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PERSPECTIVE

95% of the time, We forgive people because we still want them in our lives.

Sangeeta Barooah Pisharoty elected first woman president of Press Club of India in historic win

NEW DELHI



Senior journalist Sangeeta Barooah Pisharoty has been elected President of the Press Club of India (PCI), becoming the first woman to head the organisation in its 68-year history.

Barooah, a prominent journalist from Northeast India, has also made history as the first journalist from the region to be elected to the top post of the country's most influential press body. She registered a decisive victory, securing 1,019 votes against her rival Atul Mishra, who polled 129 votes.

Following her election, Barooah thanked her colleagues for their support and reiterated her commitment to strengthening the Press Club as an inclusive and independent institution. She emphasised the importance of professional solidarity and ensuring greater representation of diverse voices within Indian journalism.

The election outcome has been widely hailed as a landmark moment for gender representation in the media, marking a significant shift in the leadership of one of India's oldest and most prestigious journalism organisations.

WHO SAID WHAT

Shri Nitin Nabin Ji has distinguished himself as a hardworking Karyakarta. He is a young and industrious leader with rich organisational experience and has an impressive record as MLA as well as Minister in Bihar for multiple terms. He has diligently worked to fulfil people's aspirations. He is known for his humble nature and grounded style of working. I am confident that his energy and dedication will strengthen our Party in the times to come. Congratulations to him on becoming the BJP National Working President.

- Narendra Modi, PM

Meitei and Kuki-Zo BJP MLAs sit together in Delhi after two years of conflict

GUWAHATI

In a significant political development amid efforts to restore an elected government in conflict-hit Manipur, four of the seven BJP MLAs representing Kuki-Zo communities attended the party's legislature meeting in New Delhi on Sunday, marking their first such participation since ethnic violence broke out in May 2023.

Manipur has been under President's Rule since February following a prolonged political impasse. The meeting was convened after repeated appeals by BJP legislators from the Meitei-dominated Imphal valley, who have been pressing the party leadership to facilitate the formation of a popularly elected government.

The BJP holds 37 seats in the 60-member Manipur Assembly. However, seven BJP MLAs from Kuki-Zo constituencies had earlier stayed away from Imphal and from joint meetings with their valley-based colleagues amid deepening ethnic divisions.

On Sunday, four Kuki-Zo MLAs



Joined Meitei BJP legislators at the meeting held at the party's national headquarters. The legislators were seen sitting together and posed for photographs after the session, signalling a tentative move towards political re-engagement.

Santosh and the party's Northeast in-charge Sambit Patra. Both leaders had recently visited Manipur to hold consultations with different stakeholders and ease tensions ahead of possible government formation.

According to BJP sources, Santosh and Patra first met Meitei BJP MLAs along with five legislators of ally Naga People's Front (NPF) and former chief minister N. Biren Singh to discuss the political roadmap. This was followed by a separate meeting with the four Kuki-Zo MLAs to address their concerns and explore ways to restore peace and political stability.

The four Kuki-Zo MLAs who attended the meeting were Nemcha Kipgen, Lelzang Haokip, L.M. Khoute and Ngursanglur Hmar. Three others-Vungzagin Valte, Paonilal Haokip and Letpao Haokip-were absent due to personal and health reasons. Valte is recovering from injuries sustained during a violent attack in May 2023, Paonilal Haokip had returned home following a bereavement, while Letpao Haokip is undergoing surgery.

Manipur has witnessed more than 260 deaths and the displacement of over 60,000 people since ethnic clashes erupted in May 2023.

Party sources said BJP leaders urged all MLAs to work collectively towards restoring peace and normalcy in the state.

While it remains unclear whether the Kuki-Zo MLAs will formally join efforts to stake a claim to form the government, the party leadership is keen on their participation to ensure stability.

Kuki-Zo civil society organisations continue to demand a separate administrative arrangement in the form of a Union Territory for Kuki-Zo-dominated areas. Ten Kuki-Zo MLAs, including seven from the BJP, have expressed support for this demand.

While Meitei BJP MLAs, with support from the NPF and independent legislators, could technically form a government on their own, the BJP leadership is pushing for the re-integration of Kuki-Zo legislators to build broader political consensus. The choice of the next chief minister, however, remains undecided.

BJP names Baijayant Panda as Assam Election In-Charge ahead of 2026 polls



GUWAHATI

Bharatiya Janata Party (BJP), on Monday, unveiled several strategic organisational appointments to strengthen its election campaign for the upcoming Assembly elections in Assam and Tamil Nadu.

Baijayant Panda, a National Vice-President and Member of Parliament, has been appointed as the Election In-Charge for Assam, signalling the BJP's proactive approach towards the 2026 Assembly elections in the state. The elections are slated for April 2026, and the BJP is ramping up its preparations

Governor Bhalla Chairs State-Level Home, Police Review of DGP-IGP Meet

IMPHAL

Manipur Governor Ajay Kumar Bhalla on Monday chaired a state-level conference of the Home and Police Departments at Lok Bhavan here to review and disseminate key outcomes of the Directors General of Police and Inspectors General of Police (DGsP/IGsP) Conference 2025 held in Raipur from November 28 to 30.

During the meeting, Director General of Police (DGP) Manipur Rajiv Singh briefed the Governor on the major recommendations and directives issued by the Prime Minister and the Union Home Minister at the national-level conference. He outlined priority areas for the state, including strengthening law and order, counter-terrorism initiatives, tackling Left Wing Extremism, enhancing coordination through the Narco Coordination Centre (NCCORD), disaster management and civil defence preparedness, and the expanded use of forensic technologies.

The DGP also highlighted focus areas such as women's safety, management of mass agitations, and the strategic roadmap for tracking and bringing back Indian fugitives from abroad. Singh shared key takeaways from thematic sessions led by the Prime Minister on the vision



of a 'Drug-Free India', as well as deliberations chaired by the Union Home Minister on national security and internal stability. Emphasising the Centre's commitment to building a drug-free society, Governor Bhalla directed the state police administration to further strengthen surveillance and intelligence-gathering mechanisms. He called for the deployment of state-of-the-art technologies, including drones and artificial intelligence-based tools, to effectively monitor and respond to emerging security challenges.

The Governor also underscored the need for continuous capacity building and hands-on training of police personnel to ensure preparedness in dealing with evolving law and order situations and complex security threats. The conference was attended by senior officials, including the Commissioner (Home), Additional Directors General of Police, Inspectors General of Police, Deputy Inspectors General of Police, and Superintendents of Police from all districts of Manipur.

Tripura to Open Tea Auction Centre Next Year; 'Run for Tea' on Dec 17

AGARTALA

In a significant push to Tripura's tea sector, the state is set to open its own tea auction centre from the next financial year, with infrastructure for the facility almost complete.

Chairman of the Tripura Tea Development Corporation (TTDC) Samir Ranjan Ghosh said on Monday that the auction centre is expected to become operational soon and will provide local tea growers with improved market access through a transparent auction mechanism.

"At present, tea produced in Tripura is sent to auction centres in Assam and West Bengal. Due to the high volume of tea available in those markets, growers from Tripura often do not receive fair prices despite producing quality tea," Ghosh told reporters.

He added that the new centre would reduce transportation costs and shorten the time taken to sell produce, directly benefiting planters in the state.



Ghosh said the tea industry in Tripura had remained neglected for years but has seen steady progress since 2018 following targeted policy interventions by the present government.

Meanwhile, as part of efforts to promote Tripura tea, the TTDC, in collaboration with the Tea Board of India, will organise the annual 'Run for Tea' event on December 17.

The run will begin at 6.30 am from the TTDC office and will be flagged off by Industries and Commerce Minister Santana Chakma, Sports and Youth Affairs Minister Tinku Roy, Mayor and MLA Dipak Majumder, along with heads of various public sector undertakings and other dignitaries.

A three-kilometre run has been planned, with cash prizes for the first three finishers. The event is open to the public and is expected to see participation from sportspersons, journalists, and citizens from across the state, Ghosh added.

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PAKISTAN CONFRONTING A POLITICAL CRISIS

Pakistan is once again standing at a familiar crossroads, one it has visited too many times in its short but turbulent history. The man at the centre of the storm is Imran Khan, the former prime minister, national sports hero, and now the country's most popular political prisoner. Jailed for over two years on multiple charges ranging from corruption to inciting public disorder, Khan remains the single most potent political force in Pakistan today, even from behind bars.

His incarceration has not calmed the streets. If anything, it has deepened Pakistan's political fever. His supporters view him as a victim of a predatory state. His opponents see him as reckless and destabilising. And the military, Pakistan's most enduring centre of power, sees him as a problem that refuses to fade away.

This situation feels uncomfortably familiar. In Pakistan, political disputes have often ended through ballots and courts, but through blood, and erased truths.

Pakistan's history of political assassinations and unexplained removals begins almost immediately after its creation.

In 1951, Liaquat Ali Khan, Pakistan's first prime minister, was assassinated in Rawalpindi while addressing a public gathering. The assassin was killed on the spot. Soon after, the officer leading the investigation died in a mysterious plane crash. Crucially, key documents related to the probe were reportedly lost in the crash. To this day, no credible explanation has emerged.

That pattern of violence followed by institutional amnesia would become a defining feature of Pakistan's political story.

Huseyn Shaheed Suhrawardy followed Liaquat Ali Khan as prime minister. He was a constitutionalist, vocal about preserving the spirit of Pakistan's original parliamentary framework. His politics brought him into open conflict with Field Marshal Ayub Khan, the country's first military ruler. Suhrawardy was arrested and later allowed to leave Pakistan ostensibly for medical treatment. In 1963, he died suddenly in Beirut under circumstances that were never properly investigated. Once again, Pakistan lost a civilian leader who challenged military dominance, and once again, the truth was buried.

