

CHAPTER II

SOCIO-ECONOMIC PROFILE OF BTAD

2.1: Introduction:

The Bodos are known to be one of the earliest known Tribes of Assam belonging to the race of Mongoloid group and inhabitants of the north of Himalayas. E.Gaits and Rev. Sidney Endle described the Bodos as the aboriginals of the Brahmaputra valley. They ruled Assam up to the twelfth century A.D. and moved to the western part of the Brahmaputra valley, North Cachar Hills and the plains of Cachar in the sixteenth century A.D. to evade the Ahom onslaught.¹⁷

The Bodos constitutes one of the composite parts of the larger Assamese society. Suniti Kr. Chatterjee asserts that, “Bodos formed a solid block occupying the Brahmaputra valley and North Bengal as well as East Bengal in eastern India and they form one of the main bases of the population composition at present. The Bodos occupies the entire Brahmaputra valley and extended into North Bengal which can be seen from the wide range of extension of Bodo language in these areas.”¹⁸

The Bodos speaking Tibeto-Burman language are found to be historically, racially and linguistically of same ancestral origin with the Borok of Tripura, Garo, Dimasa, Rabha, Chutiya, Tiwa, Sarania, Moholia, Kachari, Deuri, Borahi, Modahi, Sonowal, Thengal, Dhimal, Koch, Mech, Meche, Barman, Moran, Hajong, Rhamsa etc. Bodos has once ruled the entire part of the Brahmaputra valley with different

¹⁷ Gait, E.(1926) A History of Assam, Lawyer’s Bookstall, Guwahati, p. 96

¹⁸ Chatterjee, Suniti Kr, (1951), Kirata Jana-Kriti. Journal of Asiatic Society of Bengal. Vol-XVI. p.51 3

names and dynasties. Epic like Mahabharata, Ramayana and Purans has depicted the glorious past and the presences of the Bodos.

In the contemporary times, the Bodo Accord signed in 1993, consequently created the Bodoland Autonomous Council and again in 2003, the new Bodo Accord created the present Bodoland Territorial Areas District with its Headquarters in Kokrajhar under the provision of Sixth Schedule of the Indian Constitution.

2.2: The Bodos:

Bodoland is the name given to recognize the geographical territory which is occupied by the tribal population called the Bodos. The Bodos of North-East India are one of the oldest recognized communities among the Indo-Mongoloid origin of Tibeto-Burmese language family. The tribe is culturally and linguistically rich. The Bodos settled in the North- East India around 5000 B.C. over the centuries the Bodo kingdom have experienced numerous ups and downs of defeat and glory all of which are, however, not found recorded systematically in contemporary history.

As cited by Rev Sidney Endle, “*The Kachari race which lives in scattered hamlets along the foot-hills of the Himalayas in Northern. In Assam proper the Hindus call them Kacharies: in Bengal they are known as Meches. Their own name for their race is Boro or Bodo*”.¹⁹ Rev. Endle pointed out that “Kacharis” are different in material ways from their Hindu and Muslim neighbours. Traditionally the Bodos follows the *Bathou* dharma, which incorporates rites, rituals, social norms, ethics and philosophy of the Bodos. Besides *Bathouism*, they had believed in Shiva and Shakti.²⁰

¹⁹ Endle Rev. Sidney, 2012. The Kacharis, Bina Library, Guwahati. P.15

²⁰ Sonowal, Kema, 2013, Why Bodo Movement?, EBH Publishers, Guwahati, Pg.6

The Bodos entered with advanced civilization in the different parts of the Northeast India. Their houses, buildings, royal palaces and gates were construed with advance architecture of that time period. The ruins of Tezpur, Kamrup, ruins of various Shiva temples in different parts of Northeast India and also the ruins of Dimapur city still bear witness about their advanced civilization.²¹ The community is believed to be agricultural based society; the irrigation system of the Bodo tribes is another example of their advance civilization.

Bodos lived as a free nation with dignity and honour; with their traditional language, religion, culture and also traditional economic system. After their advent in Assam they were found migrating to the different parts of the region. It took a while for this tribe to settle down at a particular place permanently. This led to the spread of Bodo people through entire Brahmaputra valley. They moved towards the Garo hills, North Cachar Hills, Cachar plains, Tripura Hills and Plains and finally spilled over to the adjoining foothills of Bangladesh.

