. It was one of the best play writes and performances that *Bitharai Afat* showcased. Both Ramnath Narzary and Jogen Brahma's one-act plays were also performed by the *Bitharai* artists.

I had authored a few lyrics and composed tunes for background music for the drama plays. Ghanakanta Basumatary, Indira Brahma (Rani), Bharati Brahma and myself, sang the background songs. Both Daneram Basumatary, flute master and Tapen Basumatary, violin master, were designated organizers of the background music for all the dramas performed by *Bitharai* theatre group. Konindra Basumatary, a college student *Sherja* player, also joined in the background music.

Notably, the backdrop scene and wings of the stage, hoarding of posters were painted by my eldest brother, late Sarat Narzary, the only artist of Kokrajhar at that time. Later he was assisted by Indra Koch, Kamaleswar Narzary and me. Sarat Narzary was an accomplished actor as well and acted in

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many dramas including in *Eragdao*. I had an opportunity to compose a lyrics and tune of a patriotic song for the opening ceremony of the first District Boro Students Union's Conference held in 1966; and the song was performed by *Bitharai* singers in chorus at the inauguration of the conference. The AIR did live recording of the song and broadcast from Guwahati center, which goes like,

“Be mulugkhw jung gia,
Be jwnwmao jung jena,
Be ujiao jung thwia...”

(बे मुलुगखौ जों गया, बे जोनोमाव जों जेना, बे उजियाव जों थैया..)

in the style and rhythm of IPTA chorus song ‘*Ye waqt ki awaz hai milke cholo. Ye Jindagika raj hai milke cholo...*’ lyrics by Prem Dhawanand and music by Kanu Ghose.

The Bitharai Canvas: Lesser known facts

The *Bitharai* performance activities could sustain because of the *Rangjashali Hall*, an auditorium that became a landmark and symbol of Boro modern culture. In 1953, the trustees of *Rangjashali Hall* (the only Boro Cultural Auditorium) initiated the construction of *Rangjashali Hall* with the support of *Bitharai Afat* under the leadership of Prasenjit Brahma. The local public and private businessmen donated fund generously. At the construction site of *Rangjashali Hall*, the organizers also screened a few movies (charity shows), brought by the Touring Cinema Private Company to raise the fund; the construction was completed in 1958. In the same year, Kamal Kumar Brahma's *Gwdan Fwishali* was showcased in the brand new *Rangjashali Hall* auditorium.

Prasenjit Brahma composed lyrics and tunes of a few modern Boro songs, one of them is:

“*Gwdan mijinkni simang lananwi
fwidwng jwngw,*



*Gwdan swrjini hangma lananwi
fwidwng jwngw....”*
(गोदान मिजिनि सिमां लानानै फैदों जों,
गोदान सोरजिनि हांमा लानानै फैदों जों...)

This was a turning-point towards a new modern Boro song, which represented a shift from *Jwhwla* Nileswar Brahma's style. This song was later accepted as *Bitharai* anthem to be performed in any public program by the artists of the *Afat*. The *Bitharai* singers had performed the song at the AIR Gauhati for broadcast. Prasenjit's understanding of socio-political and cultural issues was rooted in philosophical depth, coupled with a strong command over the Boro, Assamese, Bengali and English languages. He used these languages to communicate in writing, speaking or lecturing in public meetings, with style and clarity. People, mostly youths assembled to listen to his speeches that he had been crafting skillfully, rationally on pressing issues with his carefully chosen words and a *deep husky voice* with poise and clarity. It was a joy listening to and watching his oratory performances and presentations. At the early stage of *Boroni Onsai Afat*, Prasenjit Brahma and his three associates, Samar Brahma Chowdhury, Nileswar Brahma and Sobha Brahma had a close contact with Bishnu Prasad Rabha, who inspired them to work on Boro arts, literature, and culture.

Sobha Brahma joined Kala Bhavan (Fine Art College) of Visva Bharati, Santiniketan in 1952 to learn painting, and settled at Guwahati after the completion of Diploma degree in painting in 1957. Sobha Brahma was a God gifted artist, designed the emblem of *Onsai Afat* in 1949, before his training in fine arts, used motifs from the royal pillars of Dimapur, later did the cover design of *Bairathi*, *Alari* and other Boro journals of late 1950's and early 1960's.

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Sobha Brahma's early series of paintings are based on the subjects of Boro culture in



Janak Jhankar Narzary, dancing 'Dumbru Khaosani Ualjwng' a traditional Boro dance in the narrative hook scene of Rabindranath Tagore's 'Chitrangada' dance drama, performed by Kala Bhavan Alumni Association, Santiniketan, 2019.

Santiniketan style. *Bitharai Afat* organized an exhibition of paintings by Sobha Brahma at Pragati Bhavan town library at Kokrajhar in the early 1960's. The paintings of his matured period are dominated by the subjects of tortures and brutality during the period of Boroland movement, painted on large sized canvases in acrylic and oil colour, represent symbolic and abstract idioms truly original in style.

Both Prasenjit Brahma and Charan Narzary were good painters. I had seen two beautiful paintings created by Charan Narzary: *one horned rhinoceros* and *a Boro maiden girl*, both water colour tempera technique on art paper, while studying in GU; nicely framed and displayed on the wall of the room in his home at Kokrajhar. I remember seeing Prasenjit's painting of a Boro woman giving



alms, a handful of rice-*mairong*, to a non-Boro man, who held a long knife seated on it; I remember the title of the painting was "*Who is Betrayed?*" He had studied fine arts in Kala Bhavan, Visva Bharati University, Santiniketan in the early 1950's, but returned home after a year, following his mother's death.

Epilogue

I was confident of my leadership to carry forward the projects spearheaded by the *Afat* and in making the journey of modern Boro drama. As I was close to Kamal Kumar Brahma, he had trusted me unconditionally. Needless to say, we often discussed about his new dramas, and I always encouraged him to continue to write more dramas that *Bitharai Afat* could showcase and connect with the larger Boro audience everywhere.

As I mentioned above, Kamal Kumar Brahma had transformed Boro drama through his first two plays, *Gwdan Fwishali* and *Gurwnti* in 1958 and 1959, respectively. However, there had been thematic changes in sequences of plots and acts, characterization, stage setting, music, and presentation style of dialogues. Kamal Kumar had mastered the skills of acting and created equal opportunity for many to act in his dramas. The themes of most of his dramas were generally based on social problems of the Boro society, but have unfortunately not been reflected in today's dramas.

Note: *This article is compressed from my manuscript "Bitharai Afat in Making of An Epoch of Modern Boro Culture", written to publish in a book form, presently in final editing stage.*

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BITHARAI AFAT THEATRE GROUP, full-length and one-act plays: Play writers, directors, actors, actresses, musicians, stage decoration and poster artists 1958-1970.



1.KK Brahma 2. Prasenjit 3. Charan 4. Manoranjan 5.Jogendranath 6.Jagadish 7.Sarat



8.Janak Jhankar 9. Abaram/Arup 10. Anu 11. Purnima 12. Bharati 13. Fulmati



14. Guni 15. Jogen 16. Pratima 17. Shachin 18. Tarun 19. Trishanku 20. NishiKanta



21. Rakshit 22. Hiramba 23. Indra 24. Tiken 25. Nilkamal 26. Bhanu 27. Ganesh



28. Ramani 29. Shanti 30. Jamuna

1. Kamal Kumar Brahma, 2. Prasenjit Brahma, 3. Charan Narzary, 4. Manoranjan Lahary, 5. Jogendranath Brahma, 6. Jagadish Brahma, 7. Sarat Narzary, 8. Janak Jhankar Narzary, 9. Abaram (Arupgwra) Basumatary, 10. Anurani Brahma, 11. Purnima Basumatary, 12. Bharati Brahma, 13. Fulmati Narzary, 14. Guni (Anjali) Brahma, 15. Jogen Brahma, 16. Pratima Basumatary, 17. Shachin Basumatary, 18. Tarun Narzary, 19. Trishanku Brahma Dutta, 20. Nishikanta Brahma, 21. Rakshit Narayan Brahma, 22. Hiramba Narzary, 23. Indra Koch, 24. Tiken Narzary, 25. Nilkamal Brahma, 26. Bhanu Brahma, 27. Ganesh Brahma, 28. Ramani Narzary, 29. Shanti Brahma, 30. Jamuna Brahma.

Note: The picture of Shitala Kanta Brahma, a dynamic actor-director of *Bitharai Afat* theatre group is not available in my collection. He was from Kokrajhari village, Kokrajhar. He directed *Raja Eragdao* drama and played the main character *Raja Eragdao* and many other dramas by KK Brahma.



MUSICIANS AND VISUAL ARTISTS: *Onsai Afat* and *Bitharai Afat*:



1. Odstad Kamini Kumar Narzary, singer and traditional dance master
2. Jwhlwao Nileswar Brahma, lyricist, tune composer and modern Boro singer
3. Prasenjit Brahma, lyricist and tune composer of Boro modern song
4. Daneram Basumatary, musician and flute player
5. Ghanakanta Basumatary, background music singer
6. Janak Jhankar Narzary, lyricist, composer, singer, and visual artist.
7. Sobha Brahma, visual artist, 8. Sarat Narzary, visual artist, 9. Indra Koch, visual artist 10. Kamaleswar Narzary, visual artist.



Mandarni Mwdwi: one-act play by KK Brahma group photo.



Har Badi Khwmshi: Prasenjit and Hitoraj.



GwrwnthiniUnao: Janak in *FwjakhangGiri*, a political one-act play by JJN.



Rangjashali Auditorium Hall, 1957-2008



Bitharai Art Exhibition at Pragati Bhavan, Kokrajhar
With Partha Sarathi, SDO



10

The Sixth Schedule: Background and As It Was First Adopted



Author: Pinuel Basumatary, MBA

Abstract

The Sixth Schedule is a schedule to Article 244 (2) of the Constitution of India that provides for a special constitutional arrangement for autonomy to tribal communities of “Tribal Areas” in the North-Eastern States of Assam, Meghalaya, Tripura, and Mizoram. This article gives an overview of the historical background, the conditioning under which the Schedule originated and the main provisions therein.

The origin and rationale of Sixth Schedule

The origin of this Schedule can be traced to the early days of the British colonial administration. When the empire gradually expanded to the interior areas inhabited mostly by the tribes, who lived in varying degrees of isolation, had ways of life significantly different from those who lived outside their traditional habitats, and

resented encroachments by others. According to Justice B.L. Hansaria in his *Sixth Schedule to the Constitution*, Regulation X of 1822 had laid the foundation for the pattern of administration of the tribal areas of North-east India. In the succeeding decades thereafter, the British administration adopted a series of measures to protect the rights of tribal communities over their land, culture, customary laws, and ways to keep usurious money-lenders at bay.

On India attaining Independence, the leaders and framers of the Constitution considered the desirability of making similar provisions for administration of such areas. It was debated as to whether the indigenous tribesmen should be given the freedom to integrate with the rest of the society at their own pace and choice or to assimilate them by bringing them under a common law.