Perhaps the most consequential political suppression in Pakistan's history was that of Sheikh Mujibur Rahman. In the 1970 general elections, Pakistan's first free national poll, Mujib's Awami League won an outright majority. Constitutionally, he should have become prime minister. Instead, he was arrested and placed in a cell in Mianwali, transported secretly to West Pakistan.

The refusal to transfer power triggered a chain of events that led to civil war, Indian military intervention, and the birth of Bangladesh. In 1975, Mujibur Rahman was assassinated along with most of his family.

Pakistan lost half its country, and yet failed to learn its lesson.

Zulfikar Ali Bhutto, the civilian leader who emerged after 1971, attempted to impose political control over the military. He introduced social reforms and gave Pakistan a new constitution. But he, too, ultimately fell victim to the same system. In 1979, Bhutto was executed after a deeply controversial trial under General Zia-ul-Haq's military regime. The judiciary handed down a death sentence widely regarded by legal experts as politically influenced. Even today, Pakistan's Supreme Court acknowledges serious flaws in the verdict. Bhutto's execution institutionalised a dangerous precedent that courts could be used as instruments for eliminating political threats.

The pattern continued with Nawaz Sharif, the longest-serving civilian prime minister in Pakistan's history. He was ousted not once, but three times, most notably in a 1999 military coup led by General Pervez Musharraf. Sharif was jailed, exiled, brought back, elected again, and then removed once more through judicial proceedings widely believed to have establishment backing. His crime, according to many observers, was attempting to assert civilian authority over the military.

Benazir Bhutto's assassination in 2007 marked yet another dark chapter. Pakistan's first woman prime minister was killed in Rawalpindi during an election campaign. Despite numerous investigations, including one by the United Nations, no definitive accountability has emerged. Evidence disappeared. Security failures were explained away. Responsibility was shifted endlessly, but never fixed.

It became impossible to avoid the conclusion that some truths in Pakistan are simply not allowed to surface.

Now with Imran Khan in jail, is Pakistan's history repeating itself? Placed against this backdrop, Imran Khan's imprisonment does not look like an isolated episode. It looks like continuity. Khan was removed through a parliamentary vote of no confidence, but his downfall did not end there. What followed was unprecedented. Dozens of cases, prolonged incarceration, limited access to lawyers, family members prevented from meeting him, and peaceful protesters dispersed harshly outside Adiala Jail.

Despite this, Khan has not retreated. From his cell, he continues to issue political statements, challenge the legitimacy of the state apparatus, and call out the military's role in governance. His defiance, principled or provocative, depending on the observer, has kept Pakistan on the boil. Public sentiment, particularly among the youth, is visibly tilted in his favour. Large sections of society now openly criticise the military, a rare and dangerous shift in Pakistan.

Given this history, a grim question naturally arises. What if Imran Khan is assassinated?

Pakistan has crossed this line before. Often, an assassination would almost certainly ignite nationwide unrest on a scale Pakistan has not seen in decades. The military's already strained relationship with the public would fracture further. Punjab and Khyber Pakhtunkhwa could become ungovernable. The economy, already brittle, would collapse under renewed sanctions, capital flight, and internal chaos.

Externally, the West and the United States might issue condemnations and calls for restraint. But history suggests their intervention would stop there. Strategic interests have always outweighed democratic ideals where Pakistan is concerned.

There is, however, another possibility. Imran Khan may survive. He may emerge weakened, negotiate terms, even return to the political mainstream. Pakistan's history also shows that exile, compromise, and delayed rehabilitation are sometimes preferred to martyrdom. Yet Khan's refusal to bend complicates this outcome. His rhetoric grows sharper. His challenge to the military's moral authority grows louder. Whether he becomes another Zulfikar Bhutto, another Mujibur Rahman, defies history altogether, remains uncertain.

Pakistan today is confronting a political crisis. It is confronting its own unresolved past. For over seven decades, the country has repeatedly silenced civilian dissent through force, courts, exile, or death. Each time, it has paid a heavy price, territorially, economically, and morally.

QUOTE OF THE DAY

“There is no failure. You either win or you learn.”

- Gary Keller

Maharaja Garib Niwaz: Builder of Manipuri Civilisation



MAHESHANA RAJKUMAR

Religious and Cultural Changes during the period of Maharaja Garib Niwaz:

The events surrounding 16th and 17th century India, Burma and Assam gives the right analysis to understand the religious and cultural development in 18th century Manipur and the reasons behind Garib Niwaz's conversion to Ramanandi Vaishnavism from a wider lens. Garib Niwaz was well aware of the changing international relations in the region.

The great sovereign monarch Maharaja Garib Niwaz (Pamheiba), reigned Manipur from 1709-48, and changed the course of history in kingdoms of Manipur and Burma (now Myanmar) and brought revolutionary aspects of socio-cultural-religio-political and economic. The Manipuri nationalism faded away with the advent of British rule.

In Garib Niwaz's reign Manipur had attained zenith of her power, and Manipur was an Asiatic power in Southeast Asia. His glorious reign of 40 years coincided with the declining days of Toungoo dynasty of Burma. He was the contemporary of the last three kings of the Toungoo dynasty, Sanay Min (r. 1698-1714), Tanningangon (r. 1714-1733) and Mahadhamma Yaza Dipati (r. 1733-1752).

The British could access the records of Manipur kingdom after the Anglo-Manipuri treaty of 1762. Sir Jervoise Athelstane Baines arrived in India in 1870 to collect statistical population data, which was the first such exercise by the Raj administration. In 1881, he was deputy superintendent of the census in the Presidency and he was appointed Census Commissioner for the national census of 1891.

The well documented account of Garib Niwaz is mentioned in his census report. The much is also known of Garib Niwaz from the accounts of several books, journals and articles written by Manipuri, Western and Burmese scholars and the Burmese sources in particular has been very invaluable to describe the religious and cultural changes in Manipur having effect on Burma, and his military expeditions that threatened the then Restored Toungoo dynasty or Nyaunggun (reign 1597-1752), with King Mahadhamma Yaza Dipati at the helm.

The Burmese chronicle "Hmannan" records Mahadhamma Yaza Dipati had sent letters to Chinese Qing emperor and sought help of Qing army to crush Manipur.

The greatest threat perceived to Manipur kingdom then was the religious warfare of the Theravada Buddhism in the 16th century unleashed by the Toungoo emperor Bayinnaung. The years of domination of Theravada Buddhism would have resulted in Manipur becoming an outlying obscure district of Burma.

According to renowned archaeologist Okram Kumar Singh, the ancient manuscript of Meitei, originally written in Meitei Mayek, entitled "Khamlang Pawari Ahuvon" and later transcribed in the Bengali script by Mayanglanbam Gourchandra (1977) described an account of the religious practice prevalent in the Meitei society during the Protohistory, and which were later found to be Buddhist doctrines.

The mandalas found in Manipur in recent years gave a strong evidence of the prevalence of Buddhism in ancient Manipur. There is no doubt presence of Tantric or Esoteric Buddhism or a further evolution of Mahayana religion, sometimes called Vajrayana, the vehicle of the Thunderbolt, developed about 500-600 C.E. in India. An offshoot of Mahayana Buddhism, the origins of Tantric Buddhism can be traced to ancient Hindu and Vedic practices as well, including esoteric ritual texts designed to achieve physical, mental, and spiritual breakthroughs.

The growth of Sanamahi and Pakhangba faiths can be interpreted with the cultured group of people that settled in ancient Manipur who probably conceived the elements of a mixed Brahmanical faith mixed with Bon religion and Buddhism which in turn mixed with Tantric cults. Sanamahi faith was at its peak in the reign of King Khagemba. In Manipur to-day there is religious syncretism or dual worship of traditional Meitei gods with Hindu gods.

The chronic problem facing Manipur had been the Burmese expansionism which was initiated for the first time by the greatest Burmese emperor Bayinnaung (r. 1550-81) against Manipur. The conquest of Chengyang by Bayinnaung served as a general signal for all the Shan states and the Burma-China border to submit, and even some chieftains within Yunnan itself had sworn allegiance to Toungoo emperor Bayinnaung. By then, Bayinnaung's prestige was so high that not only did Chinanot protest, but the then King Chhalamba of Manipur around February 1560 surrendered and sent tributes to the Burmese king.

Manipur came under Bayinnaung's rule from 1560-81. After the death of Bayinnaung in 1581, King Mangyabhadra consolidated the three districts of Manipur along the Upper Chindwin river basin. However, during the reign of Bayinnaung almost all the Shans of Upper Burma were Burmanized and converted into Theravada Buddhism including parts of Manipur namely the three districts of Kale, Khamptat and Samjok.

Bayinnaung had incultured Burmanization over the people of those smaller kingdoms through proselytisation into Theravada Buddhism and military campaigns. Toungoo Empire was the largest empire in Southeast Asian history and it's highly probable in twenty one years rule of Bayinnaung in Manipur he must have strictly imposed Theravada Buddhism on the Manipuris.

On the other hand, the then India witnessed the rise of Islam in the 16th and 17th centuries. The Mughal emperors unified practically the whole of North India and much of the Deccan, and built up an empire such as had not been since the days of the Guptas.

The Mughal Empire had waged several wars with the Ahom Kingdom with the intention to expand their empire covering present North East along with the entire South-East Asia. Unfortunately, the mighty Mughals were defeated seventeen times by the Ahoms and safeguarded the North East from coming under Mughal rule. The most famous battle fought between Mughal and Ahom was the naval battle of Saraighat in 1672 under the command of Ahom General Lachit Borphukan.