The Dimasa Kachari kingdom with Dimapur as its capital was found to be bounded by the rivers Dikhow, Kallang, Dhansiri Valley and Cachar with a large part of the Southern Brahmaputra during the advent of the Shan race of Ahom. The Kachari settlements occupied parts of Naga Hills and established their flourishing Kingdom at Dimapur.²² The flourishing Dimapur kingdom of the Kacharis came to an end with the Ahom attack of 1536 where the Prince Detsung of Dimapur was killed.

²¹ Ibid Pg.7

²² Ibid Pg-11

They retaliated to Maibong in the North Cachar hill areas and founded a new kingdom after Dimapur was occupied by the Ahoms. After the Ahom attack of 1706 by the Ahom King Rudra Singha, they again moved towards the Khaspur area of Cachar district and founded a new kingdom there. The raids of the Burmese troops and Manipuri prince in 1818 later forced the Kachari King Govindachandra to make a treaty with the British and became a tributary ruler. The British after the Treaty of Yandaboo in 1826 slowly and gradually took over the whole of Assam. The death of the King without leaving an heir to the throne made the kingdom become an easy target of the imperialistic aims of the British. The colonial rulers annexed the region proclaiming the infamous "Doctrine of Lapse" policy on 14th of August 1832. Later Tularam Senapati another Chief was bound to sign an agreement with the British in 1834 and in due course of time after the death of Tularam Senapati the British completely annexed the Kachari kingdom in 1854. The British annexation led the kingdom to lose their political existence and sovereignty. Towards the end of the 1920s signs of political awareness were seen among the masses. The quest for distinct political identity found reflected when the Bodo leaders submitted memorandum to the Simon Commission.

Social reformation among the Bodos in the later years became an important factor of creating identity consciousness. Guru Kalicharan played an important role in the social and political awakening among the Bodo masses.

Guru Kalicharan called upon the people to do away with the traditional practice of *Bathou* worship with a host of deities and their propitiation with sacrifices

of fowl, pigeon, goat, wine etc. and instead to inculcate the philosophy of one God.²³ He propagated the practice of burning of '*Ahuti*' along with ghee, rice, franks incense etc in the fire for the realization of His Self. Social and religious ceremonies were to be performed by the burning of *Ahuti*.

The traditional *Bathou* religion of the Bodos worshiped the '*Bathou Bura*' and the associate deities with sacrifice of birds and animals. The traditional worship procedure also includes brewing and consumption of '*Zou*' or '*Zumai*' (tradition rice beer) and also used as offering to the deities. Guru Kalicharan found no logic and practicability in such religious and traditional practices. According to the Guru, these traditions led to the down side of the Bodo community by the other Hindu neighbours. He propagated the need of pursuing the unity and the identity of the people through a unified religion and believes among the Bodos.

Guru kalicharan launched a social reform campaign among the Bodos, calling upon the Bodo community to give up some traditional practices such as rearing of pigs and poultry, brewing and consumption of liquor etc. He encouraged trade, weaving, carpentry etc to engage the people in productive works. He also discredited the practice of demanding bride price which was practiced among the Bodos. He urged the British Government to establish educational institution in the Bodo dominated areas. He stressed the importance of the establishment of the English education to ensure employment opportunities among the educated youths.

²³ Pulloppillil, Thomas & Aluckal, Jacob, 1997, The Bodos: Childern of Bhullumbutter, Spectrum Publications, Guwahati. Pg. 40

He established Middle school-cum-weaving and carpentry centre at Tipkai in 1913 which was subsequently shifted to Sapatgram near Fakiragram in the present district of Kokrajhar and was upgraded to Sapatgram Amalgamated Academy.²⁴

In political sphere he pleaded before the Simon Commission for the reservation of seats on Legislative Assembly and in governmental sector for jobs. Besides preaching of his believe in one supreme entity through Brahma religion and practice he encouraged the masses to accept new social changes and adopt a new way of life.

It was by the end of the 1930s when the Bodo identity quest took a definite shape. The Bodos became conscious and more organized and articulated to remove the backwardness and fight for all round development and privileges. The sense of consciousness among the community was articulated with the formation of various socio-political organizations of the Bodos. The formation of organisations like Assam Bodo Chatra Sanmilan in 1918, All Assam Plains Tribal League 1933, Bodo Sahitya Sabha in 1952 and All Bodo Students' Union in 1967 became the parent organizations in nurturing the quest for identity among the Bodos.

