

# Vision of Upendra Nath Brahma Soldier of Humanity Award

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## Abstract:

*This paper is the informative study to understand the working to uphold and extend the thought, work, ideology and vision of 'Upendra Nath Brahma the Father of Bodos'. Upendra Nath Brahma Soldier of Humanity is the Name of the award, which is conferred in honour of the outstanding work and contribution towards to uplift of mankind, specially, for the downtrodden people of the world. The Upendra Nath Brahma Trust will give this particular award every year to some distinguish personalities, who gave great contribution in some particular field, like – socio-economic, politics, literature, culture, education, etc. for the elevation of oppressed and deprived people. A soldier sacrifices his life not for personal gain but because of his profound love for the motherland. He or she never bothers for name and fame. His duty for motherland is above all. The term soldier would also be implied to the heroes, who fight for the cause of mankind gun. Upendra Nath Brahma was also a soldier fighting for human right, liberty, equality and fraternity of every man of this earth. Hence, the award, which is given in his memory to great personalities, is named as 'Soldier of Humanity'. 'Upendra Nath Brahma Soldier of Humanity' is an honour for contributing to uphold the human value on the earth.*

## Keywords

Bodos, Mankind, Soldier of Humanity award, movement.

## 1. Introduction of Bodos

It was a stormy night. In a remote village, a Bodo woman was under labour. Amidst the howling wind, a couple of elderly woman, worked up to sweats helping the woman in labour pains. At a point of time the cry of an infant boy rent the air as if it were trying to subdue the raging wind. Thus, begins the life of Bodofa Upendra Nath Brahma. Upendra Nath Brahma is the architect of modern Bodo community of the world. He started from scratch to

build the modern generation. The Bodos and the other Mongolian Tribes are the most genuine aborigines in Assam as well as in North-Eastern Region of India. They are the sons of these soils. According to some historians and scholars, Bodos settled down in Assam say before 5000 B.C. They were rulers of Assam. They had kings and Kingdoms. Bodos are the branch of the Mongolian group of people. Linguistically they belong to the Tibeto-Burman family.

The Ahoms- another Mongolian group of people invaded Kochari Kingdom in 1228 A.D. But then Kochari Kingdom lasted till 1854 AD and after that only it was annexed by British India which was ruled Tularam Senapati. The Bodos had their Kingdoms and were once a dominant people in an extensive area of the North East, parts of Bengal, Bihar and Nepal. How and when this dominant community is yet to be known. By the time of Gobindo Chandra ruled in Kachar, the community's vitality had sapped to be a considerable degree.

Bodos are the earliest inhabitants of the Burlungbuthur serfang (Brahmaputra Valley); the historians suggest these Bodo names of river, place and persons clearly confirm the long Bodo domination in the entire valley for long till British came to India. They ruled Assam since prehistoric days even before Ramayana and Mahabharata days. They are the Bodo speakers. They were variously called as Danavas, Asuras, Kiratas, Mlechhas, later Meches, Kacharis by the westerners Aryan Hindu Rishis Munis adventure travelers meaning thereby they are non-Hindu, non-Aryan, non-Sanskrit speakers, non-Followers of Vedas. Presently their race name is Boro or Bodo. They loved to be called 'Bodo fisa Bodosa' (sons of Bodos). Elsewhere they are known as Dima fisa Dimasa, Tui Pra Tipra (sons of River Confluence). They are common Bodo speakers.

They ruled Assam in various names in various dynasties since prehistoric days to the British rule in India. The First known king of prehistoric Assam was **Mairang Danav**, a Kirata Bodo king ruled gloriously **Prat jwngtisar** (Pragjyotisa) from Dwisapuri, present Dispur. His Asura descendants Sambarusur, Hwbasure, Rwngtasur and Gabtasur followed who ruled amidst abundant food and drinks (Jwuni Fukri Bedatni Ali). Then another Bodo Asura king Naarkasur captured Pragjyotisa, later known as **Kamrubu** (Kamrupa) killing his fellow Kirata Bodo king Gabtasur (Ghatakasur). He ruled Pragjyotisa from the seat of '**Kamkani Bima**' kamaika (Symbol of virgin fertile land). He was killed by outsider intruders and his son Bagdaota (Bhagadata), a Mahabharata fame **Mlechhadhipati** (King of Mlechhas) succeeded him who were generous to donate land to outsiders. So he was called Bhaga Datta, gift of God by the outsiders. After that Prat jwngtisar has been known as '**Kamnanwi Rubu Janai Kamrubu**' (Kamrupa), a burned virgin fertile land. Descendants of this Narak Bagdao's Mlechha dynasty ruled Kamrupa in several sub-dynasty: Burma dynasty of Bhaskar Burma, Salstambha dynasty of Pralambha, Pal dynasty of Brahmopal, Dharmopal and Ratnapal of Mlechha races in one side based in present Guwahati and North Guwahati (Pragjyotisa) and in other side Banasur and his descendants Harzara, Banamala, Balabarman, etc. ruled '**Sanjahab land**' (land of rising sun- Tezpur) from '**Ha Takw Takw**' (Hilly Place) Hatakeswar and '**Ha Ropo Ropo**' (Sandy Place) Harupeswar as seat of Capital. In various copperplates discovered in several places these kings as recorded as descendants of Narak Bagdao and Banasur's Mlechha dynasty of Pragjyotisa and great Kamrupa.