The Manipur king Pamheiba was given the epithet of Garib Niwaz, and in this context Sushil Chandra Dutta in his book, "The North-East and the Mughals" (1961: 174 A.D.), writes,

"Manipur had, however, connections mostly in the war path, with Cachar and Tripura in the 15th and 16th century. Manipur had, however, more intimate connections with China and Burma with which it had common borders. She had practically no political contact with the Mughals as it had no direct boundary with Bengal. The historical records also clearly suggest that Manipur had extensive trade relations with Bengal through Cachar."

Sushil Chandra further wrote the epithet of Garib Niwaz was given to Pamheiba by the Mughal emperor of Delhi. It may also happen that the Mughal administrators in Bengal had some understanding with the ruler of Manipur and managed to see that King Garib Niwaz did not join the confederacy of Ahomking Rudra Singh (r. 1696-1714), who was successful in bring Hindu confederacy of the important neighbouring monarchies namely Cooch Behar, Jayantia, Cachar and Tripura. It is also not at all impossibility that the Mughal emperor of Delhi or his subahdar in Bengal honoured the

Raja of Manipur with such a title as a political deal. Muslim traders and artisans from Mughal Bengal began to immigrate into Manipur long before the time of Garib Niwaz. Even during the reign of Khagemba, the Muslim prisoners of war and low caste Hindus were given settlement in Manipur. Probably, the Muslim settlers encouraged the Mullas and Gazis in order to make spiritual and social relief through itineray camp and on the other hand, the Hindus were aspiring to get spiritual relief through the preachers of Chaitanya Vaishnavism from Mughal Bengal.

Garib Niwaz's ascension to Manipur throne knew without doubt the weakness of the Burmese kings who remained always unable to abandon the Vedic traditions in Burma. Manipur was an ancient land route and gateway to Southeast Asia from mainland India before Common Era (BCE).

It's an undeniable fact for millennia till date the Southeast Asian countries including borderland Manipur is under Indosphere heavily influenced by Indian civilization. The region is characterized by the influence of Hinduism, Theravada Buddhism, Sanskrit roots (Vedic traditions) which flourished side by side.

Garib Niwaz came to understand that the instrumental force to challenge Theravada Buddhism of Burmese was nothing but Brahmanic Vaishnavism or Vaishnav Shaktism. Therefore, he followed the religious policy of his father Charaiongba. Ultimately, he decided to take up conversion into Vaishnavism.

The religious and cultural changes were brought into Manipur after Garib Niwaz's conversion to Ramanandi Vaishnavism initiated by the religious preceptor Shanti Das. Renowned historian Gangmumei Kamei taking the reference of Sanamahi Laikan mentioned that after the departure of Guru Gopal Das, his new preceptor appeared to be Shanta Das Mahanta Bairagi from Nara Singh Tilla of Sylhet in Bengal. Myths were later on created by the new missionary that he was summoned by God Sanamahi of the Meitei religion to spread the teachings of Lord Ramachandra in the land of the Meiteis. The fact was that he was one of the Brahmin missionaries of the Ramanandi (Ramanandi) cult in eastern India who had to seek new pasture of missionary activities in the barren land of the Meiteis as they were harassed by Aurangzeb in their own homeland.

Moni Gatha in her article "The Curious case of Rama in West Bengal" writes, prior to Gaurio Vaishnavism of Sri Chaitanya (1486-1533) it was the Ramavat form of Vaishnavism that prevailed in Bengal.

That actually happened in Bengal was that Ramavat Vaishnavism got mixed with Gaurio Vaishnavism, and the latter took control. In simple words, Krishna took precedence over Rama, because of the immense popularity of Sri Chaitanya and Gopal was preferred over Sitanath, but the latter never entirely disappeared in that sense.

Ramanada was a 14th century Vaishnava devotional poet saint, who lived in the Gangetic basin of northern India. The Hindu tradition recognizes him as the founder of the Ramanandi Sampradaya, the largest Vaishnavite Hindu sect in the world in modern times. An early social reformer, Ramanada accepted disciples without discriminating anyone by gender, caste, class or religion.

Lord Rama, the ideal king, the ideal of Dharma worship was free from any sort of discriminations to the followers based on gender, caste, class or religion and this made it easier for Garib Niwaz to bring almost all the ethnicities living in Manipur to embrace Ramanandi Vaishnavism.

The "Ramji Prabhu Temple" is located at Wanchei in Nongthem Pakhyi Manipal under Imphal East district. The temple consists of three different idols- Rama, Lakshman and Hanuman. Besides these there are also idols of Garib Niwaz and Santi Das Gosai with his hand cuffed, which actually relates the temple to the "Ramanandi cult". The Hanuman idols in "Ramji Prabhu Temple", also has great significance in the depiction of "Ramanandi Cult" in Manipur.

According to J. Roy the temple of Hanumanji was made of brick and construction of Ningthem Pakhyi in the 16th century. The temple tank reflects some extent the greatness of the king. According to Gangmumei Kamei Garib Niwaz carved out an image of Hanuman in relic on a big slab of stone. The stone with the image forms the northern wall of a Hanuman temple built by him at Mahabali in Imphal. The temple was inaugurated in the month of Hiyangei, 1729. The image of Hanuman and the Hanuman temple are still in a very good condition. The temple is quite near Krishna Temple said to be built by Pitambar Charai Romnga in 1704.

Manipur scholar Hawaiiamb Rambr Singh in his book, "The Vedic Tradition, Shrimad-Bhagavad-Gita and Vaishnavism" writes,

"Gareeb Niwaz was a political genius of a high order, a great general, and a great administrator, with a burning zeal for national consolidation and for building a powerful state with extended territories. That explains why earlier he was zealously propagating Vaishnavism as he inherited it from his father. That also explains why, when faced with a choice, he made a decisive option for Rama, the ideal king, the ideal of Dharma."

He was in a hurry to see that the whole process was completed in his life time, and that explains his drive and a degree of ruthlessness in enforcing the new faith. In Gareeb Niwaz the groping desire of the Manipur kings of that period for using Vaishnavism as an ideological weapon for Meitei 'national' consolidation found its clearest and most articulate consciousness and its most resolute determination."

Manipur research scholar Naorem Naokhamba Singh in his article titled, "Religious Syncretism among the Meiteis of Manipur, India" writes,

"On the advice of preceptor Shanti Das, Garib Niwaz introduced the Hindu Gotra system and identified traditional seven yeaks/salais (Clans) of Meitei into respective Gotras as follows:

YeK/Salai (Clan) - Hindu Gotras, Ningthouja/Mangang, Shandilya, Luwang-Kashyap, Kham-Madhugalya, Angom-Kaushika, Moirang-Aitreyya, Khaba-Nganba-Gautam, Sarang Leisangthem-Bharadwaj.

During the reign of King Garib Niwaz a number Manipuri traditional festivals were modified or identified with concurrent Hindu festivals. The annual boat race festivals then traditionally known as Heigruidongba was renamed as Jala Yatra. The festival of Waira Tenkap was redesignated as Kirtan of Lord Ram. The traditional festival of Kongba Leithong Phatpa was reidentified with Vishnu Sankranti. The festival of Ahong Khongching was modified as Dol Yatra. The ancient festival offering feast to the ancestors known as Tara Chanou Katpa becomes known as Priti Lok Irapta. The worship of Nungoboi was substituted by Dusserah. Festival of testing newly harvested rice was known as Chanou Huichintu in the month of October was replaced by Govardhan Puja.

The introduction of Hinduism marked the synthesis of the old and new elements and consequently it led to the evolution of a syncretised form of Hinduism which is still practiced here in Manipur, and that the harmonization which has been going on in India since ancient times forming a single culture was also seen at work in Manipur and it can be seen from the syncretisation of old and new faiths or tenets.

Unlike in other regions, after conversion to Hinduism all the converted Meiteis, including members of the king's own family and other royal dynasty were declared to belong to the Kshatriya caste. It is one of the unique feature of Manipuri Hinduism where only two caste viz. Kshatriya and Brahmin coexists; descendants of immigrant Brahmins belonging to the Brahmin caste and the rest Meitei population belonging to the Kshatriya caste, in particular, Surya Vamsa of Shri Ramachandraji of the Ramayana."

J. Roy recorded among the literary activities it is mentioned that Bijoy Panchali was rewritten by Dwija Sita Ram Sarma, a chronicler in the court of Gharib Niwaz. He also stated that the temple of Ramji and the customs of putting special white turban by the Manipuris on ceremonial occasions indicate even to-day the influence of Ramanandi cult.

Renowned scholar Michael Charney gives a detailed account on religious and cultural changes

and burning of old scriptures in the reign of Garib Niwaz as follows:

The impact on Manipur of these changes can be overestimated, but the effect they had on the Lower Chindwin may have been dramatic in more tangible ways. According to some oral traditions, however, when the books were piled up to be burned, some books proved to be immune to the fire and flew off to different parts of kingdom, a certain indication, along with the continued existence of reportedly burned manuscripts of the time today, that many texts were not really destroyed but hidden. More than anything else, these activities likely decentralized the distribution of Manipuri literature. Even without this event, Manipur was already a significant route for the introduction of Sanskrit works into Burma, as Sanskrit scholars have pointed out. Although the Simhala niti spread to Burma by sea from Southern India, for example, other Sanskrit-based niti-texts came through northern India, probably brought by Manipuri Brahmins.

The decades old vilification campaign against Maharaja Garib Niwaz, the greatest king in the history of Manipur by the certain section of revivalists on the burning of Puyas must come to an end in the light of retrieval of actual documents. The puyas whether it was burnt or not the behest of Garib Niwaz has now become a debatable issue.