2.3: Bodo movement and formation of BTAD:

The growing political consciousness among the Bodos became significant political development during the colonial period. The question of distinct ethnic identity was raised for the first time during this period. Feeling of relative deprivation against the Assamese Chauvinism compounded with various socio-cultural and political-economic problems of the tribals became the breeding point of plain tribal identity politics. The success stories and autonomy movement of different tribes

²⁴Ibid, Pg-41

around North-Eastern parts of India and the provision of Sixth Schedule accelerated the momentum of the demand of separate homeland.

2.3.1: The Udayanchal Movement:

The establishment of a Bodo Sahitya Sabha (BSS) in 1952 had added a new dimension to Bodo consciousness of heritage and self-identity.²⁵ The Bodo Sahitya Sabha took up many tasks for the recognition of the Bodo language. Introduction of Bodo language as the medium of instruction in Roman script at secondary level and demand for conceded *Devnagari* Script found expression through the platform of Bodo Sahitya Sabha. The language movement among the Bodos slowly fostered the sentiment of autonomy and in later stage it gave birth to political organizations like the All Bodo Students Union (ABSU) and the Plains Tribal Council of Assam (PTCA)

The formation of PTAC in 27th February, 1967, took a turning point in the political movement of the Bodos. It was in 1972 that the demanded for the creation of an autonomous region called 'Udayanchal' was launched by PTCA for the first time in the northern plains of Assam. The Council submitted a memorandum to the President of India on 20th May, 1967, the memorandum demanded for the formation of a separate political arrangement for the plain tribes of Assam, 'Udayanchal' which included the pre-dominantly the tribal areas including the Tribal Belts and Block of the area of the northern tracts of Goalpara, Sibsagar, Darrang, Kamrup, and Lakhimpur. The PTCA was only demanding full autonomy within the framework of the Indian Constitution, which was so essential for the protection of their various

²⁵ Singh, Bhupinder, (2002)Autonomy Movements and Federal India, Rawat Publication, new Delhi. Pg-95

interests.²⁶ The demand for Udayanchal suffered set back when Assamese language was imposed in Assam Universities in 1972, as the sole medium of instruction. The Bodo Sahitya Sabha started its movement for script and took part in the Assam Language Movement. In the following years Assam went through crisis period and due to the political turmoil in the national level politics, National emergency was proclaimed and President rule was imposed from 1975 to 1977.

During this crucial period the demand for separate state lost its momentum. Soon after the end of the Emergency rule, in 1977, the Lok Sabha Election took place where PTCA contested and Mr. Charan Narzary was elected from Kokrajhar Constituency. In the State Assembly election, again PTCA, in 1978, formed the government with Janata Party as an ally.

PTCA after joining the government gave up the demand for Union Territory and retreated to their demand for Autonomous Region. A new political party called Plains Tribal Council of Assam (Progressive) PTCA (P) was formed on 22nd May, 1979 with the support of the youth and All Bodo Student's Union. A memorandum was submitted by the newly formed political party to the then Prime Minister Mrs. Indira Gandhi demanding for the creation of separate state with the name "Mishing-Bodoland" on July, 8, 1980. A joint discussion was arranged between the Central Ministers, State ministers and leaders among the tribal, on 28th August 1980. A sharp difference of opinion was created in this tripartite talk which stood as a hurdle in finding out a unanimous solution for the creation of Bodoland.

²⁶ Charan Narzary, 2011, Dream for Udayanchal and the History of the Plain Tribals Council of Assam (PTCA, 1967-93) N.L. Publications, Kokrajhar, Pg. 56

2.3.2: The Role of ABSU:

The All Bodo Students Union (ABSU) has strong hold among the Bodo society in both social and political sphere as the frontrunner in all issues. The ABSU is the Bodo Students' organization covering the jurisdiction wherever the Bodos are found around the world and thus it has been recognised as the All Bodo Students' Union.²⁷

The ABSU aimed to promote the language, literature and the cultural heritage of the Bodos. The organization also struggled to achieve the just and constitutional rights for the upliftment and all round development of the society. The movement of the Bodos for autonomy took new direction and vigour under the leadership of the ABSU. A new era of Bodo movement began under the banner of ABSU, democratic and nonviolent movement was ushered in.