In Linguistic Survey of India G.A Greason remarked: "*Mech is the corruption of Mlechha who ruled the Pragjyotisa for four thousand years which began to decline in 11<sup>th</sup> century. Mech, Boro and Kachari are same and identical.*" After decline or breakup of the great Kamrupa Empire smaller states are divided among the descendants of the Mlechha dynasty after 11<sup>th</sup> century. Kachari Kingdom in Dimapur, Tipra Kingdom in Tripura, Mech Kingdom in Chiknajar later shifted to Kochbihar and Deuri Chutiya in the east. The Deuri Chutiya country was occupied by Ahom invaders in 13<sup>th</sup> century. They were uniformly Bodo speakers excluding Ahoms.

Thus the earlier Mlechha speakers are none but Bodo speakers. Later only the Sanskrit origin speakers' priests taking shelter in king's court introduced Sanskrit origin language as court language. Thus the Bodo language suffered language in absence of royal patronage.

The sun of the Bodo Kingdom set below the horizon with the merger of the Bodo Kingdom to the British rules under the 'Doctrine of Lapse' as Gobindo Chandra had no successor. The arrival of the British on Indian soil ushered in the period of modernism. They introduced western education, new administration replacing the rules of Kings, controlled the society with the help of police and sophisticated fire arms etc. In case of the Bodos, modernism did not fork any light to the people; rather it served as a black canopy to smother them to death. The period between the fall of **Gobindo Chandra** and the region-social reformation movement of Kalicharan Brahma witnessed a massive assimilation of the Bodos into Assamese or other communities. Two significant developments took place in the history of Bodo up-rise in the early part of the 20<sup>th</sup> century. The origins of the **Hawbraghat Bodo Sonmiloni in 1912** in the South Bank and the **Bodo Chatra Sonmiloni in 1919** in the Northern Bank of the mighty river Brahmaputra marked the history of Bodos in modern era with silver line. The Hawbraghat Bodo Sonmiloni was a platform of Bodo Social reformists and the Bodo Chatra Sonmiloni was the platform of educated Bodo youths of that period. Gurudev Kalicharan Brahma was a great preacher of Brahma Dharma among the Bodo society and great social reformer also started reform movement within Bodo society from the year 1906 itself as sources say. The Bodo people had lost their confidence to exist as district community. The religio-social reformation movement of Raja Ram Mohan Roy was aimed to hold together the divided sections of people along caste lines in order to fight unitedly against the Britishers. Taking his cue from Raja Ram Mohan Roy, Kalicharan launched the same reformation movement among the Bodo people with two distinct purposes; **to eradicate some despicable social practices and secondly to restore self-confidence**. Many combined factors, along with that movement succeeded to a great extent in bringing to halt the rapid assimilation phenomenon. The Tribal League formed after independence

become an important forum for voicing the fear and grievances of the Tribal people, but it did a blunder in discarding its political character on the false assurance of the then Congress leaders of Assam. Then the Plains Tribal Council of Assam, which was formed to voice the aspirations of the Bodos and other tribes with a slogan of 'Udayanchal', an Autonomous State for the Tribes. But the leaders of the political party used the slogan only for electoral purpose, while the common people started to internalize the dream of Statehood.

**Kaspur** was the last Kingdom of the Boro Kacharies and Tularam was the Chieftain of that Kingdom. The ruins and relics of the last Kingdom of the Boro Kacharis are still lying scattered in Dimapur City of Nagaland. In Coochbehar (Now in west Bengal) the Kacharis brothers Narnarayan and Chilarai established a Kingdom the place of which still existent. But in the course of time the Boro Kacharies lost their land kingdom, palace and everything is gone, and today in free India this community has not small corner of land to claim to be their own home land in Assam. Today they don't have their own state or a place under their political exercise. So this community with glorious past must have their own land to be ruled by their own people. The Bodos and other plains tribes of Assam must have a separate state to liberate Bodo language and culture from the suppression and to be free from political exploitation and persecution and to develop at par with other communities of India and to give economic opportunities and political power to serve their own interest and will.

## 2. Objectives of the Study

1. To bring the light and to understand the working to uphold and extend the thought, work, ideology and vision of '**Upendra Nath Brahma the Father of Bodos**'
2. To focus the works of Upendra Nath Brahma Trust
3. To impetus the Significance and vision of Soldier of Humanity Award.