There was a need too at the time to respond to the aspirations of the Naga people and those of the Khasi States who were unsure about joining the Indian Union after the British withdrawal.

Hostility and Support to the Sixth Schedule

Political observers today are worried about what they consider erosion of powers and status of Bodoland Autonomous Council (BTC) that was granted under the provision of the Sixth Schedule. However, animosity to the Sixth Schedule is not new. Record of the debates in the Constituent Assembly that lasted from during 5-7 September, 1949 indicates that many members vehemently opposed granting of autonomous District Councils. Kuladhar Chaliha and Rohini Kumar Chaudhuri from Assam had demonstrated their hostility and disdain in no uncertain terms. Mr. Chaudhuri voiced his fear that tribals would ‘combine’ with Tibet or Burma and never with the rest of

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India. Worse, his opposition to the Sixth Schedule was clearly driven by his sense of cultural superiority and his desire to impose his own ways of life. “We want to assimilate the tribal people”, he had said. Further, “During the British days, we were not allowed to introduce our culture to them.” He was for supplanting the traditional village councils of the tribes with the Local Self-Government Act/Panchayats.

Mr. Chaudhuri had a personal grouse too - he rued his inability to buy land from a Khasi in Shillong. This rings a bell in the current debate about land rights in BTC, does it not?

Kuladhar Chaliha said the ‘Nagas were very primitive people and if they were allowed to “rule us” and “run the administration, it would be a negation of justice or administration and it will be something like anarchy.” He said giving autonomy to the tribals was going to create ‘Tribalstan’ just like Pakistan! ‘Tribalstan’ is a term he repeated three times in his address.

Then there was this member from Bihar, Brajeswar Prasad, who on 6 September 1949 condemned the draft Sixth Schedule saying, “I am opposed to the District Councils and Regional Councils because they will lead to the establishment of another Pakistan in this country.”

Evidently, these doomsayers have been proved wrong over time.

Gopinath Bardoloi, Premier of Assam who was Chairman of the Sixth Schedule drafting Sub-Committee was sympathetic to the cause of the hill tribes of the State and argued in favour of the proposed provision.

Considered the architect of the Sixth Schedule, Rev. J.J.M. Nichols Roy (Assam, now Meghalaya), argued most vociferously in favour of tribal autonomy. He believed that a measure of self-governance would

make the tribes feel that India was sympathetic to them and that nothing was going to be forced on them to destroy their sentiments and culture. He spoke for allowing the tribes to develop themselves in their own way and said that applying force against them would only deter advancement. Further, he spoke of the superiority of tribal people in their practice of equality and democratic principles.

Jaipal Singh (Bihar, now Jharkhand spoke strongly in favour of the arrangement. He asked members not to suspect the intentions of the tribals and to respect the understanding reached by the Sub-Committee with them during their investigations.

The words of AV Thakkar (Saurashtra, now Gujarat) in support of the tribal cause were indeed strong: “But I am very much ashamed at the ignorance we are all showing about the knowledge of the tribals, in Assam especially. Even of my friend Shri Rohini Kumar Chaudhuri, I would say that.”

Dr. B.R. Ambedkar drew an analogy between the hill tribes of the then Assam and the Red Indians of the United States who lived in republic-like Reservations. At the same time he underscored the binding factors built in between the District Councils and the Provincial government.

The Basic Features of Autonomy Provided by the Sixth Schedule

Constitutional experts have described the nature of the Sixth Schedule in various ways. The former Chief Justice and Vice President of India, Md. Hidayatullah described the Sixth Schedule as a “Constitution within a Constitution”. The implication is that Sixth Schedule is a ‘Constitution’ for the tribes people under which to make laws on the

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subjects specified by the Schedule without the interference by either the Union or the State Government unless any law so made endanger the security of the country.

Now we shall highlight below the paragraphs that embody the main features of the autonomy granted to tribal areas under the Schedule when it was first adopted along with the Constitution.

- 1. Administration of an autonomous district** is vested in the relevant District Council [Para 2. (4)].
- 2. Power to make rules [para 2 (6 and 7)]:** After its first constitution by the Governor, the Council is to make rules on the matters specified in sub-para (6) of para 2. The specified matters relate to composition of District Councils, everything related to conduct of elections to the Council such as delimitation of territorial constituencies for the purpose of elections to the Council, preparation of electoral rolls, qualifications for voting at such elections, the procedure for conduct of business in the Council, the appointment of officers and staff, and matters relating to the administration of the district.
- 3.** The rules for constitution of the first Council to be framed by the Governor too was to be “in consultation” with the existing tribal councils or other representative tribal organisation in the autonomous districts.
- 4. Power to make laws (para 3):** Subject to the Governor’s assent, with regard to land, management of forests other than reserved forests, establishment of village/town

committees/councils and their powers, town police, public health and sanitation, appointment or succession of headmen, inheritance of property, marriage, and social customs.

- 5. Administration of Justice (para 4) -** the power to constitute village courts for trial of suits/cases between parties all of whom belong to Scheduled Tribes within the district and appoint Presiding Officers of such courts and officers necessary for administration of the laws made under para 3 and make rules in that behalf. The Council or the said courts shall exercise powers of a court of appeal in respect of suits/cases triable by such village courts/councils.
- 6. Power to establish certain institutions (para 6):** Such as primary schools and their language, dispensaries, markets, ferries, fisheries, road transport and waterways.
- 7. District Funds:** Each autonomous district shall constitute a District Fund to which all receipts by the District Council shall be credited, and make rules and procedures for management of such Fund.
- 8. Powers to assess and collect land revenue (para 8):** Levy and collect taxes on lands and buildings, professions, trade, employments, entry of goods into a market for sale and so on.
- 9. Licences or lease for the purpose of prospecting for, or extraction of, minerals (para 9):** District Councils are to receive agreement-based share of the royalties from licences or leases in



respect of minerals granted by the State government in the area within the respective autonomous district.

10. Power to regulate money-lending and trading by non-tribals (Para 10): The District Councils are equipped with legislative and executive powers for the benefit of the economy of the Scheduled Tribes of the autonomous districts.

11. Acts of Parliament/Legislature of the State not to apply to autonomous districts unless the District Council so directs with or without exceptions or modifications at its discretion (para 12): This provision is based on the principle of autonomy to the tribal people for whom the District Councils have been provided subject to assent by the Governor.

12. The autonomous district's budget is to be shown separately in the annual budget of the State government (para 13): Statements of receipts and expenditure pertaining to the autonomous district which are to be credited to/made from the State's Consolidated Fund are to be discussed first in the District Council and then incorporated in the State budget showing it separately. This procedure is in recognition of the autonomy of such districts.

13. Transitional provisions (para 19): The administration of an autonomous district was to be vested in the Governor until he had constituted such Council for the district soon after the commencement of the Constitution, and during that period no act of

Parliament or Legislative Assembly of the State was to apply unless the Governor so directs.

Epilogue

The Sixth Schedule has been amended several times, and District Councils have passed laws and made rules some of which have had the effect of compromising the original object of the Schedule. As for the BTC, a specifically amended Schedule has been applied. We shall discuss this aspect in the future.

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*For comments, please write to:
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11

Gurudev Kalicharan Brahma, his Life and Teachings



Gurudev Kalicharan Brahma

The Birth

It was a calm and pleasant morning on the 18th of April, 1860. The smell of the spring season was drifting in the air throughout *Kazigami*, a village located in the old *Goalpara* District. Like every day,



Author: Bibi Prasad Brahma
Harinaguri High School,
Kokrajhar

the rustic life of the villagers was as peaceful as one could have imagined. These joyful moments were interrupted only by the gentle whispers of the bees and the birds singing in the nearby forest. As the darkness faded, the glorious sun emerged gracefully, and that was the magical moment *Mrs. Rangdini Mech* gave birth to a beautiful baby boy. It was 3:00 A.M., early in the morning. Spellbound and predictable, her noble husband, *Mr. Khoularam Mech*, had been offering prayers to his traditional *Bathou* since the middle of the night. It was a magical night, but the darkness was blessed with a bright moon and a gentle breeze. It was customary for women from the neighboring homes to gather and provide care for the mother. Disciplined, *Mr. Khoularam* was a strict ritualist in that, first, he would take a bath, then offer prayer, and thereafter have dinner; that is to say, he did chores in an orderly manner. On this memorable day, he was offering prayers and *Kherai* to the God. With joy, the fellow worshippers joined in the rituals with their *Khams* and *Siphungs* playing devotional music. The atmosphere of the home and the village reverberated with rhythmic sounds of the *Khams* and the *Siphung*. Elated, *Khoularam* was dancing and moving rhythmically as the *Kham* beats continued to fill the airwaves. Suddenly, a woman came running toward him and announced, “a baby boy has arrived”. Jubilant, he quickly ran to his wife to inspect the newborn baby. Now that he was overjoyed, he shouted out a name, “*Kalicharan!*” In the same breath, he thanked God for the gift, a baby boy, that he just received. Quietly, he felt blessed and relieved.

Days became weeks, *Kalicharan* grew up quickly, surrounded by the ferns, betel nut trees, and lush green woods of *Tipkai* – an area once covered by huge trees. It is needless to describe it in detail, but his father was a rich man who owned

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thirty acres of land and had a thriving wood business. For his farming and wood business activities, he employed dozens of workers, and he owned two domesticated elephants to aid in transporting wood. He owned a licensed gun as well. Suffice to say, he came from a rich family with no financial hardships, even in those old days. Poverty was clearly a rare phenomenon among the *Boros* in the late 1800s because the fertile land produced grains and vegetables abundantly and, generally, farming was a rewarding profession.

Childhood Education

From his early childhood, *Kalicharan* was a gentle and loving soul and a talented child. There was no primary (elementary) school in the area where he could have gone to acquire basic education. In fact, there were no schools for many miles for the little *Kalicharan* to go to. This conundrum ended when *Bir Narayan Sarkar*, a young jobless wanderer, was employed as a tutor to help *Kalicharan*.

Kalicharan studied for two years under *Bir Narayan*; thereafter, he was admitted to *Puthimari M.V. School*, located three kilometers away from *Dotma*. *Kalicharan* continued his studies up to the fourth standard in that school, living with his relative *Jinaram Mech*, alias *Mathahalang*. He left the school to help manage the family business.

Spreading Brahma Dharma in Assam and East Bengal

Because the *Boro* villages in the *Parbatzora* estate had followed *Brahma-Dharma*, *Kalicharan*, along with his associates, set out to spread the positive messages of *Brahma Dharma* in various parts of *Goalpara* district. To this end, he organized *Yojnas* in many villages in the *Kokrajhar* area. It was a major task for

Kalicharan to spread his positive messages among the *Boro* people living in *Adabari*, *Ouabari*, *Khagrabari*, *Bonorgami*, *Kachibari*, *Roumari*, *Bamungami*, *Dungaigami*, and *Dotma*. *Kalicharan* not only spread the *Dharma*, but also organized public meetings to involve the *Boros* in the process of building a better social life. He asked *Boro* people to give up superstitious beliefs and rituals that were impediments to building a progressive community.