It is widely believed that the Cheitharon Kumbaba with Maharaja Churachand Singh's permission was edited by L. Irboungal Singh and Pandit N. Khelechandra Singh and published by the Manipuri Sahitya Parishad in 1967. The Cheitharon Kumbaba, the official royal chronicle of Manipuri kings, did not mention the burning event in its earliest published versions. Later editions by the Manipuri Sahitya Parishad included notes or emendations mentioning the libricide, which some scholars suggest were based on the later accounts rather than original records.

An author and researcher Wangam Somorjit and who currently serves as Director of Advanced Research Consortium Library and Archives, and who have recently launched the Korbek Archival Project and based on his research work out rightly refuted that the Meitei script was destroyed and discontinued in 18th century by Garib Niwaz. According to Somorjit the stone inscriptions commissioned by Garib Niwaz at the peak of his power were engraved in Meitei script.

The Anglo-Manipuri Treaty of 18th April 1833 was written in Meitei script. Most of the official documents, including treaties and kharitas (royal letters), were written in the Meitei script. A letter in Meitei script was sent to the Viceroy of India by Maharaja Chakrakirti in May 1868.

In the Administrative Report of the Manipur Political Agency for 1893-94, Shillong, 1894, Political Agent A. Porteous wrote that the Bengali script had not entirely ousted the Meitei script.

Garib Niwaz himself commissioned the court scholar Angom Gopi to write a larger volume of Numit Kappa in Meitei Mayek in 1750 CE. Meitei Mayek had always been an official script used in the court of Manipur, alongside Bengali, English, and Burmese. The court chronicle of Maharaja Churachand Singh has always been recorded in Meitei Mayek in an unbroken historical chain to this day. Even the kings of Manipur wrote letters to the Viceroy of India in Meitei Mayek. The Meitei script continued to be the official script of the Manipur court and the widespread use of the Bengali script was promoted only after the arrival of the printing press in 1910s and the establishment of English schools in Manipur.

Wangam Somorjit on the recent finding of 18th century Garib Niwaz's royal court under Imphal script collection decorated with gold leaf with luminous effect has brought to the public attention the mentioned of his name 'Garib Nawaz' signed on the said manuscript.

Michael Charney on Shanti Das' hinduizing mission plan of Burmese kingdom has categorically stated that the reshaping of Manipuri culture and religion under Gharib Newaz was pervasive and saw Manipuri gods eradicated, Manipuri festivals equated with Hindu festivals, fictive lineages and Burmese royal court chronicle of Maharaja Churachand Singh has always been recorded in Meitei Mayek in an unbroken historical chain to this day. Even the kings of Manipur wrote letters to the Viceroy of India in Meitei Mayek. The Meitei script continued to be the official script of the Manipur court and the widespread use of the Bengali script was promoted only after the arrival of the printing press in 1910s and the establishment of English schools in Manipur.

This rapid transformation of Manipuri society was intended to be extended over Burma in the same way. The guru behind all of this, Shanti Das, left the Manipuri court for the Burmese royal court in August 1733. According to the Manipuri sources, Shanti Das returned to Manipur in November/December 1733, because he had been denied entry into the Burmese royal court. Gharib Niwaz accompanied by Shanti Das gathered an army and, headed by the flag of Hanuman, took it against the royal capital of Burma, only to find his passage blocked by the Irrawaddy River, which the Manipuri cavalry were unable to cross. Shanti Das is also said to have encouraged the Manipuri attack by instructing the Manipuris that by drinking and washing themselves with water from the Irrawaddy River, they would completely cleanse themselves of misfortune and danger. The guru set out again in 1743 official to negotiate the provision of Manipuri princess Satyamala to the Toungoo king. However, the Manipur court chronicle implies he had set out to conquer Ava again. Further, according to Lower Chindwin authors writing in the late 1820s, Shanti Das wanted to establish Hinduism ('our way of thinking') in the mind of 'the king who lives in Ava'. There is thus little doubt that Shanti Das had major plans for the Burmese court, especially since his large entourage consisted of five hundred of his disciples, including Brahmin priests. The Hindu teacher, however, fell ill and died about a month later in 1744. If there had been any real chance of a conversion of Burma to Hinduism this was doused by the end of the 1750s. After the Burmese royal capital fell to the Mons in 1751, we hear little about the Lower Chindwin or Manipuri-Burmese interaction until the Burmese kingdom was fully restored in 1756. The Indian Brahminshad greatly influenced the royal courts of Burma and were successful to change the minds of the kings of Burma. Almost all the ritual practices of Burmese royal courts were of old lineage according to the Brahmanic cult. C.E. Harvey, in his book, "History of Burma", has stated that in Coronation and Palace the ritual was Brahmanical not Buddhist and it was in use over the Hindu world. However, the expansion of Indian culture continued the making of its way into the region of Southeast Asia through the organisations of royalty Hinduism and Buddhism and the Sanskrit dialect. The book, "The Situation in Myanmar 1714-52", authored by Burmese scholar Dr. Yi Yi, Senior Researcher, Department of History, Ministry of Culture, Myanmar, recorded Shanti Das died in 1744 at Sagaing Thantue due to Cholera. The body of Shanti Das was dumped in Irrawaddy River in quick succession after performing Jal Samadhi. Afterwards Samjai Khurai-Latpa and five hundred disciples of Shanti Das returned to Manipur. According to R.K. Jhalajit Singh, Shantidas, the religious guru of the king died on Tuesday 27 Hiyangei (September/October) 1744 in Burma.

Renowned author Victor B. Leiberman in his book, "Burmese Administrative Cycle: Anarchy and Conquest, c. 1590-1789", 1994, writes on Garib Niwaz in context to Burma as follows:

"The brahmanically sanctioned changes that Gharib Newaz introduced in political organizations, in personal devotion, in diet and dress inspired the Manipuris with a vast energy and missionary dynamism. Gharib Newaz's raids against Burma were concentrated in the latter part of his reign after he had inaugurated his reforms, and these raids at once took on a religious justification. Leiberman referred to the Meitei Rajas as tribal leaders and its mentioned in his book in the reign of Garib Niwaz the gradual introduction of Hinduism in Manipur was done through Brahmins employed by the tribal leaders i.e. rajas of Manipur.

Garib Newaz bears comparison with rulers of the Koch kingdom and the Ahom kingdom in Assam, and rajas in the western state of Cachar, whose political and military success were intimately linked with the progressive Hinduization of their respective realms. In fact, Manipur's conversion may be seen as the latest episode in a centuries-old process of Hinduization in northeast

India, which happened to reach Burma's frontiers at a particularly inopportune time from Ava's standpoint, with its debilitated government. Upper Burma proved an irresistible attraction for Gharib Newaz' combination of religion zeal and military ambition.

The religious zeal of both Garib Nawaz and Shanti Das brought 1, 80,000 peoples of different ethnicities except Brahmins into the Kshatriya fold, and was a grand step towards unification and conception of one strong and united Manipur kingdom. The nation building task of Garib Nawaz was inspired by the religious zeal and themilitary ambition had indeed strengthened the then Manipur royal army and made it more powerful to defend her territories from any foreign invasions.

The conversion of Manipur Kingdom to Ramanandi cult is well elaborated in Sir Athelstane Baines' book, "Ethnography (Castes and Tribes)", 1912, Sir Athelstane Baines writes,

"On the adoption of Brahmanism by a large portion of the Mongoloid population of Manipur, the chief and his military retainers passed into the rank of Ksatriya, and to the number of about 1, 80,000, appear under that title in the last census returns."

Sir Athelstane Baines further wrote in 1720, the then Chief, called by the Muslim title of Gharib Nawaz, was persuaded by some Brahmins at his court that he and his subjects were Ksatriya of the Lunar race. The monarch thereupon embraced their creed and was invested with the sacred

DIGITAL WAR OF WORDS

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thread, and with him a large number of his people. Since then, not only have most of the Meitei become Ksatriya, but the rank has been conferred by the Chief upon a plentiful supply of recruits from the surrounding Kuki and Naga tribes. The result is that at the Census only 35 of the inhabitants of the State returned the tribal name, whilst the 33,000 Manipuri found on the record are Bengali enumerated in Kacar and its vicinity.

Sir Athelstane Baines records the population of Manipur is divided into four tribes, the Khumal, the Luyang, the Ningthouja or Meitheh, and the Mayarang, of which the Meitheh (69,400) seems to have absorbed the others, and is used as a general title by the inhabitants. The exogamous sub divisions of the tribes, however, are still in existence, and seem to consist of the descendants of an individual, by whose trade or nickname the section is called. Caste Meitheh in his census report was included in the category of group of Hill tribe in locality of Manipur. J. Roy recorded after Pamheiba ascension to the Manipur throne and assumed the title of Gharib Niwaz. All Naga chiefs were invited at the coronation ceremony (held in Mera month). The ministers and officials of Manipur received the Naga chiefs, made friendship and intimacy with them. The Raja entertained the Naga chiefs with good feasts and wine. This event most likely marked the beginning of celebration of Mera Haachongba festival in the month of Mera (October) in the reign of Garib Niwaz.

(The writer is an independent researcher and the author of "Vedic Imprint in Southeast Asia: with special reference to Manipur" and on the Two-Day National Seminar on Maharaja Garib Niwaz: Builder of Manipuri Civilisation, he presented the seminar paper on the sub theme: Religious and Cultural Changes during the period of Garib Niwaz on 13, December, 2025 held at Manipur University)

TO BE CONTD.....

Union Minister Sarbananda Sonowal visits Namrup to review preparations for PM Modi's Fertiliser Project Launch

DIBRUGARH

Union Minister of Ports, Shipping & Waterways (MoPSW) Sarbananda Sonowal on Sunday visited the Namrup fertiliser complex to review on-ground preparations ahead of Prime Minister Narendra Modi's scheduled visit on December 21, when he will lay the foundation stone for the fourth fertiliser plant at Namrup.