## 3. Methodology of the Study

The present study adopts an analytical and descriptive r method. This study is undertaken with

secondary data. The data collection used for the study is secondary data. The secondary data and information are collected from books, journals, web sites, through the personal discussion, from the personal manual, records and the websites of the Upendra Nath Brahma. The analysis is based only upon the annual Soldier Humanity of Award confer by the Upendra Nath Brahma Trust. The analysis is based only on to the personal discussion and information.

## 4. Early life and Works of Upendra Nath Brahma

By the second half of the eighties the minds of the young people were keenly aroused for separate state, put the leaders of political parties could not diner the expectation of the people. The common people got divided along party lines and polarisation had already started. Against this backdrop of socio-political conditions of the Bodos, Upendra Nath Brahma, an M.Sc. in Physics from Gauhati University came to shoulder the post of the President of the All Bodo Students' Union (ABSU) to lead the famous '**Bodoland Movement**' on this earth, which turned the destiny of the whole Bodo Community of the world. Upendra Nath Brahma was born on **31<sup>th</sup> March, 1956** in a village called Baragari, under Dotma block Kokrajhar district. His father's name was Manglaram Brahma and Mother's name Lepsri Brahma. They were belonging from very poor family. Upendra Nath Brahma had two brothers named Shyameswar Brahma and Bimal Brahma and had two sisters named Timpri Brahma and Ramba Brahma. Upendra Nath Brahma had to face hardship right from his childhood as his parents were very poor. He seemed to have an aims of life from his early childhood. Perhaps, for this reason, he was able to get through the myriads of problem in life. His school life began in 1963 at the village L.P School named Mokokrapara L.P. School. He completed school life with a merit scholarship in 1968. The epigrammatic expression 'child is the father of man' can be applicable in the life of Upendra Nath Brahma. Some traits of his future personality clearly manifested when he was in L.P. and M.E. School. He was to deliver speeches in English when he was reading in M.E. School. After completed his M.E. School from Dotma then he went to Sakti Ashram for High School Stage. He passed his 10<sup>th</sup> exam in

first division with letters in General and Advanced Mathematics. Once again, after passing his matriculation he went to Cotton College to pursue his P.U. course in Science and at the same college passed B.Sc. in 1981 with honours in Physics. He was in the third mess of Cotton College. The third mess is meant for the economically backward tribal people. Despite the cheaper rate of the dues he could not afford the dues. He could not pay hostel dues regularly and timely; his condition sometimes forced him on the verge of deserting the hostel. Even as he was studying at college and University, Upendra Nath Brahma joined Dotma Girls' High School to mitigate his financial hardship. He passed M.Sc. in Physics from Gauhati University but before taking M.Sc., did B.A. from Kokrajhar College. He was a law student of Gauhati University at the time of his death.

The **18<sup>th</sup> Annual Conference of the ABSU held at Rowta Chariali** (Darrang District) was a turning point in the history of the organization as well as the Bodo speaking people. It was in this conference the Upendra Nath Brahma was selected as the President of ABSU. This conference was held from 29<sup>th</sup> to 31<sup>st</sup> May, 1986. The ABSU took a crucial decision of raising the political demand of separate state for the Bodo people in this conference. Upendra Nath Brahma became the 8<sup>th</sup> President of the All Bodo Students' Union. **“Establish the Bodos as a great nationality in the world”**, said Upendra Nath Brahma. This famous slogan, which struck a chord with the masses, had two pronged implications. First it was said to draw the attention of the government on the downtrodden Bodo people for their emancipation. The government did not take any measure to ensure the rights and privileges as promised in the Constitution. The Tribal Belts and Blocks became a farce at the hand of corrupt officials and motivated politicians. The indigenous plains tribals had deserted those Belts and Blocks as a result of the relentless intrusions of non-tribals into those protected areas. When Upendra Nath Brahma raised the slogan of separate state, the belts and blocks were virtually non-existent. So it was a demand to restore the rights and privilege of the Bodos, which were under seize. The second implication of the slogan was a call to self to prepare them to be on a par with other development communities of the world. Upendra Nath Brahma was a visionary leader. A

strong advocate of equal rights and status for all human being, he wanted to lead his community to the portals of the highly accomplished world community in which no social bars and prejudices exist. The immediate challenge that posed before him soon after assuming the post of the ABSU President was the fractured loyalties of the people with different interests and opinions. The Plains Tribal Council of Assam had still a large number of followers and they were opposed to the movement spearheaded by the ABSU. The dynamism in the leadership of him, however, was powerful enough to win their hearts. He visited every nook and corner of the state calling the Bodo people to join the statehood movement. He was very democratic in his outlook. He did not like to impose his points to the people. Rather he won the masses through logical presentations of his points. When he was in the heyday of his leadership, both the ABSU activities and the common people accepted everything he said. Despite this, the meetings of delegate session conducted by him lasted long, sometimes even far into the night. He respected people's opinion. His arguments were so powerful that they could not buy applying their minds to examine whether a thing was right or wrong. It was this logical persuasion which won both heart and respect of the people. There was an incident of turning a PTCA pocket area through a meeting in favour of the statehood movement. Before he spoke to them, they were totally opposed to the movement. His speech was so powerful that the whole area changed overnight and joined the statehood movement.