Most *Boro* people supported the positive messages propagated by *Kalicharan* and attended his teachings. The meetings attracted mostly the common people; however, the impact was visible and positive. His new movement opened a new dimension in the socioreligious conditions of that disadvantaged section of the people. Some of the *Bathou* followers also had second thoughts about their original faith and ultimately came to the feet of *Kalicharan*. Because he was the pioneer who allowed the masses of *Boro* people to move toward a more enlightened world, they called him the '*Gurudev*'. He was accepted as a leader, as well as a religious guardian and reformer, by those who were socially devoted. Every *Brahma* follower then acknowledged him as if he were their *Gurudev*.

His most trusted followers (disciples) included *Charan Brahma (Patakata, Banyaguri)*, *Jamadar Brahma (Patakata)*, *Bimarayan Brahma (Daolabari)*, *Karen Mandal (Patakate)*, *Malsing Brahma Choudhury (Patakata)*, *Monbaru Brahma (Bhalukumari)*, *Dhwajendra Nath Brahma (Bashbari)*, and *Katimal Brahma (Dhauliguri)*.

There were many competing forces that were working against the interests of

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the *Boro* people. For example, illiterate *Boro* villagers were coerced to write '*Mech*' as their surnames (family/last name). Communal forces were working against the *Boro* people because the Census officials often altered and mis-recorded the surnames of the *Boros* as '*the Mech*' against their will and knowledge. *Kalicharan* was strongly opposed to the practice of non-*Boro* officers altering the surnames (the last names) of *Boro* people to '*Mech*' as the word '*Mech*' was considered offensive. In other words, the connotation was something insignificant. After accepting the *Brahma Dharma*, *Kalicharan* sought advice on the issue of the '*Mech*' surnames from *Paramhansa*. After many debates and discussions, *Paramhansa* directed *Kalicharan* and his followers to write '**Brahma**' instead of '**Mech**'. Accordingly, *Kalicharan* pleaded with the Deputy Commissioner of the Goalpara district and the Chief Census officer of India in 1912, asking that the practice of changing *Boro* surnames to '*Mech*' be discontinued and '**Brahma**' be declared as legitimate surname. Victorious, *Kalicharan* asked his followers to use the surname '*Brahma*'. Because of ineffective communications during the British-Raj, harassment by officers in the form of labeling *Boro* people as *Mech* continued (Ref: *Boro* magazine '*the Bibar*', 3rd issue of volume-II in 1925). Unfortunately, alterations and misspellings of names and altered historical facts continue to haunt the *Boro* people to this day.

Bringing Education to the Region

Kalicharan Brahma was the first *Boro* individual to communicate with the government in relation to educational needs of the region. He met with the Deputy Commissioner of Goalpara, Mr.

A.J. Laine to discuss the educational needs of the *Boros*. Mr. Laine said that the Chief Commissioner of Assam, Mr. Archdale Earle, would be visiting Dhubri and that he might consider the granting of schools if he was formally requested.

Accordingly, when the Chief Commissioner visited *Dhubri*, Mr. Laine invited *Kalicharan Brahma* to meet with him. *Kalicharan* along with his associates met the Chief at *Dhubri*, reported that there were no schools in the *Parbatzora* estate and a large number *Boro* children were deprived of education. He also emphasized that mere schooling would not prepare these kids adequately; integrating vocational courses in the school curriculum, such as weaving, and carpentry (woodcrafts) were needed to produce skilled labor force. During this period, both streams of education were undoubtedly of very high importance and job oriented. Weaving and carpentry had wider scope in the rural economy and a practical advantage for small-scale industries, because there were plenty of raw materials available in the region. The weaving culture flourished among the *Boro* populace, while woodcrafts were used for decorative purposes in every household. Both encouraged creativity in the minds of learners.

The school was established in 1912, but the weaving classes begun at the house of *Chaburam Brahma* of *Maltijhara* before the construction of the building. A weaving teacher came from *Srirampur*. He served for six months on rainy days and then left. The first batch of student-trainees were *Nalini Brahma*, daughter of *Kalicharan Brahma*; *Chikribala Brahma*, daughter of *Birnarayan Brahma*; *Rupeswari Brahma*, sister of *Kalicharan Brahma* (junior);

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Naleswari Brahma, daughter of Chaburam Brahma; and Sri Phukan Ch. Brahma from Adabari. Later, Sri Phukan Brahma was sent to Srirampur to undergo training in weaving classes with a stipend of fifty Rupees.

Inspired by this noble vision, a few of these youths attempted to create an organized platform for the Boro learners. Satish Chandra Basumatary, Rupnath Brahma, Modaram Brahma, Iswan Mushahary, and a few others appeared on the scene. Kalicharan Brahma, during his preaching tours, occasionally advised them to constitute a committee for the Boro learners, with the view of working for the uplifting of the Boro society. These movements ultimately lead to the formation of 'Goalpara Jail Boro Chatra Sanmilani.' Another organization at Tipkai was formed under the initiative of Kalicharan Brahma, named the 'Parbatjowar Tribal Students Union' (Parbathjowar Tribal Foraisa Afat). This union appeared between 1912 and 1919. The students' organization was later renamed 'Boro Chatra Sanmilani,' with the objective of including the Boro students from various parts of the Goalpara district, based on the advice of Kalicharan Brahma. Satish Basumatary was the secretary of this student union and the first annual conference was held at Kokrajhar in 1919, and Kalicharan Brahma attended as the Chief Guest.

The Boro Chatra Sanmilani was renamed "Sadau Assam Boro Chatra Sanimilani" to involve the Boro students from throughout the Assam in social reconstruction, along with the 'Boro Mahasanmilani. The first conference of this newly styled student union was held in 1925. An Assamese author, Sri Nilmani



Phukan, the then-Headmaster of George High School of Dibrugarh, had attended. The father of Sri Agarwala was also a Brahma devotee, and Kalicharan Brahma requested that he translate the books on Brahma Dharma into Assamese.

Following the resolution adapted in the conference of Boro Chatra Sanmilani in 1919, the quarterly Boro magazine known as *The Bibar (The Flower)* was first published in 1920 under the chief editorship of Sri Satish Chandra Basumatary, and it continued to be published for some years.

Several literary works in Boro language appeared in *The Bibar*. *The Olongbar*, *The Hathorkhi-hala*, *The Cifung*, *The Jenthokha*, and *The Mushri Arw Sanshri* were the prime magazines that created a new environment for the Boro language and literature since 1920.

For the development and survival of the Boros, and to ensure the political rights of the Boros, a memorandum was submitted to the Simon Commission in 1929 at Shillong spearheaded by Gurudev Kalicharan Brahma. To guide the Boro community, the Boro Law was drafted and published in the year 1934. Additionally, Gurudev Kalicharan Brahma invited Mahatma Gandhi, the father of the nation, to Rupshi in 1934 and exhibited the Boro arts and culture, such as weaving, handicrafts, and cultural dances.

Gurudev Kalicharan Brahma was not only a spiritual leader but also a political, social reformer, and educational activist. Importantly, he will be remembered as the builder of modern Boro community. He breathed his last on the May 8th, 1938.

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The following are worth mentioning:

- A. **Danguri Jubal Sanmilani:** It was formed in 1920 because its fifth annual session was held on the 6th of December 1925 under the Presidentship of Sri Jadu Nath Khakhlari.
- B. **Purba Goalpara Jubal Sanmilani:** It was formed in 1922. Its third session was held in 1925 (14th paush B.) under the Presidentship of Sri Sathish Chandra Basumatary.
- C. **Sidli Jubak Sanmilani:** The first annual session was held in 1925 (16th paush B.) President was Sri Rupnath Brahma.
- D. **Lalung Sanmilani:** The first session held in 1925 (paush B.). The President was Sri Mahadev Sarma.
- E. **Kamrup Boro Unnati Sadhini Sabha:** The first session was held on the 25th December, 1925.
- F. **Gram Hiteisini Samiti:** The workers of the organization were Sri Sibnath Marak and Sri Harimahan Brahma. It was constituted in 1925.
- G. **Howraghat Boro Sanmilani:** In the Southern bank of Goalpara district, the organization was formed in 1911.
- H. **Mahila Samiti:** It was formed, in some places, based on the direct initiatives of *Kalicharan Brahma*.

The Last Twinkling

During his lifetime, *Gurudev Kalicharn Brahma* experienced some of the greatest



events that we now read about in the textbooks. For example, the country was ruled by an alien authority – the British-India rulers; 1914, the first world war; 1907 and 1908, the communal tensions between the Hindus and the Muslims; 1920, the Indian National Independence Movement; 1879, the disastrous earthquake in Assam; 1929, the largest flood in Assam; 1931, the agrarian situation from Goalpara to North Lakhimpur in Assam, and many unknown factors that worked against the most communities in this part of British-India. Finally, the lamp was put out, leaving behind the mysterious power of the 'Brahma' to millions of people. *Gurudev Kalicharn Brahma* breathed his last on the 8th of May, 1938 (25-01-25 B.) at his home at *Kazigami* village, leaving his footprints in the *Boros'* social lives and on earth. He is fondly remembered as 'the *Gurudev*' by all.

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Sericulture –A New Skyline for Enduring Livelihood and Empowerment of Women in the Boroland Territorial Council



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Key points:

1. *The Eri silk production and the Boro women live in a close relationship, like a mother and her infant child – made for each other.*
2. *The muga wild-life sanctuary might be a “Small step for BTC, but a giant leap for the muga industry. It is a pioneering work.*
3. *Increased production of Eri silk in BTC will also increase the supply of local labor force.*
4. *Research, innovation, and marketing opportunities could create more jobs and alleviate the poor living conditions of Boro women in the BTC area.*

Sericulture & the Boro People

The Boroland areas are blessed with lush *fauna and flora*, and a climate that is suitable for production of three varieties of silks viz., Eri, Mulberry, and Muga. The Eri



culture is a key part of the Boro community, neatly embedded in their tradition, while Muga and Mulberry sericulture has been transformed from a subsistence type to a

modern scientific enterprise in the BTC, thereby repeating 5-6 cycles of crops output/year. The specific skills required for Eri silkworms rearing, spinning and weaving were introduced by the Boro indigenous people in India. Eri sericulture is a land-based labor-intensive cottage industry. However, it has the potential for creating jobs on a large scale. Creating jobs through the Sericulture in the rural areas could check migration of locals from the rural to urban areas. In addition, Eri Culture has a special significance for development of women, as it is one of the best available means of employment in the rural countryside. BTC is the largest producer of Eri raw silk in the North-East India, next to Assam. Silkworm rearing and handloom weaving is an age-old tradition, practiced by the rural Boro population in BTC ushering towards socio

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economic upliftment. *Eri silk, Legacy of Boro's, "Like a Mother from her infants Boros & Eri Silk are inseperable"*.