The new brownfield ammonia-urea complex will be set up at the existing premises of Brahmaputra Valley Fertiliser Corporation Limited (BVFL) with an investment exceeding Rs 10,000 crore, said a release.

The project is widely seen as a landmark step toward strengthening Assam's industrial base and improving fertiliser availability across the Northeast and eastern India.

During the site visit, Sonowal assessed logistical arrangements, securi-

ty preparedness and overall readiness for the Prime Minister's programme.

Sonowal also reviewed the progress of preliminary works and coordinated with officials to ensure that all preparations for the foundation-laying ceremony are completed smoothly and on time.

"This project represents the fulfilment of a long-standing aspiration of the people of Assam," Sonowal said, noting that the fourth plant at Namrup had been demanded for decades.

The Union Minister said the Prime Minister's decision to take up the project reflects the Centre's commitment to the Northeast and to strengthening India's agricultural and industrial ecosystem.

"Under the visionary and decisive leadership of Prime Minister Narendra Modi, a decades-old demand of the people of Assam has finally been fulfilled. The fourth fertiliser plant at



Namrup reflects the Prime Minister's deep commitment to the Northeast and his resolve to strengthen India's agricultural and industrial self-reliance,"

Sarbananda Sonowal said following his review visit of the venue.

Once operational, the new fertiliser unit is expected to significantly

expand the supply chain for urea and related products in the Northeast, reduce dependence on distant production centres and improve timely availability for farmers.

The plant will have an annual production capacity of about 1.25 million metric tonnes and is expected to generate substantial direct and indirect employment, officials said.

Sonowal also highlighted the broader developmental push in Assam and the Northeast under the Prime Minister's leadership, citing major investments in connectivity, infrastructure and industrial capacity that have created new opportunities for youth, farmers and workers across the region.

Senior state ministers, local legislators, district administration officials and representatives of civic and development bodies accompanied the Union Minister during the inspection.

Officials were directed to work in close coordination to ensure that the Prime Minister's visit and the foundation-laying ceremony are conducted successfully.

"The Prime Minister's visit to Namrup on December 21 is a moment of pride for Assam. We are working with full dedication to ensure a flawless foundation-laying ceremony that reflects Prime Minister Narendra Modi's transformational development agenda and his special focus on the Northeast," said the Union Minister following his review with the officials at the site.

The Namrup project is expected to open a new chapter in Assam's industrial growth, strengthen fertiliser security for the Northeast and contribute to the national goal of boosting agricultural productivity and farmers' incomes.

Police seize foreign-made cigarettes and heroin in two separate operations in Cachar district, three held

SILCHAR

Police seized a large quantity of foreign-made cigarettes and heroin in two separate operations in Assam's Cachar district on Sunday and apprehended three persons, officials said.

Partha Protim Das, Senior Superintendent of Police of Cachar district, said that, based on intelligence input, a vehicle was intercepted at Digorkhal check post along the Assam-Meghalaya border on Sunday.

"On a thorough search, the police team recovered 81 packets in a total of 16,200 pieces of Burmese cigarettes from the vehicle. One person namely Deb Nath D Sangma from Goalpara district of Assam, was apprehended. Investigation is on," Partha Protim Das said.

In a separate operation, Cachar district police recovered and seized around 58 grams of heroin and apprehended two persons.

Based on credible information regarding the supply of NDPS substances, an operation was conducted on Sunday at Jirighat Bagan road in Cachar district.

"Two accused persons, namely Alimuddin Sekh (36 years old) and Akal Ali (55 years old), both residents of Jirighat TE (Sekh Basti) under Jirighat police station of Cachar district, were apprehended. During the search, one soap case and 14 vials containing heroin were recovered and seized.

The total weight was 57.97 grams (with containers). On-spot NDPS testing yielded a positive result. Further, one scooter bearing registration number AS-11-AE-6824 and three mobile handsets were also seized as per procedure. Necessary legal action under the NDPS Act is being initiated," Partha Protim Das said.

Bird hunting dispute triggers violent clash near Assam-Nagaland border; several injured

GUWAHATI

Tension flared on Sunday afternoon in Jaypur village under the D Sector of the Merapani border area after an alleged bird-hunting dispute escalated into a violent clash, leaving several villagers injured and heightening unrest along the sensitive Assam-Nagaland border.

According to local residents, an armed group of 11 hunters from neighbouring Nagaland allegedly entered the village near the disputed Chederpham area-home to around 83 Assamese families-and became aggressive when villagers objected to their reported attempt to hunt birds. The group is accused of assaulting residents and issuing threats of opening fire, triggering panic in the area.

Four villagers-identified as Kishore Kumar, Dhireswar Daimary, Lulu Gogoi and Rumi Guwala-sustained injuries in the alleged attack and were provided medical assistance.

In the aftermath, villagers gath-

ered at the spot and managed to detain two youths from the group, while the remaining nine reportedly fled. Locals also seized items allegedly belonging to the assailants, including a Bangla lathi (wooden stick) and a "Chuchumo" audio device.

The situation remains tense, with personnel from the Central Reserve Police Force (CRPF) and Merapani Police deployed to maintain law and order and prevent further escalation. However, villagers have stated that they are unwilling to hand over the two detained youths to the police until the remaining suspects are apprehended.

Residents further alleged that Merapani Police were informed about the incident over the phone soon after it occurred, but an Assistant Sub-Inspector reportedly told them that the land falls under Bhandari in Nagaland and arrived at the spot after a considerable delay. The alleged response has fuelled anger and resentment among locals.

AASU units at Gauhati University to hold hunger strike over delay in Shaheed Bedi reconstruction

GUWAHATI

The Gauhati University and University Law College units of the All Assam Students' Union (AASU) have announced a 12-hour hunger strike on December 15, beginning at 6 am, demanding the immediate reconstruction of the historic Shaheed Bedi (Martyrs' Memorial) on the university campus.

The Shaheed Bedi, a prominent symbol of the Assam Movement, collapsed during a severe storm on May 27, 2024, and has since remained in a dilapidated and neglected state. Students alleged that despite repeated formal and informal representations to the university authorities, no concrete steps have been taken to rebuild the memorial, triggering widespread concern among the campus com-



munity, including alumni.

NHAI revises Meghalaya toll figures; FY25 collection put at Rs 96.05 crore

SHILLONG

The National Highways Authority of India (NHAI), Project Implementation Unit (PIU) Shillong, has revised toll revenue figures for Meghalaya, confirming that a total of Rs 96.05 crore was collected during the financial year 2024-25.

The clarification was issued in response to a Right to Information (RTI) application filed by Rakesh Hazarika, Executive Director of the Centre for Efficient Governance, who flagged discrepancies in the earlier data provided by NHAI.

In its previous replies, NHAI PIU Shillong had reported identical toll revenue figures for two separate periods-FY 2023-24 and calendar year 2024-prompting the request for correction.

According to the revised



reply dated December 8, 2025, Pahammawlein Toll Plaza recorded the highest collection at Rs 61.26 crore during FY 2024-25. Diengpasoh Toll Plaza collected Rs 24.80 crore, while Pasyih Toll Plaza generated Rs 9.99 crore. Lumshong Toll Plaza reported zero toll collection during the period.

The updated figures indicate an increase in overall toll revenue compared to the previous financial year. In FY 2023-24, total toll collection from Meghalaya stood at Rs 90.26 crore, reflecting a rise of nearly Rs 5.8 crore

in FY 2024-25.

While collections at Pahammawlein and Diengpasoh showed growth, revenue at Pasyih registered a marginal decline. Lumshong continued to remain non-operational in terms of toll collection.

Reacting to the revised data, Hazarika welcomed the clarification but said the episode underscored the need for greater accuracy and diligence in toll revenue reporting by NHAI. He stressed that transparent

and reliable data is essential for public accountability in toll-based infrastructure management.

Hazarika also reiterated concerns over the continued absence of Wayside Amenities (WSA) along national highways in Meghalaya. Citing an earlier RTI response, he said NHAI had confirmed that no WSA has been developed anywhere in the state, despite toll collection continuing for over 11 years since the Diengpasoh toll plaza became operational in 2014.

He described the lack of basic facilities such as rest areas, clean toilets, emergency services and support infrastructure as a serious institutional lapse, particularly in a tourism-dependent state like Meghalaya, adding that the absence of such amenities continues to inconvenience commuters and undermine the travel experience of tourists.

Gaurav Gogoi questions BJP's appointment of National Working President, alleges 'lack of process'



GUWAHATI

Congress Member of Parliament Gaurav Gogoi on Sunday criticised the Bharatiya Janata Party (BJP) over the appointment of its National Working President, alleging that the decision reflected a "lack of process" and inadequate engagement with party workers.

Reacting to the BJP's decision to appoint Bihar Cabinet Minister Nitin Nabin as the party's youngest National Working President, Gogoi claimed the move was made

without sufficient internal consultation. In a post on social media platform X, the Congress leader suggested that the appointment pointed to a disconnect between the BJP's leadership and the sentiments of its grassroots cadre.

"The nomination of the National Working President of the BJP shows both a lack of process and a lack of engagement with the sentiment of the majority of the party workers," Gogoi said, questioning the ruling party's internal decision-making mechanisms.

Earlier in the day, the BJP Parliamentary Board formally appointed Nitin Nabin to the post. He succeeds Union Minister J.P. Nadda, who has served as the BJP's National President since January 2020.