## 5. Breathed of Upendra Nath Brahma

While the tripartite talk was in progress, Upendra Nath Brahma was diagnosed as suffering from cancer. He was able to participate in the tripartite talk till the third round. On 9<sup>th</sup> March, 1990 the 4<sup>th</sup> round talk was concluded, but Upendra Nath Brahma couldn't participate in this talk on health ground. His health was deteriorating rapidly. He had been under treatment at the **Bombay Tata Memorial Cancer Hospital**. He did not live long. In that hospital he breathed his last at **1:32 P.M of 1<sup>st</sup> May, 1990**. Upendra Nath Brahma lost his mother just one month before his own death. When his mother died he was already under the shadow of death. His untimely demise was a major jolt in the course of the

Bodoland Movement which was at its peak. At the death of Upendra Nath Brahma who was called messiah of the downtrodden, the Bodos were caught unprepared and they were at a fix to sustain the unfinished Bodoland Movement. Political observers in the country and abroad directed their attention to his incident. He was buried with public funeral rites on **4<sup>th</sup> May, 1990 at Dotma at his birth place** and he was given the title **'The Father of Bodos'** or **'Bodofa'** on that day.

## 6. Upendra Nath Brahma's Bodoland Movement

The Bodo movement started as a socio-cultural movement amongst the Bodo Kacharis tribe and aimed at securing goal of socio-economic, political and cultural identity. The movement has developed into a socio-political movement, demanding a separate state within the Indian union as of now. Bodos first raised the demand for a separate homeland during the British rule. To accelerate the movement different organisations were formed. For Example, All Assam Plains Tribal League (AAPTL) in 1933, Bodo Sahitya Sabha (BSS) in 1952, Plains Tribal Council of Assam (PTCA) in 1967 and All Bodo Students' Union (ABSU) in 1976 were formally formed to strengthen the movement. With formation of these organisations the socio-political movement got more accelerated for the political power and self-identity. This movement and consciousness among the Bodos masses gradually took a definite form and developed for the demand of statehood called Bodoland for safeguarding the interest of the Bodos through political set up. As of now, the Bodos under the banner of ABSU is leading a movement called mass revolution to achieve separate state called 'Bodoland' on the north bank of the river Brahmaputra, autonomous district council in the tribal dominated areas on the south bank of the Brahmaputra, inclusion of Boro Kacharis of Karbi Anglong in the Sixth Schedule of the Indian Constitution.

As land alienation has been the major problem of the plains tribal people of Assam. In this connection, Indira Das wrote, *"Perhaps one of the gravest problems the Bodos have had to face over the years relates to land. Despite restrictions on land transfer between tribals and non-tribals, immigrants Bengali Muslim and Hindu have gradually taken*

*over large areas of agriculture lands. Laws protecting tribal land were misinterpreted and misused to deprive the tribals of their lands. With this unfortunate result almost 60 percent of their land was taken over by non-tribals."* The process of insidious attacks on the vitality of the Bodo people suddenly appeared on the surface as an immediate threat to the people, when the Asom Gana Parishad (AGP) government launched a programme of evicting the indigenous people from the forest villages simultaneously with imposition of language and culture on non-Assamese speaking people in the state to implement the Assam Accord, signed in 1985. The fear was writ large in the mind of the people. The ill-conceived design of the new Prafulla Kumar Mahanta Government was the last straw that broke the camel's back. A vigorous uprising was imminent. The Tribal eviction stopped. And the imposition of language and culture stopped. But it became a defining moment to convince Upendra Nath Brahma that the Bodos must have a protective suit in the form of a separate state to live and flourish without fear. As a consequence the Bodoland Movement was formally declared on 2<sup>nd</sup> March, 1987. The All Bodo Students' Union under the leadership of Upendra Nath Brahma submitted a **92 point charter** of demand to the Chief Minister of Assam Sri Prafulla Kumar Mahanta on 1<sup>st</sup> January, 1987. Amongst these 92 points of demands, the major ones are the creation of a separate state on the northern bank of the river Brahmaputra for the plains tribal of Assam, the creation of autonomous council on the southern banks of the Brahmaputra and the creation of Karbi Anglong regional council for the non-Karbi tribals under the district council. Barring these three political demands the other 89 demands were related to socio-economic, educational and other problem. In 1987 for the first time these demands were placed before the then Prime Minister of India Rajiv Gandhi on 22<sup>nd</sup> February in New Delhi. The charter of demands was also submitted to the Home Minister, Mr. Buta Singh, and the Honourable President of India Mr. Giani Jail Singh on 24<sup>th</sup> and 30 February respectively.