The Present Status of the Sericulture

The total population of the BTC areas is over 31.55 Lakhs. At present, of 3082 total villages in BTC, 1658 are covered under sericulture sector. A total of 44,250 farmers are directly involved in this sector. Before the creation of BTC, the production of raw silk in the BTC areas was merely 100 MT a year. After the creation of BTC, the Department of Sericulture implemented a program with financial assistance from the Ministry of Textiles, the Govt of India and streamlined the sericulture sector, thereby, making silk production activities in BTC a visible entity. Importantly, the production of raw silk increased from 100 MT in 2003-2004, to more than 1400 MT in 2019-20, a historic performance of increased productivity.

The Past and the Present of Sericulture in BTC

Inadequate lands available for farming and other agricultural activities including Sericulture have negatively impacted the living conditions in the rural countryside. However, a farmer with traditional Silkworm rearing and handloom weaving in BTC, produced a sum of Rs. 10000/year till 2001-2002; for this reason, the Sericulture was considered as Poor Man's occupation. However, the Department of Sericulture stepped in, to help the farmers to do things differently, even if they had little or no land. Meaningful progress has been made, as the farmer began earning Rs. 300,000-400,000/year and embraced Sericulture as a dependable occupation.

Mobilization and Gender Awareness

Until 2003-2004, sericulture was disorganized, considered as the poor man's job and economically unprofitable. After the creation of BTC (2003-04), the Department

of Sericulture mobilized the rural population, particularly women, to create awareness on the importance of sericulture and to drive the economy of silk business to a higher level. Importantly, these women received training, were provided access to health care, and information on their rights. These efforts were catered to 44,250 farmers, which resulted in the enhanced production of raw silk per unit area.

Implementing Innovative Ideas

A. The 1st Muga Wild-Life Sanctuary

Muga silkworm represents a single species. Inbreeding these worms in the same environment for more than 3-4 generations, give rise to 'In Breeding Depression' illustrated by the loss of their tolerance to environmental stress and degeneration of their quantitative and qualitative characteristics. Biochemical studies on Muga silkworm show that the silkworm is destined to be extinct over the years due to Flounder effect, unless variation is induced. Recent studies on DNA polymorphism in Muga silkworm collected from various discrete locations has revealed polymorphism in the DNA strands, which is a pointer to the fact that different varieties in Muga silkworm may be a possibility. Considering the importance of the conservation of Biodiversity of Muga silkworm in the wild for future exploitation of the Gene Bank, the world's first 'Muga Wild-Life Sanctuary' was established in BTC in the fringe areas of Manas National Park. Thus, the *Muga Wild-Life Sanctuary is a "Small step for BTC but a Giant leap for the Muga Industry. It is a pioneering work.*

B. Establishment of Handloom Cluster

To discourage migration of Boro weavers to the other parts of Assam as well as outside the state in search of jobs, a handloom cluster was established in BTC. This effort should

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also facilitate increased local labor force and production of Silk.

C. Eri Silk Knitted Unit

To promote product diversification and add into the international trendy fashion clothing lines, an Eri Silk knitted unit was established, the 1st of its kind at BTC, in the North-East India.

D. Launching of Boroland Silk

To promote Boroland Silk in both national and international markets for its quality and purity of natural silk; the Boroland Silk Logo was launched in 2019 and is considered one of the significant milestones for BTC.

E. Vanya Silks Shoppe at New Delhi

For the benefit of entrepreneurs from the BTC area, the Vanya Silks Shoppe was opened at New Delhi which could serve as a platform to facilitate better marketing and brand visibility at the National level.

F. Tapioca plantation to augment Eri Silk production

Eri silkworms thrives on Tapioca leaves, a perennial food plant, cultivated by the farmers in North-East India. Tapioca has dual purpose, as a 'tuber' for food and 'leaves' that is eaten by the Eri silkworms. However, Tapioca has not been cultivated commercially in a large scale. It may be an alternative food plant for rearing Eri silkworms. Biochemical analysis of Tapioca leaves and the evaluation of Eri silkworms rearing performances, are keys to the Eri silkworms' life cycle and productivity. Accordingly, the BTC launched an integrated Eri silk development project, under the North-East Region Textile Promotion Scheme by utilizing Tapioca plantation in 2019.

G. Boroland Silk Park

To develop a sustainable and integrated sericulture, right from cocoon to finished product and marketing outlet Boroland has

established the "Boroland Silk Park" at Adabari, Kokrajhar in 2020-21. It is facilitated Cocoon bank, Eri Spun Mill, Silk Printing and Processing unit, Pupae Processing unit, Emporium and Museum, and Business Hall. An outlet for finished products and recreation has also been created in the Boroland Silk Park. The main objective behind the establishment of the park is to create jobs, promote export tourism and to meet the trending demand of the customer.

H. Boroland Endi Diwas (Eri Day)

Eri culture is the Boro's legacy. It is an age-old tradition and culture which is considered as the source of income mainly for the economically weaker section of the people. Thus, to honour Eri farmers and to boost Boroland silk in the international level, Boroland has considered and declared to observe "Eri Day" on 1st May 2019-20 onwards.

I. A Better Marketing strategy

The Eri rearers represent mostly the poorest section of the society and live-in remote villages. As there was no organized Cocoon marketing system, the unscrupulous traders purchased cocoon at a throwaway price of Rs. 100-150/kg. To prevent such exploitation of the farmers by the traders and middlemen, an advisory committee was constituted by BTC to fix the floor prices of silk commodities. The system established and increased the floor prices of Eri cocoon from Rs. 100 – 850/kg. The price stabilization of Silk commodities by establishing the Vanya Silk cocoon Bank in BTC, the silk marketing system in North-East India has become an eye opener to other States, thereby bringing in a sea change.

A New Horizon for Sustainable Livelihood and Women Empowerment in BTC

The lack of land ownership per family for farming and other allied crops cultivation

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including sericulture in villages had negative impact on living conditions. The silkworm rearing and handloom weaving among the rural populace produced hardly Rs. 10000/year till 2001-2002. Sericulture has potential for creating sizable jobs. Eri silkworm plantations in one acre land, along with supporting farming activities like silkworm rearing, reeling, and weaving can support 6 employees in a year. Short gestation, good market and favorable impact on soil and environment are the additional advantage. The silk fabrics are usually purchased by the richer segment of the society. Creating jobs in the rural areas of BTC through sericulture, could discourage migration of locals from the rural to the urban areas. Thus, increased Eri production and improved trade activities should provide a means to alleviate rural poverty in BTC and empower women, thereby helping improve distributive equity.

Social Impacts

Over the decades, the poorest section of the Boro society experienced decreased land ownership and dismal living conditions. To address this issue, the BTC officials organized and promoted Sericulture as potentially a profitable cottage industry. Currently, Sericulture industry is considered as one of the most important rural industries in BTC, as it created a sizable number of jobs in their own homes and neighboring areas. Sericulture has a special significance in the best ways to make a living. Sericulture could augment livelihood of many disadvantaged development of women, as it is one of the sections of the society, thereby alleviating their living conditions and discouraging

migration seeking job opportunities far away from home.

Conclusion

Although the Eri silk industry experienced adversities in the past, the production of Eri silk should continue to increase in the coming years. The Government is stepping in, to support entrepreneurs and augment trade opportunities, so that the Sericulture and the Eri silk farming can create stable jobs in their own homes and neighborhood. In turn, these efforts should also decrease the migration of skilled Boro labor force outside BTC. Therefore, Sericulture is considered to be a new horizon for sustainable livelihood in the BTC, as it adds income to achieve equality as well as empower women. For Boro community, the Eri silk cottage industry represents a source of pride and a befitting way of honoring their forefathers by keeping the traditional business alive.



*Eri is our future,
Muga is our hope, and
Mulberry is our scope.*

Source: *Fascinating Boroland Silks. Annual BTC Sericulture profile book, Dept of sericulture, BTC. Kokrajhar (2020-21).*

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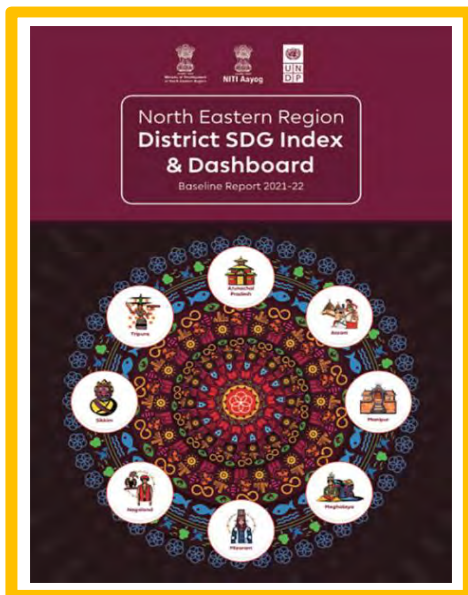
Performance of Bodoland Territorial Region (BTR) on Sustainable Development as per the North-East Region District SDG Index Report, 2020-21



Author: Mr. John Borgoyary

Introduction

Launched on **August 26, 2021**, the North-Eastern Region District Sustainable Development Goal (SDG) Index Report 2020-21 is the first of its kind SDG Index



that focuses on region-specific and district level performance in the country. This Index was developed by Ministry of Development of North-Eastern Region (MDONER) and NITI Aayog, with technical assistance from UNDP India. This report ranks 103 (out of 120) districts of North-Eastern India across all relevant SDGs.

The Report and the Dashboard has been designed to be a tool in the hands of all interested stakeholders - policymakers, government functionaries, civil society organisations, academia, businesses, and citizens at large. The Index will be prepared and published annually, and reports will be disseminated not only in the region but also at the national level across the country.

Key Objectives of the Index

- Rank the districts of the eight states of the North-Eastern Region (NER) based on their relative performance across the 15 SDGs (Goal 14 and 17 are not considered for the North-East Index).
- Identify critical gaps and challenges in performance and achievements in order to strategize necessary corrective measures.
- Promote healthy competition among the States of NER in their journey towards achieving the Goals.
- Identify data gaps in the statistical system of the States and the sectors in which robust and more frequent data collection needs to be instituted.