Nitin Nabin, the Bihar Minister for Road Construction and a five-time MLA, is the son of veteran BJP leader Navin Kishore Prasad Sinha. Regarded as a young and prominent face in the party, Nabin brings considerable administrative and political experience, having served multiple terms as a minister in the Bihar government.

Tripura State Electricity Corporation Limited receives 'Energy Conservation Award' from President Murmu

AGARTALA

The Tripura State Electricity Corporation Limited (TSECL) on Sunday received the Energy Conservation Award from President Droupadi Murmu on the occasion of National Energy Conservation Day in Delhi.

After securing first place in the Group 4 category at the National Energy Conservation Awards in 2024, Tripura secured second place in the Group 5 category in 2025. This back-to-back achievement is widely hailed as a significant success for a small northeastern state, highlighting its focused approach to energy efficiency and responsible power use.

The award was presented at a national-level ceremony held on Sunday at Vigyan Bhawan in New Delhi. President of India, Droupadi Murmu, conferred the award upon TSECL's Technical Director, Dr Subir Sen, and Seema Das, AGM and Nodal Officer of the State Designated Agency under the Bureau of Energy Efficiency (BEE). The awards were presented under the Ministry of Power's initiative, based on the evaluation of the State Energy Efficiency Index (SEEI) 2025.

Addressing the gathering, President Droupadi Murmu emphasised the grow-



ing importance of energy conservation. She stated that energy conservation is no longer merely an option but an absolute necessity. According to the President, every unit of electricity saved reflects responsibility towards nature and sensitivity towards future generations. She also noted that India has made remarkable progress in clean energy and energy efficiency, fulfilling several commitments ahead of schedule, which marks an important step in the country's journey towards decarbonisation.

Union Minister for Power, Manohar Lal, who was also present at the event, congratulated the winners of the National Energy Conservation Awards 2025. He said the awards clearly demonstrate that development and environmental protection can move forward together. The Minister also highlighted the significant participation in the National Painting Competition on Energy Conservation, noting that lakhs of students across the country contributed

to raising awareness of the importance of energy conservation.

In the State Performance Award for Energy Efficiency, Tripura secured the second position in Group 5. This group included 11 States and Union Territories, including Chandigarh, Tripura, Meghalaya, Sikkim, Andaman and Nicobar Islands, Arunachal Pradesh, Ladakh, Manipur, Lakshadweep, Nagaland, and Mizoram.

The SEEI 2025 index assessed the energy efficiency performance of 36 States and Union Territories for the financial year 2024-25. States were evaluated across seven major sectors, i.e., buildings, industry, transport, agriculture, power distribution companies (Discoms), municipal services and cross-sectoral initiatives.

A total of 66 indicators were used to measure progress, helping states track their energy footprint, adopt best practices and improve through healthy competition. The index has become an important policy tool in strengthening India's overall

energy efficiency ecosystem.

Reacting to the achievement, Tripura Power Minister Ratan Lal Nath described the consecutive national recognitions as a landmark accomplishment for the state. He said that receiving national-level awards for two consecutive years is a rare distinction and a clear reflection of the dedication and hard work of TSECL officials and employees. The Minister congratulated the entire TSECL team for their relentless efforts, well-planned roadmap and transparent administration.

Ratan Lal Nath also urged electricity consumers across the state to become more conscious and responsible in their power usage. He emphasised that preventing electricity waste, using energy-efficient appliances, and adopting responsible consumption habits are crucial to sustaining and improving these achievements.

TSECL Managing Director Biswajit Basu also extended his congratulations to all officers, employees and consumers. He said that the award does not belong to a single organisation but to the entire state of Tripura. According to him, the collective efforts of TSECL personnel, effective ground-level implementation and active cooperation from electricity consumers made this national success possible.

Stakeholders believe this achievement will further motivate Tripura to strengthen its energy-efficiency initiatives and inspire other states to follow a similar path within India's broader clean energy and sustainability movement.

Quest!

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Messi's Kolkata Event Turns Chaotic, Promoter Satadru Dutta Detained as Police Order Refunds



KRC TIMES NEWS DESK

KOLKATA: Satadru Dutta, a Kolkata based sports promoter and entrepreneur, found himself at the center of a major controversy after the chaotic Kolkata leg of Lionel Messi's G.O.A.T. India Tour 2025 on Friday.

Dutta is the founder of A Satadru Dutta Initiative (ASDI), a platform engaged in sports marketing, celebrity management, and philanthropic work. Born in Rishra in Hooghly district, an area long associated with football culture, he holds an MBA from West Bengal University of Technology. He began his professional career in corporate finance and investment, working with firms such as L&F&S and HSBC, before shifting full time to sports promotion with a focus on elevating football in India, particularly in Kolkata.

Over the years, Dutta has built a reputation for bringing international

football icons to the city. His past events include appearances by Pelé in 2015 during the Brazilian legend's first visit to Kolkata in decades, as well as Diego Maradona, Cafu, and Argentine goalkeeper Emiliano Martinez. He has repeatedly spoken of his ambition to position Kolkata as a hub for global football events and has publicly expressed interest in bringing Cristiano Ronaldo to India in the future.

That reputation came under intense scrutiny following the opening event of Messi's India tour. The multi-city private tour began in Kolkata on December 13, with an event scheduled at Salt Lake Stadium. While anticipation was high, the programme quickly descended into disorder. Messi appeared on stage for only around 20 minutes, largely surrounded by VIPs and dignitaries, leaving a large section of paying spectators unable to see him clearly. As frustration mounted,

parts of the venue witnessed vandalism, protests, and unrest.

In the aftermath, Dutta, who served as the chief organizer and promoter of the tour, was detained and later arrested by Kolkata Police at the airport while he was en route to Hyderabad for the next leg of the tour. Police questioned him over alleged mismanagement of the event. Authorities subsequently directed the organizers to issue full refunds to ticket holders, and a formal inquiry into the incident was ordered. The organizing team later submitted written assurances confirming that refunds would be processed.

The episode has sparked a wider debate in Kolkata over event management, crowd control, and accountability in high profile international sports programmes, casting a shadow over what was billed as a historic visit by one of football's greatest players.

From Patna to Delhi, BJP's new president keeps low profile, delivers smartly

PATNA

Fifth-term BJP MLA and minister Nitin Nabin was a surprise pick as the party's national working president. Considered the youngest to be elevated to the BJP's key post, the 45-year-old Bihar road construction and urban housing development department minister dedicated his appointment to party workers, as celebrations broke out in the party office in Patna and congratulatory messages poured in.

"I extend my heartfelt congratulations to the central leadership, Prime Minister, Home Minister, Defence Minister and everyone in the central leadership for giving me this opportunity. I have the Prime Minister's blessings, and I will further advance the guidance and leadership he has provided," he said.

"We will work to strengthen the BJP as per the directions of our senior leadership with the approach of Sabka Saath, Sabka Vikas. I also thank all party workers. It all happened because of the hard work of the party workers," added Nabin who has worked in coordination with the SS. Born on May 23, 1980 in Patna, Nabin began his political career with the Bharatiya Janata Yuva Morcha (BJYM).

As the national general secretary and Bihar state president of BJYM, he worked to connect young people with the organisation. He entered electoral politics after his father Navin Kishore Prasad Sinha's death in 2006 following a cardiac arrest. Sinha, a veteran BJP leader and MLA from Patna West, had earlier served as a cabinet minister in the NDA-I government led by CM Nitish Kumar in 2005.

The BJP fielded Nabin in a



by-election and he emerged victorious. After delimitation, Patna West was named as Bankipur assembly constituency. Nabin has won elections in 2010, 2015 and 2020 from this seat. In 2025 election, he defeated RJD's Rekha Kumari by over 51,000 votes. He was made a minister in the NDA government for the first time on February 9, 2021 and was allocated road construction department. As a minister, he got appreciation from Nitish. Nabin is one of the youngest leaders of the state BJP, who has served as minister of road construc-

tion and urban development department twice. He belongs to Kayastha community, which constitutes nearly 0.60% of the state's population.

As BJP's in-charge of Chhattisgarh, he had focused on booth-level management, organisational expansion, and electoral coordination, leading to the party's decisive victory in the state. As a leader, he has shown his organisational skill not only in Bihar but also in other states. Although he has proven his organisational capabilities in the past, his appointment to the

party's key post assumes special significance, showing how party's top leadership is ready to take bold steps and poses faith in the young leaders.

Congratulating the 45-year-old leader, JD(U) president Nitish said, "Nabin is a dedicated and disciplined politician, who will lend strength to the BJP with the new responsibility." Deputy CM Samrat Choudhary said, "This is a moment of pride for the BJP. As an ordinary worker from Bihar, Nabin has worked in the organisation with dedication."

INTERNATIONAL

Australian Prime Minister Albanese proposes tougher national gun laws after mass shooting in Sydney

SYDNEY

Australian Prime Minister Anthony Albanese on Monday proposed tougher national gun laws after a mass shooting targeted a Hanukkah celebration on Sydney's Bondi Beach, leaving at least 15 people dead.

Albanese said he would propose new restrictions, including limiting the number of guns a licensed owner can obtain. His proposals were announced after the authorities revealed that the older of the two gunmen—who were a father and son—had held a gun license for a decade and amassed his six guns legally.

"The government is prepared to take whatever action is necessary. Included in that is the need for tougher gun laws," Albanese told reporters. "People's circumstances can change. People can be radicalized over a period of time. Licenses should not be in perpetuity," he added.

At least 38 people were being treated in hospitals after the massacre on Sunday, when the two shooters fired indiscriminately on the beachfront festivities. Those killed included a 10-year-old girl, a rabbi and a Holocaust survivor.

Australia has gun laws meant to prevent mass attacks

The horror at Australia's most popular beach was the deadliest shooting in almost three decades in a country with strict gun control laws primarily aimed at removing rapid-fire rifles from circulation. Albanese called the massacre an act of antisemitic terrorism that struck at the heart of the nation.