It was great achievement that under the leadership of Upendra Nath Brahma the first ever the **Tripartite Talks of the ABSU-BPAC with State Government on 28 August, 1989 and the Central Government from 5<sup>th</sup> October, 1989 held in New Delhi to the signing of the Bodo Accor on 20<sup>th</sup>**

**February, 1993.** Mr. Prafulla Kumar Mahanta represented the State Government (Assam) while the Central Government was represented by Mrs. Rajendra Kumari Bajpayee. The ABSU-BPAC team led by Upendra Nath Brahma was 40 in number.

The movement for the Bodoland continued with two approaches, that is, Socio-political movement and the Arm movement. The various social and students organisations like All Bodo Students' Union (ABSU), Bodo Sahitya Sabha (BSS), All Bodo Women's Welfare Association (ABWWF), and other led the Bodoland Movement through social and political movements. On the other hand arm movement was led by some armed organisations like Bodoland Liberation Tigers (BLT), and National Democratic Front of Bodoland (NDFB). First Accord was signed between the All Bodo Students' Union (ABSU), State Government and the Central Government in 1993 for the Creation of **Bodoland Autonomous Council** (BAC), and the second Accord was signed in the year 2003 between the Bodo Liberation Tigers (BLT), State Government and the Central Government for the creation of **Bodoland Territorial Council** under the amended Sixth Schedule of the Indian Constitution.

## 7. Upendra Nath Brahma's View of Society

Upendra Nath Brahma succeeded to a great extent in restoring the identity of the Bodo people. The present regenerated Bodos would not have been possible if Upendra Nath Brahma had not been there to lead the Bodoland Movement for the Bodos of the world. With self-respect and clear conscience, he put forward the strong arguments that the Bodos are not inferior to any other community and that they have the rights to flourish with their own culture language and identity. He did not mince words to express his reprehension against the oppressors. In an interview in Bombay with the noted journalist Rupa Sinai, Upendra Nath Brahma said, "*The Assamese (Caste Hindu) cannot tolerate the development of the Bodo people, of their having a distinct culture, language and equal political rights. They want us to merge and assimilate into the greater Assamese nationality. They do not want the Bodo identity to exist, and that is completely unacceptable to us.*" The Bodoland Movement had never been an anti-Assamese Movement as some people seemed to suggest. It was

a movement for recognition and equal treatment. Like most of the ethnic tribal groups of the Northeast, Bodo people have never accepted the caste hierarchy in social life. They have their own myths and racial memories distinct from the mainstream social structure in which the tribals and horizons are thought to be the lowest rank. The assertion of the tribal people can be attributed to the modern democratic secular state as enshrined in the Indian Constitution.

## 8. Upendra Nath Brahma's Principles of Liberty and Equality

Upendra Nath Brahma admired the socialist ideology for its principles of equal distribution and anti-exploitations. Upendra Nath Brahma saw economic exploitation with his own eyes. He knew how his parents and grandparents became poverty stricken. What he saw in his family was also the general conditions of the Bodo people. Although he could not say or do much for the improvement of the economic conditions of the Bodo people because of his sudden demise, he supported a total economic revolution. Upendra Nath Brahma's life taught him to struggle with problems. He popularised German historian and playwright Schiller's slogan "**Live and let Live.**" It is a plea for space to live. The voices of the Upendra Nath Brahma are as follows:

1. The land in which we live is our land. And this land we have inherited from our ancestors. The name of this land is 'BODOLAND'. We are fighting for the establishment of this name and map in the POLITICAL and GEOGRAPHICAL map of India. We want this name in the language of other people also at the status and dignity of their own. We want to live in this land with other equal deserving people.
2. The history of our past is our history. Let the ray of light and of truth illuminate its heroic, tragic, bloody, and gloomy pages, the old and new relics of its culture.
3. The language which we speak is our language. It is very sweet for us and we are very much proud of it but it does not threaten any other languages and nor it turns any one down. Just like other languages it wants to live.

4. The environment in which we live is our environment. We are the CHILDREN of it. Let us wash its clogged up eye and surrounds its creation with love and cares.
5. I greet to the revolutionary who liberate their soul, their creativity, their hard work, and labour under the banner of ABSU and the banner of SCIENTIFIC DEMOCRACY. Let us rally round for the renewal and reconstruction of the BODOS and for our country as well as for the human being of the world.