Methodology used

1. **Engagement with NER States:** All the eight NER States have already prepared the SDG State Indicator Framework and are in the process of finalizing their respective District Indicator Frameworks. Deriving from these District Indicator Frameworks, a draft called the North-Eastern Region District Indicator Framework (NEDIF) was prepared by NITI Aayog and shared with the NER States for inputs and feedback.
2. **Selection of Indicators:** Suitable indicators from the National Indicator Framework, SDG India Index, as well as the State Indicator Framework developed by each of the North Eastern States were identified and mapped with the targets. Guided by these indicator frameworks and based on extensive consultations with all eight North-eastern States, NITI Aayog prepared a list of 84 indicators.
3. **Target setting:** A suitable target value for 2030 was set for each indicator in one of the following ways:
 - a) Identifying a quantifiable national target specified by the Government of India, or
 - b) Selecting a quantifiable target specified under the SDG framework for 2030, or
 - c) Determining a quantifiable target accepted scientifically or set by technical standards, or
 - d) Computing the average of the values from the top five scores.
4. **Normalisation of raw indicator values:** Normalisation of indicator values to a standard scale of 0 to 100 was necessary to ensure comparability as different indicators had different ranges of values. For instance, while IMR is per 1,000 live births, poverty rate is measured as a percentage. In the normalised range of 0 to 100, 0 indicates lowest performance and 100 implies that the target has been achieved.
5. **Computation of district scores:** Post normalisation of values, district-wise score for each Goal was computed. This was estimated as the arithmetic mean of the normalised values of all indicators under the Goal, for each district. Equal weight was assigned to each indicator.
6. **Computation of composite score:** The next step was the computation of composite score for every district. The composite score is the arithmetic mean of the Goal score for all 15 Goals for a district, assigning equal weight to each Goal. This score is indicative of the overall performance of a district in its journey towards achieving the SDGs. The districts were again classified into the four categories based on their composite score.
7. **Categorisation of districts:** A simple mechanism of classification was adopted based on the score of each district across all 15 SDGs. The districts were classified into the 4 categories (Achiever, Front Runner, Performer and Aspirant) in accordance with their distance from target and the category-specific score range given above.

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Data sources: The data sources for the indicator performance have been taken from the Union Ministry data (40%) and/or the State department (60%).

Snapshot – Assam

No of Districts included in Index	27 districts included and 6 excluded due to unavailability of data
Highest Ranked District	Kamrup Metro (18 th rank with score 71.73)
Lowest Ranked District	Dima Hasao (84 th rank with score 62.67)
Composite score range	62.67-71.73 Assam is 5 th among all NE States
District performance	23 are in “ Frontrunner category ” with score of >65 4 are in “ Performer category ” with score between 62 -65 (Dhubri Barpeta, Karbi Anglong, Dima Hasao) No district in “ Aspirant category ”



Performance of the four BTR Districts across SDGs

GOALS	No Poverty	Zero Hunger	Good Health & Well-being	Quality Education	Gender Equality	Clean Water & Sanitation	Affordable & Clean Energy	Decent Work & Economic Growth	Industry, Innovation & Infrastructure	Reduced Inequality	Sustainable Communities & Cities	Sustainable Consumption & Production	Climate Action	Life Under Water	Life on Land	Peace, Justice & Strong Institution		
District	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Composite Score	Rank (Assam)
Baksa	61	35	58	45	79	65	65	56	91	44	65	89	72	-	82	73	65.33	22
Chirang	64	36	57	40	84	69	70	61	94	53	73	87	71	-	100	77	69.07	6
Kokrajhar	56	39	56	43	78	65	69	53	92	50	73	83	71	-	89	73	66.00	21
Udalguri	61	41	58	43	78	60	64	60	86	61	62	100	75	-	78	74	66.73	19



Out of the 27 Districts of Assam included in the ranking, the four districts of BTR performed overall quite well and has been categorized under the **'Front Runner'**. While Chirang and Udalguri scored 100 for the SDG Goal 15 (Life on Land) & 12 (Sustainable Consumption & Production) respectively, all the four districts fared poorly for Goal 2 (Zero Hunger), 4 (Quality Education) - marked RED, and 1 (No Poverty), 3 (Good health & Well-being), 8 (Decent Work & Economic Growth) and 10 (reduced Inequality) - marked 'Yellow/Red'. These are the six Goals, where tremendous improvement is required.

Reference and Sources: Complete details of the North-East SDG District Index (Report and Dashboard) is available in the following links:

- Dashboard: <https://bit.ly/2ZBDRBq>
- Report Download: <https://bit.ly/2ZGCssV>



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The Three Brave Young Men Hitch a Ride on Oil Tankers



Author: Ashok Kr. Brahma, Maligaon, Guwahati.

Key Points:

- 1. The reality of 24th March, 2020, lockdown hit hard and fast, creating a chaotic situation nationwide. This is a story experienced by three young men during the lockdown and their adventure.*
- 2. The members of the Boro Diaspora Forum (BDF), the railway officers, and the oil tanker drivers worked in tandem to ensure the safe return of three young men to Tamulpur, Assam.*
- 3. In a time of crisis, all we need to do is to reach out, show some compassion, listen, talk, and help, so that we can lessen human suffering, and in a nutshell, these are some of the main objectives of the BDF.*

A. The Lockdown-1 and its effects

The continuing Covid-19 pandemic is a crisis that society never saw coming, much less prepared for. The year 2020 was so ill-fated that no one could cherish it—it simply gave humankind so much sorrow and suffering. The pandemic hit both small and big countries alike; it was a rude awakening. Thousands of people became severely ill or died, and the hospitals and clinics rapidly ran out of beds

and rooms to treat patients with Covid-19. Because the world had not experienced a pandemic like Covid-19 in recent decades, the hospitals and clinics did not have adequate supplies, proper medications, or oxygen cylinders needed to treat these patients. To break the chain of infection and calamity, most countries had no alternative means but to enforce the most stringent preventive measures, imposing bans on societal interactions, including school and college closures of schools and other gatherings. Like many countries, the Government of India imposed a highly restrictive, first ever **LOCKDOWN** on the 24th of March, 2020, and the emerging situation resembled a wartime-like atmosphere. Non-essential workers were strictly instructed to stay inside their homes, and not allowed to meet with the loved ones. All mass transport systems, such as buses, trains, and airplanes, were completely paused.

The reality of the lockdown hit fast and hard, creating chaos. However, during such a harrowing moment the members of the BDF did something extraordinary. The lockdown and the news of stranded workers, along with the stories of their misery, began to trickle-in through WhatsApp and other social media. Some of the BDF members felt that it was necessary to aid migrant workers that were severely affected by the lockdown, and eventually the efforts organized by the BDF rescued thousands of stranded Boro migrant workers from many corners of Indian states. Strategically, the BDF members communicated with the stranded migrant workers and arranged their travel, provided logistics, along with financial aid. Thus, the chaotic situation motivated the BDF members to volunteer to help lessen sufferings, enriching the human spirit of those who endured the brunt of lockdown the most.

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B. The brave young men and their adventure of a lifetime

This is a story of three brave young men from the Tamulpur area, Assam, named *Rahul*, *Swmkhwr*, and *Dhruba*, prior to the outbreak of pandemic travelled to many different Indian states seeking job opportunities at various times. With that being said, this story will highlight the events encountered and experienced by these three young men in relation to the lockdown, their journey back home, and the roles played by the members of the BDF.

home, he left his home for Kerala along with his friends. In Kalamassery, as a manual laborer his job was to move and load fish storage containers for a private fishing company, earning Rs. 12,000/month. At that time, one of his friends, *Swmkhwr Boro* (also from Tamulpur), had already been working in Chennai. *Swmkhwr* called *Rahul* to join him in Chennai. Accordingly, *Rahul* left the work at Kalamassery and joined *Swmkhwr* at the same company in Chennai. Their job entailed packing fish into ice containers and loading



Mr. Rahul Boro (18+): For the first time in 2016, *Mr. Rahul*, from Saru Belbari, Goromsing, left his home to explore job opportunities in Kalamassery, Ernakulam, Kerala. He studied up to H.S. 2nd Year (Arts) at Tamulpur Commerce College, but he dropped-out due to his family's economic disadvantage. As the eldest son of the family, he had the obligation to help his younger brother and sister in their studies. Therefore, with the aim to help his brother and sister at

them onto trucks. It was a hazardous job: they frequently developed rashes and skin diseases due to polluted iced water.

Mr. Swmkhwr Boro (20+): In 2019, *Mr. Swmkhwr* (alias *Swmsa*), from the village of Madarbari, left his home and went to Chennai looking for a job to make a living. He studied up to Class-X in Boro medium. Stricken with poverty, he went looking for jobs. As the eldest son, he had the duty of helping other members of his family. *Swmkhwr* could have continued

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his studies, but his parents were economically challenged. So, he dropped-out and went away with the notion to help his siblings get their education. At Chennai, *Swmkhwr* worked at a fishing company, where he was responsible for packing fish into an ice box and loading them into containers—he earned Rs. 11,500/month. From Chennai, *Swmkhwr* called his friend *Rahul*, from Kalamassery, to join him at the fishing company. After three months of working together at the company, both *Rahul* and *Swmkhwr* decided to move to Mumbai. Accordingly, they moved to and worked in Navi Mumbai, at another fishing company, Rupiknight at Taloja MIDC, Panvel. Their work required them to pack and load prawn/fish into storage containers—they earned Rs. 9,000/month. Meanwhile, they called Mr. *Dhruba Basumatary*, another friend working in Kolkata, asking that he join them in Navi Mumbai.



Mr. *Dhruba Basumatary* (19+): Sometime in 2018, *Mr. Dhruba* left his village, Maraigami (Goromsing), setting out for Kolkata for the first time. He has two siblings, and he was studying in H.S. 2nd year, but he could not continue because they were economically underprivileged. Therefore, he went out to Kolkata and worked in a hotel for about six months. However, he eventually left

the hotel to join his friends, *Rahul* and *Swmkhwr*, at Navi Mumbai.

Now that these three friends were reunited and working together for the same company at Taloja MIDC, they felt happy. However, this togetherness and the cheerful moments they shared did not last very long. As the New Year 2020 rolled-in, society began to hear strange news and learn new words and concerns associated with the novel Corona Virus that was spreading across the world. The virus spread at an exponential rate, and nobody had the time to react and contain the virus from spreading—most people were unaware of its potentially lethal consequences. Quickly, the pandemic took control of everyone's daily lives, and many countries—big and small, powerful and weak—were caught off guard.

Compelled, the Government of India made a strong decision that nobody heard or experienced before, called the LOCKDOWN-1. It was on 24th March, 2020, when the first Nationwide Lockdown was declared by the Prime Minister of India, with a plan to stop the spread of the virus. All businesses, including public and private, and all educational institutions were closed. As a result, the fish company where the three young men worked also shut its doors. Jobless, they found it extremely difficult to sustain their day-to-day lives. Whatever they earned and saved was quickly spent. They could no longer pay rent, so they had no other option other than returning home as soon as possible. They explored ways to get back; however, Mumbai was so far out from anyone in their home state, Assam. Most long-distance express trains were cancelled, or if they were running, they operated

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infrequently. Interstate movement of buses and flights was also discontinued. Coupled with very little money in hand and no means to get back home, the three young men essentially panicked. *Lo and behold*, they learned that the BDF had already been alerted about stranded people in various states. Soon the three young men reached out to the BDF volunteers, seeking assistance. The stranded young men were instructed to move to Kolhapur station, ~400KMs from Mumbai. There, the Shramik Special trains were operated by the Government of India. These trains were transporting the migrant workers to their respective home states. Accordingly, the three young men arrived at the Kolhapur railway station and requested that authorities to allow them to board a Shramik Special train bound for Bihar. The railway officers kindly allowed these young men to board, and they started their journey home. A big thanks is due for the railway officers that helped the three young men in their journey back home.