Under the leadership of U.N. Brahma the demand of Bodoland intensified. The mobilization and ground preparation for launching the Bodoland movement started from 1986 and the movement was formally launched on 2nd March, 1987.²⁸ The nature and the technique of the movement changed drastically under the leadership of U.N. Brahma. A memorandum demanding a separated political identity highlighting 92 points charter of demands was submitted on January 1, 1987 under the leadership of ABSU to the then Chief Minister of Assam Mr. Prafulla Kumar Mahanta. "Divide Assam 50-50" and "Do or Die" slogans were echoed, thousands of people took part in the movement under the banner of ABSU. Series of actions like *bandh*, rail *roko*, National Highway blockade, hunger strike etc were followed by the people.

²⁷ Sonowal, Kema, 2013, Op.cit, Pg.51

²⁸ Narzary, Mamata, 2019, Role of All Bodo Students' Union and its Impact on the Politics of Assam (from 1967 to 2016), Thesis submitted to Bodoland University. Pg. 79

Situation deteriorated when the Bodo movement transformed into violent movement. Actions and counter actions took place between the agitators and the state machinery. This situation of unrest continued for six long years where the masses suffered many fold misers like destructions of property, loots, rape, molestation, displacement, forcible leave from houses etc took place. As a result the Government of Assam came with the proposal of Autonomous Council and concluded a memorandum of settlement between state government, ABSU and Rajesh Pilot on behalf of the central Government in 1993.²⁹ As a result the memorandum of settlement established Bodoland Autonomous Council (BAC). The objective of the agreement was stated as provision of maximum autonomy to the Bodos within the framework of Indian Constitution “for social, economical, educational, ethnic and cultural advancement”.³⁰

2.3.3: Post BAC Bodoland Movement:

An Interim Council was formed as stated in the accord of 20th February 1993, for six months comprising of the leaders of the movement and MR. S.K. Bwiswmuthiary as the Chief Executive Member. However, the other section of the Bodo society and some Bodo leaders regarded the Autonomy given to BAC as puppet autonomy and started an underground movement under the banner of Bodoland Liberation Tigers(BLT) and spare headed another moment demanding separate Bodoland within Indian Union. The organization began to steer the Bodo movement as an umbrella organization of the Bodos. In the mean time the Bodo security Force (BrSF) which was formed in 1986 was renamed as National Democratic Front of

²⁹ Konwar, Narayan, 2007, Society and Politics in Assam, Bookland, Guwahati, Pg. 90

³⁰ Singh, Bhupinder, 2002, Op.cit, Pg-104

Bodoland(NDFB) also resorted to violent movement in demand of Sovereign Bodoland.

The Bodo cadres took resort to certain violent activities such as bomb blasting in public places and assets, killing, kidnapping, etc. An ugly twist came when the two underground organizations BLT and NDFB developed some ideological differences. BLT stood for the formation of a separate statehood within the country, while NDFB demanded for the creation of a sovereign state out of Indian Territory. This ideological difference resulted into fratricidal killings between the two groups.

The Government of India as well as the Government of Assam later made concrete efforts to put an end to the chaotic situation created by the agitation and to fulfil the aspiration of the Bodos. After around 30 rounds of talks among the Government of India, Government of Assam and BLT since March 2000, came to a conclusion in 2003. In the meantime, several rounds of dialogues have been held afresh between the Government of Assam and Government of India on the one hand and the BLT, ABSU and other Bodo organisations on the other hand to arrive at a fresh Bodoland Accord to solve the vexed problem. As a result, in February 10, 2003 signed another accord between the Centre and BLT to form Bodoland Territorial Council (BTC).³¹ Accordingly, under the provisions of the Sixth Schedule of the Indian constitution the Bodoland Territorial Council Act was passed for the creation of BTC and Bodo language was also incorporated under the Eight Schedule of the constitution according to the memorandum. Consequently Bodoland Territorial

³¹ Sonowal, Kema, 2013, Op.cit, Pg-92

Council was form with four Bodoland Territorial Administrative Districts (BTAD) namely Kokrajhar, Baksa, Chirang and Udalguri.