Upendra Nath Brahma's feeling for the oppressed was not confined to his own community alone. No community, living together with the Bodos suffered during his leadership. He worked together with the Kok Boros of Tripura. He maintained a cordial relations with the Adivasis of Bihar, who were the demanding the Jharkhand state. He was the first leader to give social recognition to the issue of Lalung, Rabha, Mising and other tribes of Assam. As he fought, spoke and worked for the oppressed, he was once called the messiah of the downtrodden. The voices he gave for the Bodo people were equally valid for the millions of neglected and oppressed people in this country.

### 9. Upendra Nath Brahma's expression on Illiteracy

Upendra Nath Brahma regretted the lack of education of people understands of many important things; he was sad over the degradation of education during the movement period. He was a very studious man. He used to read lot of books. He wanted to become a scientist by profession. He had very clear ideas and used incisive language. He usually did not give second touch to his drafting. Upendra Nath Brahma was of Assamese medium background. He liked to learn language. One he expressed he willingness to learn **Asperanto**, the world language. Time was too short for him to learn many more things in the world. Illiteracy and lack of adequate education had been the main causes of the backwardness of the Bodo people. During the movement period, the Bodo people showed unflinching loyalties to Bodofa, but mere loyalties were not sufficient. He was virtually worried

thinking that he would have to leave the movement unfinished.

### 10. Upendra Nath Brahma a man of Journalist

Upendra Nath Brahma was a very popular man of journalists. He maintained personal relationship with some journalists. Before him no journalist cared to write about the Bodos. It was during his relationship that the Bodos got media exposure the Bodo issue would not gain government attention. For this reason he maintained good rapport with the media persons. He edited a weekly newspaper in English called "**The Bodoland Times**". He wanted to express the grievances of the downtrodden people through this newspaper, as other leading dailies of the reason did not cover their problems in right perspective. But the newspaper could not continue as he got busier with the movement. He edited '**Bidangsri**', the annual mouth piece of Gauhati Bodo Students' Union, Gauhati University in the session 1977-178. In 1980, Mr. Brahma was also an editor of the '**Orkhi**' a news magazine published from Kokrajhar.

### 11. Upendra Nath Brahma's Observations on the Bodo Language, Literature and Bodo Community

The Bodo language which remained much neglected and unknown ages before has been recognised by the University today. Bodo has own grammar and large word-stock. The Bodo language is certainly a scientifically acceptable language. But it is matter of regret that as the language was not written down and used properly and due to lack of scientific knowledge in the past, the Bodo language suffers from the shortage of scientific and technical words. Excepting this deficit Bodo is rich language. This language can be enriched and developed through scientific way, by Upendra Nath Brahma.

The Bodo literature is still now tender one. There are few established authors in Bodo literature. Moreover, many authors cannot publish their manuscripts due to financial difficulties. So, there are wants of a large number of books of novels, essays, biographies, dramas, poetries, etc. There are few

monthly, quarterly or annual magazines in Bodo. No book on scientific topic (Except the Textbooks) has yet been published in Bodo language. Weekly Bodo newspapers were published during certain period and some of them are still running on. But there is full hope of flourishing Bodo literature in future. There are promising new and young writers in the realm of Bodo literature. The established writers also can contribute their best for the further development of the Bodo literature.

The Bodo language and literature is the only key to the existence and survival of the Bodo community. Our language and culture are the only means of our identity. We must struggle for our survival of our language, literature and culture. If we lose all these, we lose everything and consequently, Bodo community will be mingled and lost in due course. Therefore, we must safeguard our language, literature and culture and attempt to outmost level for the development of those agencies. But it should be confessed regretfully that a due to the acceptance of **Devnagri Script for Bodo language**, Bodo literature is being handicapped in its way of progress. It is also a matter of regret that some of the Bodo politicians attempt to play political games with the Bodo language and literature. But it must be a warning to the Bodo politicians that none of them must sell our dearer Bodo language and literature for the sake of their narrow self-interest. For the same, all the Bodo people must be alert. From the side of the Government also, it should not be their view that the Bodo language should be doomed; neither the Assamese people also should see Bodo language as their enemy, because, Bodo language does not restrict in the development of Assamese language. The Bodo language needs everyone's moral and active support and cooperation for its survival and development.

## **12. Soldier of Humanity Award and its Significance and Vision**

**Upendra Nath Brahma Soldier of Humanity is the Name of the award**, which is conferred in honour of the outstanding work and contribution towards to uplift of mankind, specially, for the downtrodden people of the world. The Upendra Nath Brahma Trust will give this particular award every year to some distinguish personalities,

who gave great contribution in some particular field, like – **socio-economic, politics, literature, culture, education**, etc. for the elevation of oppressed and deprived people. The achiever of this honour is determined by individual quantum of work and contribution, which has brought some significant changes in a society or societies, in his /her life time. The award carries the thought and message of 'Bodofa' Upendra Nath Brahma to the people of the world, who have been struggling for their survival in the new civilisation. The aim of giving this award is to establish Upendra Nath Brahma among the world community and to recognise his great leadership.