After boarding the Bihar-bound train, the three young men felt a sense of relief, as they were going back home and reunite with their family. Throughout the journey, they received assistance from the Railway authority and cooperation from their co-passengers. They were served free food and water all along. The next day, they arrived at the Gaya railway station, where they met thousands of laborers being sheltered at various camps in Bihar. All migrant workers were provided with food and shelter. Not too long after, they were transported to their own homes in Government vehicles in Bihar. It is exemplary how effectively the Government of Bihar rescued these workers. Again, many thanks are due for the Bihar Government, refusing to abandon their brothers.

C. The roles of BDF members and the oil tankers

Many members of the BDF including Rajani Kanta Brahma, Dilip Gwra Basumatary,

Biswanath Boro, Phuleswar Basumatary, Rajiv K Brahma, Atul Basumatary, Sansri Basumatary, Gunajit Brahma, Pijush Basumatary, Ajit K Basumatary, Nilmani Brahma and myself (Ashok) were providing logistics and financial supports to hundreds of migrant workers stranded in different parts of the country, including these three young men during the first phase of nationwide lockdown.

I wish to mention *Prof. Nirala Ramchiary*, JNU, New Delhi and the General Secretary of the BDF who constantly communicated with these young men, from the beginning of the lockdown to their return home. Penniless, the young men informed *Prof. Ramchiary* about their wallets being empty. *Prof. Ramchiary* quickly reached out to his friend Dr. Amarendra Kumar, who in turn through his friends arranged ~5K rupees and food for them upon their arrival at the Gaya railway station in Bihar. Thanks to *Prof. Ramchiary* for his effective networking and organizational skills.

Next morning, the Government bus transported them to the Kishanganj Railway station for their homeward-bound journey. At the station, they asked for Assam-bound trains, but they could not find any train from Kishanganj. Desperate, with no hope of catching a train to Assam, they walked towards the national highway looking, for any vehicle moving east towards Assam; however, there were no vehicles to be found on the road. With no other option, they made the decision to start walking. As they began to walk, they met with thousands other migrant laborers, men, women, and children, all walking to get back home. Along the way, they also met many fellow migrant workers from the State of Assam—also walking to return home. Whenever they saw a vehicle on the road, they raised their hands asking for a ride, but their efforts failed, so they continued to walk. *Like the saying goes, God favors those who dare.* They saw two Oil Tankers of Indian Oil

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coming from behind. Voluntarily, they raised their hands and shouted to the drivers for help. The drivers of both oil tankers did not stop, but after driving past them a bit, the oil tankers stopped, and the drivers signaled to the three young men. The drivers asked where they were heading to. After learning their identities and destination, both drivers agreed to give them a ride. The drivers were returning from Kolkata after unloading their consignments. Unexpectedly, both the drivers turned-out to be Boros, one from Tangla and the other from Baksa. They were delighted to give a ride to these three young men so they could return home. In addition, they provided food for them throughout the journey up to Karigaon, Kokrajhar. It seemed like the God had sent two saviors, in the form of drivers, in a timely manner to save the three young men. This was a miraculous turn of events, and so many thanks go to the oil tanker drivers. After a night's rest near the Srirampur gate, they reached Karigaon in the

middle of the night. Fortunately, one of the BDF members, *Mr. Louis Basumatary* from Kokrajhar, met with the two drivers at Karigaon and offered them *Aronai* on behalf of the BDF. So, many thanks to *Mr. Louis* as well for doing the right thing.

Finally, at the request of the BDF, the three young men were picked up by the medical team so they could be quarantined at a camp at Kokrajhar for 18 days. In summary, the members of the BDF guided and assisted the three unfortunate men in their return home to Tamulpur. Surely, there must be many more stories like this one: who knew that the railway officers and oil tanker drivers were all so kindhearted. ***In a time of crisis, all we need to do is to reach out, show some compassion, listen, talk, and help, so that we can lessen human suffering, in a nutshell, these are some of the main objectives of the BDF.***

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



15

Thulungani Fungkha

Meet a young and vibrant IPS officer of the Boro Community as a Guest of TF-2



Sh. Manoj Swargiary, IPS (2017)

Cadre: Jharkhand

Father: Harimohan Swargiary

Mother: Bharati Swargiary

Brother: A younger brother

Village: Kamal Nagar, **Dist:** Baksa.

HSLC: 2007, St. John's School, Barama, Baksa.

HSC: 2009, Anundoram Borooh Academy, Pathsala.

B.Tech: Mathematics and Computing, IIT- Guwahati.

Contributors: Atul Basumatary, Mamoni Basumatary, and Pinuel Basumatary

Key Points:

- A. *The Editorial Board of the BDF Laisi proudly presents newly minted Indian Police Service (IPS) officer, Mr. Manoj Swargiary.*
- B. *Mr. Swargiary describes his educational journey in the middle of hardships that we all experience.*
- C. *The interview highlights the plan, preparation, and hard work needed to pass the highly competitive Civil Services Examination (CSE).*
- D. *Mr. Swargiary provides tips that could help in the preparation of the CSE.*

1. The BDF Laisi Correspondent:
Thank you for your time and taking our questions during your demanding schedule. What is your service? What is your cadre? In which year did you clear the UPSC Combined Civil Services Examination (CSE)?

MS: Presently I belong to Indian Police Service. Jharkhand Cadre. My first attempt was UPSC CSE 2016 on which I got IRTS (Indian Railway Traffic Service). On second attempt I got Indian Police Service.

2. Why did you go for the Civil Services Exam? Was this your first choice of profession/career? When did you first think of this career?

MS: I chose UPSC CSE as my career option to be of service to the people of our country. Among all the services available in UPSC CSE, IAS was my first preference. I thought of this career option back in 2015. After graduating in 2013, I worked for an IT firm for two years at various locations, after which I made up my mind to appear for the CSE.

3. Please tell your readers, especially the Civil Service aspirants among Boro boys and girls, how you prepared for the Exam, and how many hours you studied. Did you follow a strict routine? Did the way in

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which you had spent your time during your school days help you prepare for the Civil Services early in life?

- I started with NCERT textbooks of class 11 and 12 for History, Geography and Economics.
- For Indian Polity I studied Laxmikant. Some books like Spectrum Indian History, Ancient History by RS Sharma, Medieval History by Satish Chandra, and Lucent GK, as well as Mrunal Patel's YouTube videos were very helpful.
- I studied for about 12-14 hours a day. I enrolled into coaching classes in Delhi for Economics, Polity and History.
- I did not follow a strict routine, but I ensured going through major portion of the syllabus. Writing answers during my school days proved to be great help in the Mains.

4. There is a dearth of senior Civil Servants from among the Boros even in the States in which they live in large numbers, e.g., Assam, Meghalaya and West Bengal. Not many Boros prefer the Civil Services Exams of the UPSC and the State

PSCs, as only few succeed. What do you think are the reasons for this unhappy scenario? What do you think are the aspects and areas which Boro Civil Service aspirants need to address?

MS: The lack of awareness and mentorship is the main reason for decreased number of Boro students appearing in the UPSC CSE and the State PCS. The number of students preparing seriously for the examination is only a few. Many students who get chance to study under scholarship scheme of BTC Govt, do not utilize the opportunity. Moreover, the selection process of scholarship scheme should be rigorous and effective. It should be held taking in consideration that the serious and deserving candidates given the scholarship. Some of the steps that Civil Service aspirants should focus on are as follows: (i) Self-motivation (ii) Serious self-study (iii) Good composition and answer writing practice (iv) Curious attitude (v) Honest and Sincere efforts (vi) Effective mentorship through online/offline coaching.

5. Thousands of Civil Service aspirants in the country spend years attending costly coaching programs, toiling extremely hard and yet do not make it to any of these Services. They lose several years of their life in this process and then are forced to explore other jobs opportunities. Many of them experience frustration and even depression. Is it worth, in your opinion, to go through this long, painful process, considering the population of our country and the tiny number of intakes through this exam?

MS: When preparing for the UPSC CSE, focus on Indian Economy, History, Polity, Geography, Current Affairs etc., because the knowledge acquired on these topics will help you stay abreast with the present situation of the country and world affairs. Thorough preparation for UPSC CSE makes other competitive exams, like State PCS, SSC, banking and railways, easier. The UPSC preparation is worth it, even if you fail the examination, because it helps you gain in-depth knowledge. Moreover, it will be helpful even if you choose a career in politics, law, or journalism.

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6. What would you want the State Governments and the BTC to do to correct this situation? What kind of coaching facilities/institutions are required in the Boro inhabited areas? What would be your advice to young Boros in this regard towards greater participation and success?

MS: The Government and the civil society organizations have an immense role to play in the educational development of the people of BTR. The pass percentage of HSLC and HSC examination is very low in the four districts. The number of students enrolled in science education is only a handful. Government and civil society could operate awareness camps and counselling programs. The parents should be involved and motivated. The BTR Govt could provide scholarship schemes for students going for higher education. Some schemes for meritorious students and for UPSC aspirants have been implemented already. These schemes should be popularized and selection process streamlined. However, the Government can only be a facilitator. It is the aim and selfless efforts that can lead to the success of our Boro students.



7. What career alternatives to the Civil Services would you recommend?

MS: The UPSC conducts several competitive examinations to recruit top candidates through the CDS, Medical, IES, CAPF, and EPFO mechanisms. The other career options could be: **i)** State PCS, **ii)** RBI Grade B, **iii)** SSC, **iv)** CGL, **v)** Bank PO, and **vi)** Insurance Corporations like LIC, NIACL, GIC etc.

8. Who is/was your role model? Did any of your teachers play an important role in your choice of career and life?

MS: Everyone's life is different, and everyone is a hero in their own life. All my teachers during schooling, and college days have helped me shape my work and life. They have motivated me to do well in academics, as well as to be a good human being. I am proud of my parents, as they played more important roles than anyone else.

9. Would you tell your reader something of your family and the role your parents might have played in your success in your studies and later in the Civil Services Exam?

MS: We are a four-member family, comprising of my father, mother and a younger brother. My parents helped me regularly and unconditionally during my studies. They took care of all my needs and supported me all along. They have made me what I am today. They have taught me to be a better human being, to do a good work every day and work for the people of the

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community. They have also dedicated their lives for the community. It is because of their sincere efforts in educating me that I have become successful. They taught me what need is, why not to overspend, and to have only those that are essential and add value to life.

10. What are the significant shortcomings and weaknesses in the

Unimportant “*Boro medium vs English medium*” debate, **v)** Community development vs Personal development, and **vi)** Proliferation of private education sectors with emphasis only on marks and publicity. *Steps that can be taken to improve these weaknesses are as follows:* **i)** Emphasis on quality education, **ii)** Students should be taught how to self-learn and stay motivated, examples should be given in every schools,



Some measures for the advancement of Boros

- Be grounded in respect and integrity.
- Be a partner in building a successful community.
- Build trust and value long-term relationships.
- Publicity stunts of organizations should be reduced, real work and projects should be completed.
- Boros are good at cultural activities, more emphasis should be placed on academic excellence.
- Be disciplined and goal-oriented.

current condition of education in the BTR? What steps would you suggest for improvements?