He pledged swift change, planning on Monday afternoon to present his gun law proposals to a national cabinet meeting that includes state leaders. Some of the measures would also require state legislation.

"Some laws are commonwealth and some laws are implemented by the states," the Australian leader

said. "What we want to do is to make sure that we're all completely on the same page."

Christopher Minns, premier of New South Wales where Sydney is the state capital, agreed with Albanese that gun licenses should not be granted in perpetuity.

Minns said his state's gun laws would change, but he could not yet detail how.

"It means introducing a bill to Parliament — I mean to be really blunt — make it more difficult to get these horrifying weapons that have no practical use in our community," Minns told reporters.

"If you're not a farmer, you're not involved in agriculture, why do you need these massive weapons that put the public in danger and make life dangerous and difficult for New South Wales Police?" Minns asked.

Australia's gun laws were revised after a 1996 massacre in the Tasmanian town of Port Arthur, where a lone gunman killed 35 people.

Jewish leaders lambast antisemitism measures

Meanwhile, the massacre provoked questions about whether Albanese and his government had done enough to curb rising antisemitism. Jewish leaders and the massacre's survivors expressed fear and fury as they questioned why the men hadn't been detected before they opened fire.

"There's been a heap of inaction," said Lawrence Stand, a Sydney man who raced to a Bar Mitzvah celebration in Bondi when the violence erupted to find his 12-year-old daughter. "But the people were warned about this. ... And still not enough has been done by our government."

"I think the federal government has made a number of missteps on antisemitism," Alex Rychin, spokesperson for the Australian Council of Executive Jewry, told reporters gathered on Monday near the site of the massacre. "I think when an attack such

as what we saw yesterday takes place the paramount and fundamental duty of government is the protection of its citizens, so there's been an immense failure."

An investigation was needed, Rychin said, into "how that was allowed to take place." Those investigations were beginning to unfold Monday.

Little was publicly confirmed about the men. Police said they were a father and son but wouldn't supply their names.

The father, 50, who was shot dead, had a gun license that allowed him to legally acquire the six firearms recovered from his property and also held a gun club membership, New South Wales Police Commissioner Mal Lanyon said.

The particular gun license he held entitled an adult with a "genuine reason" to own a rifle or shotgun. Accepted reasons include target shooting, recreational hunting and vermin control, but self-defense is not an accepted reason.

The man arrived in Australia in 1998 on a student visa, authorities said, and was an Australian resident when he died. Officials wouldn't confirm what country he had migrated from.

His 24-year-old Australian-born son, who was shot and wounded, is being treated at a hospital. Lanyon said the man "may well" face criminal charges and police wouldn't divulge what they knew about him to avoid marring a prosecution case against him.

Albanese confirmed that Australia's main domestic spy agency, the Australian Security Intelligence Agency, had investigated the son for six months in 2019.

Australian Broadcasting Corp. reported that ASIO had examined the son's ties to a Sydney-based Islamic State group cell. Albanese did not describe the associates, but said ASIO was interested in them rather than the son.

"He was examined on the basis of

being associated with others and the assessment was made that there was no indication of any ongoing threat or threat of him engaging in violence," Albanese said.

None of the dead or wounded victims have been formally named by the authorities. Identities of those killed, who ranged in age from 10 to 87, began to emerge in news reports Monday.

Among them was Rabbi Eli Schlanger, assistant rabbi at Chabad of Bondi and an organizer of the family Hanukkah event that was targeted, according to Chabad, an Orthodox Jewish movement that runs outreach worldwide and sponsors events during major Jewish holidays.

Israel's Foreign Ministry confirmed the death of an Israeli citizen, but gave no further details. French President Emmanuel Macron said a French citizen, identified as Dan Elkayam, was among those killed.

Larisa Kleytman told reporters outside St Vincent's Hospital that her husband, Alexander Kleytman, was among the dead. The couple were both Holocaust survivors, according to The Australian newspaper.

The violence erupted at the end of a summer day when thousands had flocked to Bondi Beach, an icon of Australia's cultural life. They included hundreds gathered for the Chanukah by the Sea event celebrating the start of the eight-day Hanukkah festival with food, face painting and a petting zoo.

On Monday, hundreds arrived near the scene to lay flowers at a growing pile of floral tributes. There were words of pride, too, for a man who was captured on video appearing to tackle and disarm one gunman, before pointing the man's weapon at him, then setting the gun on the ground.

The man was identified by Home Affairs Minister Tony Burke as Ahmed al Ahmed. The 42-year-old fruit shop owner and father of two was shot in the shoulder by the other gunman and survived.

SANTIAGO

Chile elected its most right-wing president in 35 years of democracy on Sunday, with arch-conservative Jose Antonio Kast scoring a thumping victory over his leftist run-off rival.

With almost all the ballots counted, Kast won some 58 percent of the vote and held an unassailable lead over Jeannette Jara, a communist who headed a broad leftist coalition.

Kast campaigned on a promise to expel more than 300,000 immigrants, seal the northern border, take a "firm hand" on near-record crime rates and restart the stalled economy.

"Chile wanted change" he told thousands of elated supporters Sunday evening, vowing to "restore respect for the law," while pledging to govern for all Chileans and to listen to critics.

Once one of the Americas' safest countries, Chile was hit hard by the Covid-19 pandemic, violent social protests and an influx of foreign organized crime groups.

In Santiago, Kast supporters beeped car horns, waved flags and cheered a man who has repeatedly defended the bloody dictatorship of Augusto Pinochet.

Retiree Gina Mello hoped Kast would "deploy the military" to the streets from day one, "lock up all the drug traffickers and deport anyone who came here to commit crimes." Supporters sang the national anthem, chanted "Pinochet! Pinochet!" and clasped portraits of the late autocrat. Another Kast voter came dressed as US President Donald Trump.

For Kast, a 59-year-old father of nine, it was third time lucky, after two failed attempts at the presidency.

It is the latest victory for Latin America's right, after winning elections in Argentina, Bolivia, Honduras, El Salvador and Ecuador.



Quickly after the polls closed and the scale of the victory became clear, Jara called Kast to concede defeat, saying voters had spoken "loud and clear."

US Secretary of State Marco Rubio and Argentina's Javier Milei were among those who sent their congratulations.

Kast is far to the right of most Chileans on many social issues, including abortion, which he opposes without exceptions.

But many Chileans fed up with high crime and slow growth during four years of leftist rule said they would vote for change, despite misgivings.

Polls showed more than 60 percent of Chileans thought security is the top issue facing the country.

And while statistics show that violent crime - fueled by Venezuelan, Peruvian, Colombian and Ecuadorian gangs - has risen in the last 10 years, fears about crime have risen even faster.

Richard Kouyoumdjian, a security expert and former naval officer, said Kast would have to quickly develop a strategy to secure the border, strengthen the police, bring immigration under control and end an Indigenous insurgency in the south.

"On security its very basic what he's said,"

Kouyoumdjian told AFP. "It's policy in 200 characters on Facebook or Twitter."

Kast's hardline positions have raised fears that he will try to rewrite the history of a dictatorship that tortured and imprisoned tens of thousands of people.

"I'm fearful because I think we are going to have a lot of repression," said 71-year-old retiree Cecilia Mora.

"I see him as a Pinochet out of uniform," she said. Pinochet left power in 1990, after Chileans rejected a bid to extend his 17-year rule via referendum. At the time Kast campaigned for Pinochet.

Kast's family background has also raised questions. Media investigations have revealed his German-born father was a member of Adolf Hitler's Nazi party and a soldier during World War II.

Kast insists his father was a forced conscript and did not support the Nazis.

Jara's stint as labor minister under outgoing leftist President Gabriel Boric proved to be an Achilles' Heel. Boric's term was crippled by repeated failed attempts to reform the Pinochet-era constitution.

Since 2010, Chileans have alternated between left- and right-wing governments at every presidential election.

Global Sound, Local Surge: Post Malone's Concert and the Northeast's New Dawn

When global music superstar Post Malone stepped onto the stage in Assam, the roar that erupted was far more than applause. It was a statement—unmistakable, emotional, and historic. In that moment, the Northeast announced its arrival on the global cultural map, not with quiet assertion but with thunderous confidence. The concert, grand in scale and profound in its resonance, has already entered the collective memory of the region as a watershed moment in Assam's cultural evolution.

This was not merely the appearance of an international artist on an unfamiliar stage. It was the culmination of long-suppressed aspiration, a symbolic crossing of boundaries that have historically kept the Northeast on the margins of India's mainstream cultural circuits. Post Malone's performance marked a shift—from periphery to presence, from overlooked to undeniable.

The Artist and the Moment
Born Austin Richard Post in Syracuse, New York, in 1995, Post Malone's journey to global stardom is rooted in musical hybridity and emotional candour. Influenced early by his father's eclectic taste—spanning rock, hip-hop, and country—Malone grew up immersed in soundscapes that resisted easy categorisation. After moving to Texas during his teenage years, he began experimenting with music production, songwriting, and genre fusion, eventually crafting the melodic, emotionally open style that would become his signature.

His breakout moment came in 2015, when he uploaded "White Iverson" to SoundCloud. The track's viral rise was swift and transformative, earning him a major-label deal and launching a career defined by artistic risk-taking and reinvention. Over the years, Malone's music—anchored by hits like "Circles," "Rockstar," "Sunflower," and "Congratulations"—has become a generational soundtrack. His songs explore loneliness, ambition, vulnerability, excess, and self-doubt, themes that resonate across borders and cultures.

That resonance found an unlikely yet fitting home in Assam.