2.4: The socio-economic status of BTAD areas:

Literally socio-economic means the interaction between the social and economic factors. The study of social economic is nothing but the interaction between the social and economic factor and how they influence each other. It is a part of social science study which analyses the effects of economic factors on social development and the influence of social norms and traditions on economic development. Socio-economic Status includes factors such as educational attainment, occupation, income, wealth, and privileges. Socio-economic Status is an umbrella concept which measures an individual's economic and sociological standing. It is a complex assessment of a person's economic and social position in relation to income, education, and occupation.

Development has various aspects and it's multi-dimensional. Development includes the economic aspect, educational levels, health services and medical facilities, the level of modernization, status of women, nutritional levels, housing and sanitation facilities, proper communication and transportation facilities etc.

India's development process is characterized by remarkable regional disparity in eliminating basic deprivation. The unequal distribution of goods and services has resulted in the increasing regional disparity in terms of development. The majorities of the poor people live in rural areas and belong to the category of landless labourers and

the land continues to be highly inequitably distributed.³² Along with the economic disparity the social development aspect is also quite contrast in terms of rural and urban India. Indicators like female education, female empowerment, health and nutrition also has shown significant internal diversities. Various factors like the literacy level, female education and empowerment, nutritional level, infant mortality, employment, income distribution, allocation of public services, political commitments etc. and other corresponding interactions has contributed to the striking variation among states in the livelihood of common.

2.4.1: Problems of socio-economic development:

BTAD has certain problems or constrains of impediments in the way of rapid economic development. After the independence it was expected that the area will enjoy accelerated economic development but this expedition was not fulfilled which led to the launching of the Autonomy Movement by different tribes of North east India. Following are some of the problems of socio-economic development in the area.

Historical consequence

Bodos were migratory in nature. They were found migrating from place to place towards the whole Brahmaputra valley in this process they were not successful in establishing a concrete base. The Bodos also faced numerous attackers from their neighbour Ahom kings. In the later past with the advent of the British the Bodo kingdoms were annexed and put under colonial administration. These unfortunate events forced them to loss their political, social and economic sovereignty. With

³² Agarwal, A. N.1991. Indian Economy: Problems of Development and Planning. New Delhi: Wiley Eastern Limited.

traditional economic system which was sole dependent on agriculture and lack of proper education the Bodos remained comparatively backward from the larger Assamese society.

Political instability

In the post colonial period the Bodos had to undergo various political turmoil. The language movement, lack of a stable political leader, identity crisis, the movement for Udayanchal, ABSU's Autonomy movement, rise of underground organizations and ideological differences among the different section of the society were some of the political challenges which kept the Bodo society backward in socio-economic developments. These incidents acted like as a factor of distraction for Bodos from the socio-economic goals to socio-political aims to establish autonomous political identity.

Unemployment problem

Unemployment problem among the Bodo youth is another major problem of Bodos' socio-economic development. Due to lack of proper governmental employment policies the number of both educated and uneducated youth is high among the community. In the recent years there is the trend of migration of Bodo youth towards the mainland India in search of private jobs. The number of landless farmers is also seen to be rising in the recent years.

Land alienation

As an inalienable part of human society 'land' in particular is a source of life for Tribes. As an agricultural community majority of the Bodos depends on their land as a means of livelihood. Since the annexation of Assam by the British and as their

colonial policy of migration of farmers from Mimmensing District(now in Bangladesh) to the low lying areas of Assam; the tribes in this area has struggled to protect the land and identity. The gate of migration which was opened during the colonial rule was still active even after the independence till the Assam Movement in 1980s. The detecting and deportation of foreigners through Assam Accords of 1985 has miserably failed. The pressure on land holding is often found reflected in conflicts and displacement among the different community in the region. The ethnic conflicts and autonomy movements among the tribes of the region are the outcomes of the pressure on land holding. There is a fear among the tribes of gradually becoming minorities in their own land.

The MoS signed in 2003 pledge to develop BTC and fulfil the socio-economic, political, cultural, educational, language and ethnic identity of the Bodos along with the development of infrastructure and other basic anilities. BTAD comprises of four District Baksa, Chirang, Kokrajhar and Udalguri. The objectives of the agreement were to preserve the land-rights, socio-cultural and ethnic identity of the Bodos, and speed up the infrastructure development in BTC area and to fulfil the economic, educational and linguistic aspirations of the people.³³

Table-2.1: Districts and Sub-divisions of BTAD

Districts	Sub-Divisions	Headquarter
Kokrajhar	Kokrajhar	Kokrajhar
	Gossaigaon	

³³ Memorandum of Settlement on Bodoland Territorial Council (BTC) 10 February 2003, New Delhi, para 2.