### **12.1 Philosophy of Upendra Nath Brahma**

Upendra Nath Brahma was a great leader of Bodo, was born in a very poor but honest family. Right from his childhood he had to challenge with poverty in pursuing education, but in spite of that conditions he had a brilliant academic carrier throughout his student life. The deplorable economic condition of his parents could never stand as barrier against his strong determination of getting higher education.

Though his life was full of problem and there was no earning member in the whole family except him, yet Brahma never retreated from his mission of building the Bodos a great nationality in the world. Upendra Nath Brahma believed that, every tribe, community and race, whatever be their size of population, have the right of self determination to preserve their language, culture and identity and to flourish them in the world. Hence, the stronger community or nationality has no moral right to suppress or oppose the weaker one. He believed that every nation, race, or community, either strong or weak, meets with rise at one time and fall on the other. So, the only policy '**Live and let Live**' could bring everlasting peace and prosperity to the mankind of this world.

He was also a strong campaigner of the principles of Liberty, Equality and Fraternity, the very concept of the French Revolution of 1789 which made an attempt to give equal justice to all the people. The French Revolution was more a war of idea that a war of bayonets and it overthrew everything old and inequality in the society, and began the task of reconstruction of world. Upendra Nath Brahma too struggled for a change in the



present society, which would bring equal status and right to downtrodden people like the Bodos. He tried to liberate the Bodos from the suppression and exploitation, so that they can enjoy equality and live in peace along with other countrymen. Mr. Brahma was determined to elevate the Bodo nationality and their language and culture to the national and international level. He desired to spread his message to all the deprived and backward societies of the earth. When he found no other way to achieve his great mission, he launched a vigorous movement for the cause of his people. But there is a saying *man proposes and god disposes*. Upendra Nath Brahma dies on 1<sup>st</sup> May 1990, when he was about to accomplish his task.

## 12.2 Upendra Nath Brahma Trust (UNBT) and its Vision

The Upendra Nath Brahma Trust (UNBT) was established on July 1999, under the initiative of All Bodo Students' Union (ABSU), with its Head quarter at Dotma. The Upendra Nath Brahma Trust (UNBT) destines to fulfill the project left by Upendra Nath Brahma for re-creating the Bodo Nationality in the new civilization. The UNBT has been working to uphold and extend the thought, work, ideology and vision of Upendra Nath Brahma. It set an objective to work for the unprivileged and down trodden people of Bodo race and gradually it will extent the space of its activity. The Trust has been working for promoting the language, culture, education and economy of the Bodo people. The Trust also aims at the spreading of Brahma's message to every corner of the world.

## 12.3 Soldier of Humanity and its Significance

A soldier sacrifices his life not for personal gain but because of his profound love for the motherland. He or she never bothers for name and fame. His duty for motherland is above all. The term soldier would also be implied to the heroes, who fight for the cause of mankind gun. Upendra Nath Brahma was also a soldier fighting for human right, liberty, equality and fraternity of every man of this earth. Hence, the award, which is given in his memory to great personalities, is named as '**Soldier**

**of Humanity'**. '**Upendra Nath Brahma Soldier of Humanity'** is an honour for contributing to uphold the human value on the earth.

## 12.4 Terms and Conditions of Soldier of Humanity Award

The following points are the terms and conditions of Soldier of Humanity Award to confer the Awardees or recipients:

1. To serve this noble purpose of giving awards and to spread the work and conditions of Bodofa throughout the world, the UNBT has resolved to accept nominations for the award from anywhere of the world.
2. There would be neither geographical boundary nor racial, religious and political bar to receive this award. Its jurisdiction covers whole earth and the recipient would be a man of this planet.
3. Nominations for this award would come from diverse fields and works. Those who have outstanding contribution and achievement in – (a) working for underdevelopment societies; (b) working for peace, prosperity and political right of the exploited classes; (c) cultural field, literature, music and art, etc. Any prominent person, society or organisation can nominate a person for the award.
4. While judging for the nomination to be awarded, along with the great individual achievement in any field, emphasis would be given to what extend has he contributed towards upward mobility of social status, economy, culture, literature, etc. of a community or nationality.
5. A jury or panel of expert would be constituted, with the members having specialized knowledge in the different field of like culture, literature, politics, social service, education, etc., to finalise the recipient of award among the nominees. The panel would be reconstituted every year.
6. Besides individuals, organisation or NGO may be awarded for their remarkable work in the society.