MS: The list of shortcomings and weaknesses in the current condition of education in the BTR are as follows: **i)** Lack of quality education. People have a misconception that school that costs high provide good education; **ii)** Schools and colleges do not give importance to compositions. Many prefer rote learning and do not give emphasis to creativity, **iii)** Mathematics education should be strengthened. Teachers should be trained to make learning Mathematics an interesting and fun subject. Many students find Math to be challenging and uninteresting, **iv)** Emphasis on Science education is low, **v)** Practical life lessons, career counselling, practical workshops, skill development and personality development are hardly emphasized in the schools of BTR, **vi)**

iv) Emphasis on recruitment of quality faculty for teaching science with emphasis on Mathematics, and **v)** Seriousness and working hours of Government schools needs to be improved.

11. What would be your advice to students for achieving academic excellence?

MS: All students should be serious, sincere, and hardworking, and the core values should be grounded in respect to seniors. Academic performance and excellence should be prioritized over the external appearance, dyeing hair red, riding KTM bikes, and self-glorification — things that are all short-lived at best. Importantly, youngsters must be self-motivated, have a rigorous study schedule, learn from teachers and online resources, and be disciplined.

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12. How do you think an individual can contribute towards betterment and wellbeing of society?

MS: Every individual can contribute towards the betterment and wellbeing of the society, by being a humble member of the society. He should focus on his family and motivate his neighbors. There should be no room for jealousy and hatred in our thoughts and actions.

13. What is your advice to our younger generation to be better citizens and members of the society?

MS: The rising religious divide such as *Bathou vs Hindu vs Christianity* could impede many developmental works and progress that have taken place over time; therefore, such divide should be dealt with thoughtfully. The youth should be sincere and hard working. Clearly, it is important to spend time judiciously and learn to avoid youthful distractions that could obstruct career advancement and growth opportunities. Having said that, it is equally important to set and pursue important goals, regardless of problems and hardships that we all experience in life. Community participation in academics like building libraries, study rooms and group discussions can be made effective. It is best to stay away

from the use of alcohol and drugs, as it is not only bad for health, but also all other forms of social ills that are closely associated with substance abuse.

14. Tell us a little about your experience after joining the Service – from training to regular posting and how it has enriched your life.

MS: The IPS training is held at the Sardar Vallabhbhai Patel National Police Academy (SVVPNPA), in Hyderabad for almost 2 years. These rigorous trainings made me a healthier and tougher individual. During our training, we were exposed to crime prevention and detection skills, investigative techniques, law and order, forensic science, and legalities.

My first posting was in ASP Law and Order, Dhanbad. This posting enriched me with practical knowledge and hands-on field experiences. ***Importantly, I am happy for myself, my family, and my achievement so far. It is all worth it.***

The BDF family wishes Mr. Manoj Swargiary, IPS the best of luck in his future endeavor. We thank you for sharing your thoughts and your time.

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



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Surviving in the 21st Century Workplace: The Skills Boro Youths Need to Develop



Author: Mr. Utpal Brahma, BTech, MBA, New York, USA.

It has been almost 3 decades since I entered the corporate sector after completion of my MBA from the Indian Institute of Management, Calcutta. Since then – I have worked in various capacities in Bangalore, Delhi, Mumbai, Kolkata, Singapore and presently in New York area. Corporate sector – unlike the government sector – is not known for job security. Especially when it comes to the United States of America- layoffs and terminations are very common. Employees are often terminated in 2 weeks’ notice. Employees could be terminated for various reasons – individual performance, state of the industry, performance of the company, changes in technology. Some companies by policy eliminate the lowest 10% of the employees every year based on performance.

Since the world appears to be leaning towards more privatization, (for example, Air India), in the days ahead – fewer jobs will be created in the government sector. So our Boro youths will be left with no choice but to prepare themselves for a career in the private sector.

Unfortunately, the candidates from reserved category are grossly underrepresented in the private corporate sector. Years back, while working for a global management consultancy

firm in Mumbai – a female colleague confided in me that she was rather surprised to find a “Naga looking boy” working for a reputed management consultancy firm that was very selective when it came to recruitment. Candidates from the reserved category not only have harder time into getting selected in the private sector, but they often must work harder to prove themselves since they have to overcome the prejudice as well.

Having survived several rounds of economic downturn, always (without a single exception) being the only North Easterner in the organization who could not expect favors from another senior member from the same community, ever changing technological landscape – I think I am in a position to share some core skills that helped me survive in a ruthless corporate sector all these years. These skillsets, I believe, could not only help our Boro youths to prosper in private sector, but also any other sector they choose to pursue.

Here are the 10 core skills that I consider essential our Boro youths should focus on:

- 1. Clarity in written and oral communication:** You need to be able to summarize your thoughts, ideas and opinions in a clear, crisp and concise manner. While expressing your ideas – the sentences need to be brief yet clear and void of any ambiguities. Most of us do have accent, but you can overcome if you speak slow yet clear. Develop your email writing, PowerPoint and report writing skill.
- 2. Ability to research, analyze and present facts backed by data:** Early in my career – I had a boss who would scoff every time I would start with “I think”. He would say, “Do you think or



you know?" You need to be able to present your idea with evidence based on data. Regardless of what you do – some basic data analysis and presentation skills using tools such as Microsoft Excel, PowerPoint, Word and some statistical concepts such as charts, graphs, mean, mode, median are important.

- 3. Critical analysis & problem solving:** Whether you are a student of science or humanities - when you study - do not just memorize. Learn to understand - why it happened, what consequences it will have, what good or bad came out of it, what would have happened if it did not happen. Such mental exercises prove to be invaluable in shaping your mental ability to solve problems - no matter whatever career you choose. When you enter your work life, you would realize that the preparation you did to answer a particular answer in the exam – have little relevance to what you need to do at work. But if you did train your mind to analyze, think and question – that skill will help you life long. You will find that a critical analysis of the characters of Vladimir Nabakov's *Lolita* (the Novel) will sharpen your mind for critical analysis as much as if not more than solving differential equations.
- 4. Working in a group:** Very few tasks are done in isolation. Whether you work in a physical or virtual setting – essentially all of us have to work with others in delivering our task. Being a good team player is very essential and it's a skill that you must learn. Group dynamics and problem solving in a

group setting is very important. Taking part in sports involving groups or any activity that involves groups from very early on is a good way of learning the skills needed to working effectively in a group.

- 5. Lifelong Learning:** Frustrated over the pressure of exams while at college – may students often vouch that they will never ever touch a textbook again. Well – they are in for a shock. Your academic life may soon be over. But chances are that most of what you learn in college – may soon be obsolete. The pace at which technology, fundamentals of economy, mode of doing business or public service is changing – unless you keep pace with the changes and keep your skill updated – you will become irrelevant. You have no choice but to keep yourself updated with new skills. Learning is a lifelong process.
- 6. Networking:** Networking will help you develop and improve your skill set and stay on top of the latest trends in your industry and job market. Networking also helps you to advance your career and gives you access to more job opportunities. The more you network, the more you'll grow and learn how to make lasting connections. Try to contribute to journals, seminars or publications related to your field. It is important to be recognized and what more can be more useful for that than networking. Make good use of portals such as linkedin.com and make sure you have a clear and concise writeup about your professional achievement and aspirations.



7. Physical activity & recreation: All work and no play make Jack a dull boy – how true! Corporate life can be often stressful and unless you learn how to relax, be active physically – you will burn out. Engaging in physical activity and active socialization can not only rejuvenate you mentally and physically – but it also does activate the extra neurons in your grey cell that can help you perform better at work and in your interpersonal relationships. Maintaining a work life balance is key to a good health and good career.

8. Can do attitude: Take failure in your stride – it is okay to fail. Even Einstein did fail in the entrance examination to get into a polytechnic at Zurich. It is important to have a ‘I CAN DO’ attitude. It is very important that you do identify your own strength and weakness – capitalize on your strength while downplaying your weakness. Of course, there is always a scope to improve on your weakness – but you need to decide whether that is worth it. For example, early on my career – I realized that I would excel in analytics rather than engage in an administrative career – following through protocols and doing a lot of paperwork was neither my strength nor my liking and hence I decided to focus more on a career path that involves analytics. I have not repented one bit.

And yes – get over the victimhood mindset. Do not think everyone is out there to exploit you or discriminate you. I have spent most of my life outside of areas where folks of my same ethnic background reside. I am yet to experience any discrimination based on my ethnic background (well, except

surprising that female colleague of mine!). A victimhood mindset is often the single most deterrent in excelling. Do work extra hard if need be and ultimately you will earn respect even in organization where you happen to be the only Boro.

9. Empathy & Respect: You happen to spend a significant amount of your nonsleeping hours every day at work. Imagine working in an environment where employees do not respect each other. That will be a rather toxic environment. Corporates have realized that and there is a greater emphasis on how to make the work place a fun place. Empathy and respect for others is key in making workplace a place where you look forward to start your next day. Being a Boro – there is a great probability that you will be one of the absolute minority in the organization. Unless you have empathy and respect for someone who is different from you – you cannot expect others to reciprocate in the same manner.

10. Be different: In all professionally managed corporations, employees must fill-out something called “Annual Performance Review” form that evaluates their career progression. They are asked to list their accomplishments in the last calendar year and set goals for the next year. I encourage my colleagues who report to me to state what they have done differently than the previous period. Life is a journey of experience and experience should provide you with new perspectives every day. If you happen to perform a certain task exactly the same way before – your

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experience has not contributed to your learning. Let your life be a continuous process of learning and improvement. Do not be one of the many – be the one that makes a difference. Be different.

Most importantly, *have fun. Getting paid to have fun doing something that you love – is what you should seek for. If you aren't having fun in what you do, look around – change your job or career. After all you have only one life to live and you are a Boro – keep your jwhlao spirit alive.*

YOU CAN DO IT.

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



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Prof. Biswajit Basumatary

April, 1st 1964 - October 03rd of 2021



Late Prof. Biswajit Basumatary

Guwahati, October 03rd of 2021: Dr. Biswajit Basumatary was born on April 1st, 1964 at Langhin, Manikpur, Karbi Anglong District. Assam. He, my younger brother passed away on the October 3rd 2021 at 11:40 PM Indian Standard Time (IST). He left behind Ranjima Basumatary (wife) and Ms. Nikita (daughter). We will remember him as a loving brother, a husband, a father, and a provider. Most importantly, he was an energetic and effective leader in the world of athletics and sports.



Struck by Covid-19, he was admitted to the Health City Clinic in Guwahati on the 17th September, 2021. However, after fighting valiantly for 16 days in the Intensive Care Unit (ICU) he breathed his last on October 03rd, 2021. He demonstrated a rare combination of an academician and a sports par excellence.

Author: Dr. Subhash Basumatary
Regional Director (Rtd)
Sports Authority of India,
Guwahati

Prof. Biswajit Basumatary, as a younger brother to me, followed my footsteps to peruse a career in the Physical Education and Sports. Coming from a humble background, he was a self-made man, and remained a humble person throughout his life. He was an effective

administrator, a great coach and teacher, passionate mentor, dedicated family man and a pious soul, always willing to help others. He showed a rare combination of leadership skill, mentorship, and a fine human quality neatly packaged together in one individual.