	Parbatjhora	
Chirang	Kajalgaon	Kajalgaon
	Bijni	
Baksa	Mushalpur	Mushalpur
	Tamulpur	
	Salbari	
Udalguri	Udalguri	Udalguri
	Bhergaon	

Source: BTC At A Glance 2013-14, by the Department of Economics and Statistics
BTC, Kokrajhar.

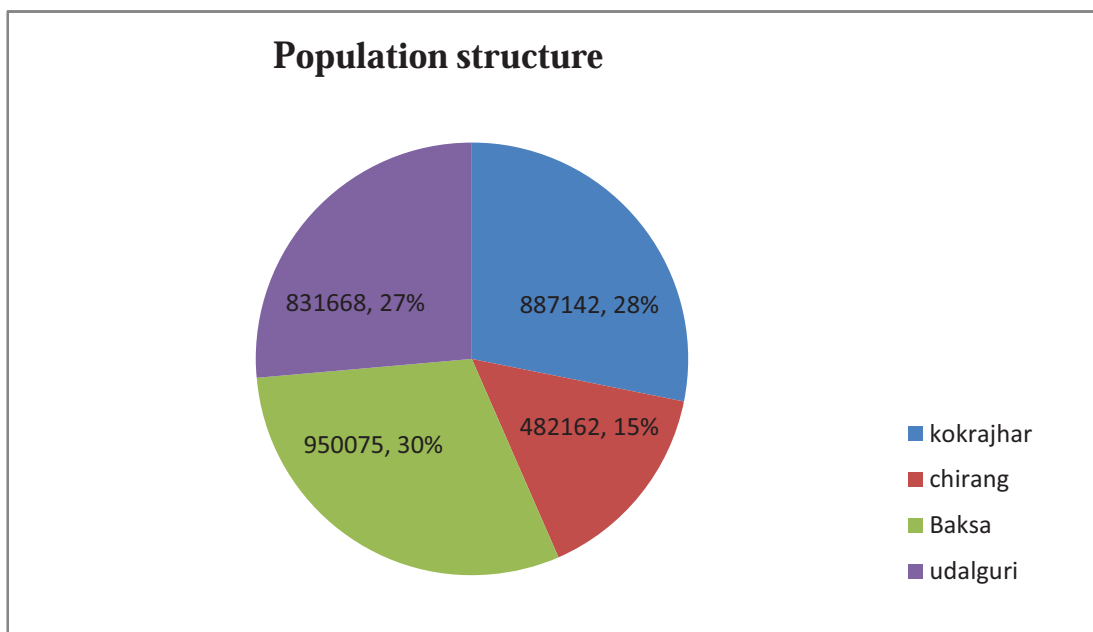
Table-2.2: District wise Rural Urban Demography of BTC

District	Area in Sq. Km	Population	Rural Population	Urban Population
Kokrajhar	3296	887142	832201	54941
Chirang	1923	482162	446825	35337
Baksa	2457	950075	937833	12242
Udalguri	2012	831668	794094	37574
Total	9688	3151047	3010953	140094

Source: Department of Economic & Statistics BTC, Kokrajhar.

Territory wise Kokrajhar District with 3296 Sq. Km. is the largest district and Chirang with 1923 Sq. Km. is the smallest area wise. Baksa has the highest rural population of 937833 and lowest urban population of 12242.

Fig-2.1: Population structure of BTAD



Source: Department of Economic & statistics BTC, Kokrajhar

Baksa takes the highest share of population compressing the 30% of the total population of BTAD, Kokrajhar district comes in second position with 28%, Udalguri with 26% of the total population stands as the position of third most populous district in BTAD and Chirang with 15% of the total population is the least populated district.

Table-2.3: Rural and Urban land distribution in BTAD in (sq. Km)

Land	BTAD
Rural	8792.54 (99.67%)
Urban	29.14(0.33%)
Total	8821.68

Source: Statistical Handbook of BTC, 2010

As per as the report of Department of Economic & Statistics of BTC out of 8821.68 sq. km of the total land of BTAD 99.67% of the total area falls under rural BTAD only 0.33% of the total area falls under urban area. The need of development in the rural area is graver and also vast in compared to the urban areas.