7. Upendra Nath Brahma Soldier of Humanity Award consists of Rs. 50,000 (at present), a memento and a citation.

### 12.5 Recipients of Upendra Nath Brahma Soldier of Humanity Award

The Upendra Nath Brahma Trust was established in 1999, but the Soldier of Humanity Award was conferred first time from the year of 2004. The following list is the some great personalities who have recipient of the UPENDRA NATH BRAHMA SLODIER OF HUMANITY AWARD conferred by the Upendra Nath Brahma Trust in memory of ‘Bodofa Upendra Nath Brahma’:

Sl. No.	Confer Year	Name of Recipient Personality
1	1 <sup>st</sup> Recipient 2004	Mr. Jagen Basumatary, Tamra Patra Awardee, Freedom Fighter and noted Social Activist of Assam.
2	2 <sup>nd</sup> Recipient 2005	Dr. Pramad Chandra Bhattacharyya, noted Litterateur, Assam.
3	3 <sup>rd</sup> Recipient 2006	Natwar Bhai Thakkar, Padmashree, noted Gandhian, Nagaland.
4	4 <sup>th</sup> Recipient 2007	Smt. Hema Bharali, Padmashree, noted Gandhian, Assam.
5	5 <sup>th</sup> Recipient 2008	Smt. Patricia Mukhim, Padmashree, noted journalist, Meghalaya.
6	6 <sup>th</sup> Recipient 2009	Smt. Mahasveta Devi, Padmavibhusan, noted Humanist and Litterateur, West Bengal.
7	7 <sup>th</sup> Recipient 2010	Dr. Indira Goswami, Jananpith Awardee, noted Litterateur, Assam.
8	8 <sup>th</sup> Recipient 2011	Mr. Niketu Iralu, Peace and Non-violence Activist, Nagaland.
9	9 <sup>th</sup> Recipient 2012	Prof. Shantha Sinha, Ramon Magsaysay Awardee, Child Rights Activist, Hyderabad Central University.
10	10 <sup>th</sup> Recipient 2013	Boobli George Verghese, Ramon Magsaysay Awardee, Journalist (born in Maymyo, Burma)
11	11 <sup>th</sup>	Prof. Janak Jhankar

	Recipient 2014	Narzary, Sculptor and Art Historian, Visva- Bharati, West Bengal (born in Assam)
12	12 <sup>th</sup> Recipient 2015	Dr. Birubala Rabha, Social Activist, Assam.
13	13 <sup>th</sup> Recipient 2016	Ms. Aruna Roy, Social Activist, Rajasthan.
14	14 <sup>th</sup> Recipient 2017	Prof. Ganesh N Devy, Maharaja Sayajirao University of Boroda
15	15 <sup>th</sup> Recipient 2018	Sri Jadav Payeng, Padmashree, Forest Man of India, Assam.

### 13. Conclusion

As a leader Upendra Nath Brahma was fearless and uncompromising. But he was never arrogant. He could read the mind of people. During crisis period he could manage situations very tactfully. As a leader of a mass movement, he adopted pragmatic policies. He wanted to hold together all the Bodos and fight unitedly for Bodoland till the last drop of blood. Upendra Nath Brahma adopted war strategy in diplomacy. So, it is the Upendra Nath Brahma Trust (UNBT) destines to fulfill the project left by Upendra Nath Brahma for re-creating the Bodo Nationality in the new civilization. The UNBT has been working to uphold and extend the thought, work, ideology and vision of Upendra Nath Brahma. It set an objective to work for the unprivileged and down trodden people of Bodo race and gradually it will extent the space of its activity. The UNBT also aims at the spreading of Brahma’s message to every corner of the world.

**Acknowledgement**

The Author encourage to write this paper when The Upendra Nath Brahma Trust Executive Meeting of 2018 was held on 4<sup>th</sup> March, 2018 at the N.I.B, Kokrajhar and resolved as a resolution regarding the formation of a Jury (Panel) Board for the selection of the 15<sup>th</sup> Upendra Nath Brahma Soldier of Humanity Awardee for the year 2018, under the Chairmanship of Dr. Subung Basumatary and Power of Attorney Shri Amrit Lal Brahma. A Jury Board was created:

**Jury Board**

1. Chairman: Dr. Shikna John Wary, Associate Prof. Dept. of English, Kokrajhar Govt. College, Kokrajhar.

2. Convener: Dr. Sangrang Brahma, Librarian, C.I.T, Kokrajhar.

**Jury Members**

1. Dr. Kamal Bodosa, Asst. Prof. Dept. of Economics, Kokrajhar Govt. College, Kokrajhar

2. Mr. Ashok Brahma, Vice-Principal & Asst. Prof. Dept. of Political science of U.N. Academy, Kokrajhar

3. Dr. Chankha Shekar Sharma, Asst. Prof. Dept. of English, Bodofa U.N.B College, Dotma

4. Mr. Subat Goyary, Renowned Writer and Social Worker, Kokrajhar

5. Smt. Rani Helen Wary, Asst. Teacher Girls' Higher Secondary School, Kokrajhar & a Renowned Writer.

(UNBT) Thulunggapuri, BTC, Assam. Printed at: U.N. Academy, Offset Press, Kokrajhar, B.T.C.

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