He had Bachelor's degree in Physical Education (B.P.E.), Master Degree in Physical Education (M.P.Ed), MPhil and Doctor of Philosophy in Physical Education (PhD). He earned an M.Sc. degree in Sports Management from the Sheffield University, United Kingdom. He worked as Lecturer/Assistant Professor since 1992 to 1995 at Pondicherry University. He was not only a distinguished alumnus of LNCPE, Gwalior, but also served the Institute since 1995 to 2010 as an Associate Professor, he raised through the ranks to become a Professor and Dean of Lakshmbai National Institute of Physical Education, NERC, Guwahati since 2010.

His contributions for the society are numerous, for example, he was the president of Krida Bhartiya, Assam and Janajatiya Pramukh of Kalyan Ashram, Assam. He initiated the welfare of indigenous tribal population of India. He acted as the chairman of the Organizing Committee for 21st National Janajati Sports Meet 2018 in Assam at the premises of Lakshmbai National Institute



of Physical Education, NERC, Guwahati. He worked in several Karyakarma under Kalyan Ashram Assam with extreme devotions, sense of sacrifice and utmost responsibility.

His pioneering research in the area of sports contributed to major project as a Research Investigator and member of the Indian Throwing Olympic Team, held at 2016 Rio Olympic, Brazil. His student trainees and mentees created Asian Records and Broke Indian records and qualified in Tokyo Olympics, 2020.

He was a frequent invited speaker in many countries to present at the International Conferences e.g., Pre-Olympic Congress, 2016, Rio Olympic, Brasilia, Brazil and International Conference in Mauritius University. He also served as an external examiner consecutively for 4 years for Department of Physical Education, Mauritius University, Mauritius.

His alma-mater recognized him as a star student and leader, as he occupied many visible leadership positions, such a Professor, Directors, HoD's at different Universities and Institutions. He was a member of the Executive Council of The National Sports University, Imphal and Shri Shri Anirudhadev Sports University, Chabua, Dibrugarh, Assam. In addition, he was a member of the selection committee for recruitment of Assistant Professor/Professor/ Director of Sports at Delhi University, Dibrugarh University, Vishwa Bharti University, Shanti Niketan, Rajiv Gandhi University, Arunachal Pradesh, NCTE, Shillong, Jiwaji University, BHU, Varanasi and LNIPE, Gwalior and Guwahati. These community engagements inspired and created opportunities for many young professionals.

With the passing away of Professor Biswajit Basumatary, our family, the Institution and the Nation has lost a brother, teacher, mentor, a warm human being, a brilliant and par excellence open-hearted person in the field of Physical Education and Sports. His energy and enthusiasm to work for the society is a message for all of us. We, the member of the family, Physical Education and Sports fraternity salute to a visionary professional leader and pay rich tributes to the departed soul with the promise that we shall leave no stone unturned for the promotion of our profession and serve the society to fulfill all his dreams.

In this hour of grief, we express our heart-felt gratitude to well-wishers who had supported our family and prayed for his departed soul. The world has lost a great man, and I lost a brother. I can't believe you have left us behind! Only those who are lucky enough to have a brother like you, followed your footsteps, could appreciate the bond between them and the pain of losing you. Words cannot express my pain adequately. I am very proud you, my brother; I had the opportunities to observe you closely and work together, grow together, since the school days, the college and the LNIPE– *you were the best brother, and we truly had the best childhood. My love and deepest condolences go out to you and your family. You are my benchmark in life. I honor your sacrifices, the same way I have honored you always. **“Brother, you were far too young to leave us behind, but you left behind an impressive legacy. My deepest sympathies go out to you”***

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



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Obituary

Sri Dinesh Boro, ACS (Retd.)

March 1st, 1956 – October 2nd, 2021



Sri Dinesh Boro was born on the 1st March, 1956, to late Bistiram Boro and Late Pedri Boro at Dalhousie Borogaon, a tiny village at Gohpur subdivision, now in Biswanath district. He left us for his heavenly abode on the 2nd, October 2021. He is survived by his wife Minu Boro and three daughters, Dr. Victoria Boro, Mainowshree Boro, and Gloria Sona Boro, and son-in-law Dr. Hiranya Gayary. Everything that comes to earth, must go,



and not a moment too soon this truth was sadly engraved in our hearts with the unexpected demise of Late Sri Dinesh Boro, ACS.

Contributor: Mainowshree Boro, ALRS
Circle Officer(A), Sipajhar Revenue Circle
D/O Late Dinesh Boro
Ahomgaon, Garchuk, Guwahati.

He started his educational journey from Dalhousie Prathamik Vidyalaya, then transferred to Gohpur High School from where he did his high school matriculation. He graduated from Chaiduar College in 1976 and completed his post-graduation from Gauhati University in 1981.

Being ambitious from a young age, he joined as a clerk at the Reserve Bank of India (RBI), Guwahati Branch in 1979, while pursuing his post-graduation degree. While working, he was also simultaneously pursuing his LLB degree.

However, since his childhood wanted to be a 'Hakim' and he finally realized his dream when he joined the Assam Civil Services in November, 1986. He had a long career of 30 years during which he served in different capacities in various districts of Assam. He retired in March, 2016. He served for the longest tenure of 12 years at Kokrajhar first as ADC, thereafter as the Joint Secretary, BTC. After retirement, he served as the Jt. Secretary, BTC for a further period of four years till September 26, 2020.

He was a man of action and loved working for the society. After retirement he was actively involved with the cultural community at Gohpur, his hometown as well as Guwahati. He was a problem solver and was always ready with advice for anyone who approached him. He was a spiritual man and was actively involved in religious activities with Central Bathou Community, Mahamaya Mandir as well as other local temples. He was also actively involved in organizing Bihu Committee at Ahomgaon. As a philanthropist, he was one of the founding members of the NGO: Jati Janagushti Sahitya Sanskriti Mancha.

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A man of innumerable talents, he was also the National Table Tennis Champion at the Inter RBI championship during his short stint at RBI. Wherever he lived, he actively worked for the community, planting trees, uplifting the existing culture, and boosting the local club activities by leaps and bounds. He proved to the people that nothing is impossible in life, if we try through his achievements. He loved to sing, but due to constraints he pursued it quite late but he mastered it quite well. He started learning professional singing when he was 52 years, and he performed at local Bihu functions earning many praise for himself!

He was a man of fair repute, honorable stature both in his work and social life. He was a distinguished bureaucrat, far surpassing his assigned services to help the people. Being a wonderful, supportive and loving father, husband, brother, uncle, friend, he never failed to surround everyone in the warmth of his generous light, wisdom, love and care. Time and again he proved his love for the people by initiating multitudes of development works wherever he had the opportunity to go. He will continue live in our hearts and will forever be our inspiration. His contributions to the society will forever be remembered and revered - *Jai Aafa Barai Bathouni Jai!*

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



The Members of Editorial Board of the BDF Laisi



James Basumatary is a strategy consultant by profession, currently working in PwC Middle East Consulting Practice. He earned an MBA from Indian Institute of Management, Ahmedabad and is stationed at Dubai. His expertise lies in Strategy Formulation, Public Policy Development and Business Planning. James is an avid reader, video games aficionado, loves watching documentaries and movies, playing drums and is a big-time sports fan.



Dr Kishore Wary is a faculty member at the University of Illinois at Chicago, USA. He is a published author and serves as an academic editor of several scientific journals. His hobbies include gardening, music, and tennis.



Dr Ajit Boro is the Principal of B.Ed. College, Gossaigaon, Assam. Dr. Ajit is a member of Bodo Advisory Board, The Sahitya Academy, the Govt of India and a recipient of the Bal Sahitya Puraskar (Children Literature Award-2020). He has authored 15+ books and edited 70+ magazines. He specializes in school administration, teachers training, and provides motivational speeches to students.



Dr Dharitri Narzary teaches History to Undergraduate/Graduate students in the School of Liberal Studies at Ambedkar University Delhi (AUD) and an Adjunct Fellow at the Institute of Chinese Studies, Delhi. She specializes in Japanese history and her interest areas include material/non-material culture, indigenous history, East Asian society. Previously, Dr Dharitri worked with the Yomiuri Shimbun, the largest circulated Japanese newspaper at its India Bureau in New Delhi.



Mamoni Basumatary is a Chemical Engineer and currently working at Indian Oil Corporation as Dy. General Manager (Tech. Services) at the Guwahati Refinery. A Petroleum Federation of India (Petrofed) award winner, Mamoni earned a B.E. (Chem) Degree from Assam Engineering College of Gauhati University. Her expertise lies in Strategic Business Planning, Energy Management, and Faculty support services. Sports, Cultural activities, and associating with NGO activities are her main area of interest.



Bibi Prasad Brahma is an Assistant Teacher, currently working at the Harinaguri High School, Kokrajhar. He earned his B.Sc. from Cotton University, Guwahati and M.Sc. (Maths) Dibrugarh University, Dibrugarh and D.El.Ed. from KKHSO University, Assam and TET qualified. He is the E-Content creator in DIKSHA, SCERT, Assam and his expertise lies in the E-content review in Mathematics (Bodo Medium).



Biswanath Boro is currently working as a Regional Manager at the New India Assurance, the largest general insurance company in India, stationed in Mumbai. He comes from Baghmara, a village in the Baksa District. He went to Rupahi High School, BH College, and graduated from Cotton College. In addition, he is a recipient of Fellowship in Insurance (FII). He is actively connected with several social organizations and sports.



Aleendra Brahma is a Lecturer & Junior Research Officer at the Central Institute of Indian Languages (CIIL), Mysuru, and currently the Head of the Press & Publication Unit of CIIL. He is also the Officer-in-Charge of the North-Eastern Regional Language Centre, Guwahati; the Centre for North-Eastern Language Development; and Centre for Folklore, Lexicography and Creative Writing. He has authored 12, edited 11 and translated 3 books, and published 13 peer-reviewed research articles; several book chapters and >60 popular articles in Bodo, Assamese and English. His areas of interest include Assamese and Bodo-Garo languages and linguistics, folklore, science-fiction, and translation. Recently, he received the *Abou Khobam Raja Uttam Chandra Kherkatary Literary Award* 2021 from Salbari District Bodo Sahitya Sabha for his poetry *Angni Gwrbwao Nwng Dinwibw Jujaini Or*.

For comments, please write to: Editor@borodiaspora.org and visit us online at www.borodiaspora.org

Do you have a compelling life story, a lesson
that could inspire our youths?

Please contact:

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The BDF लाइसि

A quarterly newsletter

Issue 2, Volume 1, Nov 2021

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RE: An invitation to submit - A letter to the Editor of The BDF लाइसि.



Dear Readers:

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

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

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

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

-Thank you

The Editorial Team

Contact Editor@borodiaspora.org

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The End