A Night That Became an Emotion
On the night of the concert, Assam was not just hosting a show—it was hosting a collective emotion. The audience reflected a rare inter-generational convergence: young fans who had grown up streaming Post Malone on YouTube and Spotify, older listeners curious about contemporary global music, families drawn together by shared excitement. Under one sky, thousands gathered not simply to watch a performance, but to participate in a moment of cultural affirmation.

The production matched the occasion. World-class lighting, precise sound engineering, seamless stagecraft, and disciplined crowd management spoke volumes about the region's readiness to host events of international stature. The energy was electric, the atmosphere euphoric. Assam did not merely accommodate Post Malone—it embraced him.

And the artist responded with sincerity. His set balanced raw acoustic moments with high-octane anthems that sent shockwaves through the crowd. There was vulnerability as much as spectacle, intimacy alongside grandeur. For a region long underrepresented in national narratives, the experience of being reflected in the global spotlight—unapologetic, confident, and alive—was deeply powerful.

Beyond the Music: Why This Concert Mattered

To dismiss the event as "just a concert" would be to miss its wider significance. What unfolded in Assam carries implications that stretch far beyond entertainment, touching economics, culture, psychology, and identity.

For decades, India's



major international concerts have gravitated toward a familiar geography—Mumbai, Delhi, Bengaluru, and occasionally Goa. The decision to bring a global superstar to Assam signals a decisive shift in perception. It suggests that organisers, investors, and international artists are beginning to see the Northeast not as a logistical risk or cultural afterthought, but as a viable and vibrant frontier.

The economic ripple effects are tangible. Large-scale international events trigger spikes in hotel occupancy, increased demand for local transport, booming restaurant business, and growth in ancillary markets. More importantly, they deliver something money cannot buy outright: global visibility. Social media posts, fan-made videos, international press mentions, and digital word-of-mouth collectively amplify Assam's tourism and cultural brand on a scale no conventional campaign could replicate.

Empowerment and Aspiration
Perhaps the most enduring impact of the concert lies with Assam's youth. Seeing a global artist perform in their home state collapses psychological distance. It sends a simple yet transformative message: the world can come here. Global culture is not something that must be consumed from afar or accessed only through migration to metropolitan centres.

Exposure to world-class production also plants seeds of possibility. Local musicians, sound engineers, lighting technicians, event managers, designers, and content creators witnessed firsthand what global standards look like. Inspiration, in this sense, is not abstract—it is practical, visible, and achievable.

For a region that has long been treated as a cultural curiosity in mainstream Indian imagination—acknowledged, yet marginalised—such moments help recalibrate perception. When thousands gathered for Post Malone, they were not merely celebrating music. They were celebrating recognition. They were celebrating belonging.

The Deeper Question of Meaning
Why did this concert resonate so profoundly? The answer lies in possibility.

The possibility that Assam can stand shoulder-to-shoulder with global cultural hubs.

The possibility that the Northeast will no longer remain an ignored corner, but emerge as a thriving centre of creativity.

The possibility that young people in the region can dream global dreams without having to leave home.

Post Malone's music, built on themes of struggle, reinvention, and emotional honesty, found an echo in a region shaped by its own layered histories of resilience and reinvention. His arrival in Assam felt less accidental than symbolic—a meeting point between a global artist

and a landscape equally defined by complexity and strength.

A Beginning, Not an End
If sustained thoughtfully, this moment could mark the beginning of a new cultural era for the Northeast. One where international music tours, film festivals, art fairs, and cultural exchanges become regular features rather than rare exceptions. One where the region is no longer viewed solely through the lens of conflict, distance, or difference, but as a dynamic cultural destination within India and beyond.

That future, however, will not build itself. It demands policy support, improved infrastructure, investor confidence, and institutional willingness to experiment. It

requires ambition backed by consistency, and imagination supported by execution.

Culture as Narrative Power
In the end, Post Malone's concert in Assam was far more than an evening of lights, sound, and celebrity presence. It was a reminder of culture's power to rewrite narratives—to shift how places see themselves and how the world sees them. It proved that a single night of music can open doors to new beginnings, and that the distance between global artists and so-called remote regions exists largely in the mind—until someone dares to bridge it.

On that night, Assam did more than host a concert. It announced itself.

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Stick to the Plan.

DSEU Strengthens National Skilling Footprint: Signs 5-Year Strategic MoU with KRC Foundation for Northeast Initiatives



NEW DELHI, 15-12-2025

In a significant move to expand the reach of skill-based education beyond the capital, Delhi Skill and Entrepreneurship University (DSEU) has entered into a strategic partnership with the Knowledge Resource Centre Foundation (KRC Foundation). The Memorandum of Understanding (MoU) establishes a robust framework for collaboration on academic, training, and developmental projects over the next five years.

The agreement was formally signed by Prof. Gagan Dhawan, Registrar, DSEU, and Mr. Biswadeep Gupta, Managing Trustee, KRC Foundation, setting in motion a series of joint initiatives aimed at bridging the gap between education, entrepreneurship, and industry readiness.

LEADERSHIP VISION

Highlighting the significance of this partnership, Prof. (Dr.) Ashok Nagawat, Vice

Chancellor, DSEU, stated:

“At DSEU, our commitment to skilling goes beyond immediate boundaries. We believe in creating a collaborative ecosystem where knowledge and opportunities flow freely. This partnership with KRC Foundation allows us to extend our academic footprint to the Northeast, fostering a two-way exchange that will not only empower the youth with future-ready skills but also strengthen national integration through education.”

STRATEGIC SCOPE OF COLLABORATION

The partnership brings together DSEU's expertise in curriculum design and skill pedagogy with KRC Foundation's extensive consulting network across media, communication, IT services, and entrepreneurship coaching in Northeast India.

KEY PILLARS OF THE AGREEMENT:

Academic Partnership for NEIR 2026: DSEU

has been appointed as the Academic Partner for the upcoming North East Integration Rally 2026 (NEIR 2026). In this capacity, the university will showcase its developmental work and educational models, contributing to the event's broader goal of regional integration. **Holistic Curriculum Development:** Moving beyond traditional academics, the two institutions will co-develop curriculum and training modules in niche, high-impact areas. These include employability training, soft skills development, amateur radio, and adventure sports, aiming to foster well-rounded, future-ready professionals.

Regional Training & Facility Sharing: The MoU facilitates mutual access to infrastructure and facilities. Both parties will jointly conduct short-term courses and training programs across major cities in the Northeast, leveraging KRC's regional presence to deliver DSEU's skilling mandates.

To ensure the sustained success of these initiatives, the MoU outlines a clear governance structure. A Joint Monitoring Committee (JMC) will be constituted with equal representation from both organizations, including a Chair and a Liaison from each side. This committee will oversee project implementation and report directly to the Vice-Chancellor of DSEU and the Managing Trustee of KRC Foundation.

The agreement is valid for an initial tenure of five years, with a provision for renewal for another five years following a joint review. It also establishes strict protocols for intellectual property rights, confidentiality, and brand usage, ensuring that every project operates under a distinct commercial and legal arrangement.

This collaboration marks a pivotal step in DSEU's mission to make skilling aspirational and accessible, creating a corridor of opportunity that links the educational landscape of Delhi with the dynamic potential of Northeast India.

OPERATIONAL FRAMEWORK AND GOVERNANCE



BARAK FESTIVAL

JANUARY 10-12, 2025

ACTIVITY PROGRAM





10 JAN
NE Cultural Fest
 Any Form of Art and Cultural showcase can be showcased here.
 The Top performances will be invited to perform in the Main Event.
 Schools, Colleges, University Department, Individual & Group Competition.



11 JAN
Adventure Sports
 Trekking & Canoe, Obstacle Navigation, Sport Climbing, Disaster Management Technique, Water Sports.
www.krcfoundation.org



11 JAN
Barak Valley Conclave
 Potential Issues and Challenges of Barak Valley to be discussed by stakeholders.
 Includes: MOUs, and Dignitaries can register for free. (patrons, members & invitees can register and present the proposals). Participation through invitation only. Different rewards are provided.



12 JAN
River-Climate Conclave
 Climate change will influence on Climate Change, pollution and river flooding. The Conclave will focus on the importance, technical and protection of River Barak. Training & Geography competitive and certification. River Barak, Climate Change.

JAN'25
Online Global Fest
 All can participate online and send a video clip on Poems, Songs and Dance Performances, Bengali, English, Hindi & Manipuri. Last Date: 31st December 2024.



10 JAN
Media Conclave
 Media Conclave: Media Conclave, Workshops, and the Fund, Talks and Conferences are part of the 'Barak Festival 2025'. Theme: 'One for All, All for One'.
 Register Here: www.krcfoundation.org

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11 JAN
5E For Success Conclave
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 Quiz and Group Discussion for Barak valley Schools & Colleges, Extension, Seminars, Public Speaking (College).
 In an online event, various students of NE India Schools and Colleges can participate.



10 JAN
Media Conclave
 Media Conclave: Media Conclave, Workshops, and the Fund, Talks and Conferences are part of the 'Barak Festival 2025'. Theme: 'One for All, All for One'.
 Register Here: www.krcfoundation.org



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 Real-Time Photography Contest of 'Barak Festival 2025'.

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Barak Festival 2025

Barak Festival

Band Night 10 JAN

Musical Night 11 JAN



10-12 JAN
E-Sports
 Full-Blown Demos | CASH PRIZES | Trophy



11 JAN
film festival
 Award-Giving Ceremony | Film from Member Short Films from Barak Valley, NE India, Ws, Media Talk | Exhibitions | Meet & Greet.



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Painting Carnival
 Water Colour painting and Draw-Paint Campaign



Watch Out! Film Festival
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