Table-2.4: Distribution of Administrative units in BTAD.

District	Sub-division	Development Block	VCDC	Villages
Kokrajhar	03	08	134	922
Chirang	02	04	67	479
Baksa	03	06	104	687
Udalguri	02	07	110	802
Total in BTAD	10	25	415	2890

Source: Statistical Handbook of BTC, 2010

BTAD comprises of 4 administrative districts and 10 Sub-divisions. Kokrajhar has 3 sub-divisions under its jurisdiction namely Kokrajhar, Gossaigaon and Parbatjhora. There are 8 Development Blocks in the district with 134 VCDCs working parallel for the development of the area. Chirang district comprises of 2 Sub-divisions namely Kajalgaon and Bijni with Kajalgaon as its headquarters. Chirang is the smallest district of BTAD area in terms of both area and population. There are total 479 villages with 67 numbers of VCDC. Baksa comprises of 3 sub-divisions namely Mushalpur, Tamulpur and Salbari with Mushalpur as its headquarter. In Baksa there are 104 VCDCs for 687 villages to for its socio-economic development. Udalguri with

2 sub-divisions has 7 Development Blocks along with 110 VCDCs to administer development in 802 villages of the district.

Table- 2.5: District wise literacy rates of BTAD

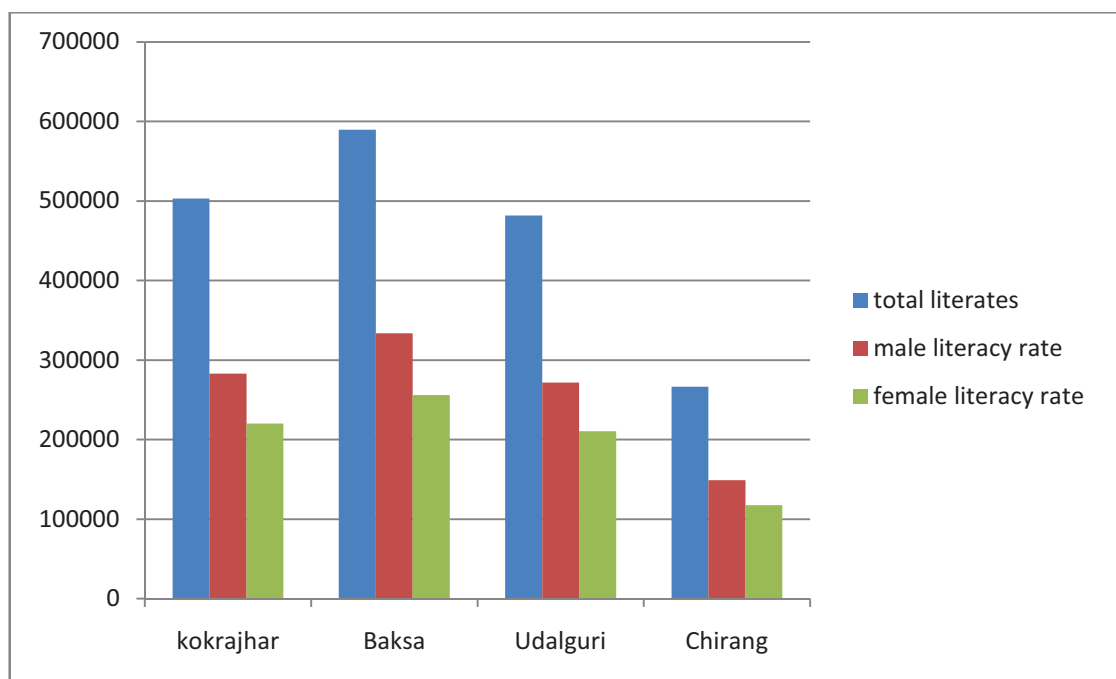
Sl no.	District	Total Population	Total Literates	Male / Female division	Male / Female Literacy Rate	Total Literacy Rate
1.	kokrajhar	887142	503178	Male-283026	73.44	66.63
				Female-220152	59.54	
2.	Baksa	950075	589866	Male-333856	78.55	70.53
				Female-256010	62.23	
3.	Udalguri	831668	481867	Male-271529	73.79	66.60
				Female-210338	59.17	
4.	Chirang	482162	266380	Male-149017	71.35	64.71
				Femal-117363	57.87	

Source: Statistical hand book of BTC (2013)

Among the four districts of BTAD area Baksa is in the highest position in regard to literacy rate. With 78.55% male literacy rate and 62.23% female literacy rate Baksa stands in the first position literacy wise. Despite its first position, Baksa also has

the largest disparity percentage between the male and female education. Kokrajhar district with 66.63% literacy rate in total stands in the second place next to Baksa. But in regard to disparity between the male and female ration Kokrajhar has the least difference. Udalguri with 66.60% and Chirang with 64.71 % stand in third and fourth positions respectively in terms of literacy rates.

Fig-2.2: Male and Female literacy rate:



Source: Statistical hand book of BTC (2013)

The BTC government after its formation has successfully implemented several educational policies in the region. BTC government along with the state government has taken numerous steps like establishment of schools, colleges, technical institution, medical college, free coaching, distribution of awards and scholarship to the students to encourage education in the region.

Table 2.6: District wise Employment Growth (%)

Sl.no	Districts	Growth in Employment (%)		
		Rural	Urban	Combined
1.	Kokrajhar	5.89	1.97	4.98
2.	Chirang	9.27	0.38	6.86
3.	Baksa	7.95	0.00	8.29
4.	Udalguri	6.25	2.39	5.66
5.	Total	7.49	1.18	6.44

Source: BTC At A Glance 2013-14, by the Department of Economics and Statistics
BTC, Kokrajhar.

The above table of Employment Growth is a report of comparative survey of employment in 2013 as compared with the employment status in 2005. The table clearly indicates that there is significant growth in the employment rate in rural areas then that of the urban areas. Baksa district stands in the first position with 8.29 growths but with zero employment in urban areas of its districts indicated the development of regional disparity in the area. Udalguri district shows the most proportionate development in both the rural and urban settlement areas. Chirang districts employment growth in rural area is out standing in compared to other districts with 9.27 % but the growth in urban area is minimal. Kokrajhar with list growth rate in employment as indicates regional disparity.

2.5: Conclusion:

The basic requirements for development of the socio-economic condition largely dependents upon the rural development and connectivity of the villages with

the development centres like highways and market places etc. After its inception BTC has given priority on the construction and improvement of road communication and different important government buildings related to public welfare.

The socio-economic developmental works have been speedily processing in the BTC area with the establishment of BTC.³⁴ The BTC Report of 2008-09 states: “the people of the rural area. Now, they are able to bring their products to the nearest market or town. It also helped in fast transportation of patients, merchandise, etc. for the treatment and sale to the hospitals and markets respectively.”³⁵

Much progress is seen in the education sector compared to earlier facilities. As educational facilities were not up to the mark in the area, it was only after the formation of BTC that incentives were taken for the development of educational sector. The establishment of Bodoland University at kokrajhar, establishment of B.B. Engineering College, centrally funded Central Institute of Technology and Medical College at the headquarters of BTC has filled the devoid of proper educational institutes for higher education in Lower Assam.

Developmental programs like Model Dairy, Fishery, Horticulture, Poultry Farm Training Centres etc are under taken for the improvement of socio-economic status of the rural population of BTC. Communication facilities like the Bodoland Transport are initiated by the BTC Government connecting the four different districts of the region. Inter- State Bus Terminus called North-East Gateway Bus Terminus is also established at Gossaigaon in kokrajhar District with the provision of Terminal

³⁴ Narjinary, Hira Charan, 2014, The Saga of the Bodos, Kolkata, Pg. 81

³⁵ Bodoland Territorial Council and Achievement 2008-09, Published by the Information & Public Relations Department, BTC, Pg. 4

Building, passengers' waiting sheds, Bus waiting Shed, office room etc. Besides this several developmental works such as the PWD roads, building, renovation, construction of Hospitals, Dispensaries, water supply scheme etc are some of the efforts towards development in the region.

Keeping in Mind the socio-economic problems of the people the government has been trying to provide the opportunity for self employment among the youths. Schemes of social assistance, housing, self help groups etc are taken up by the government in collaborations of the local governing bodies and VCDCs in order to uplift the socio-economic condition of the people in the area.