

## CHAPTER-II

### REVIEW OF LITERATURE

#### **Introduction**

Review of literature is one of the important parts of research. Literature review helps the investigator to study any subject scientifically and extensively. It helps to be conversant with what has gone before he/she undertakes the study of same. The term 'review' comes from the French word *revenue* which means a formal examination of something so as to make changes if necessary. The word 'literature' means written works of a particular subject. Thus the term Literature Review or Review of Literature from the research point of view means, "the formal examination of the connected written works or the books and other writings on the particular subject undertaken as research problem"<sup>1</sup> It also "indicates ...summarize the broad content of the research article or study, and also indicate clearly any linkage with other studies in the field. This is to help the reader begin to appreciate something of the academic relationship with the subject area."<sup>2</sup> Review of related literature is an important aspect in a research. So far the topic "Autonomy Movement of the Bodos with Special Reference to the District of Baksa and Udalguri of BTAD Assam (1967-22019) is concerned , no study has been made on the topic till date by any researcher which the main reason of non availability of related literature. In spite of that, following are some of the literature which the researcher found relevant.

The present study has been undertaken to study the movement of the Bodos under the district of Udalguri and Baksa of BTAD, Assam. In this chapter, an attempt has been made to review some of the existing literature related to this title.

**2.1.0 Grierson, A.G (1903)** dealt with the origin of the term Bara or Bodo. The Bodos are one of the major aboriginal inhabitants of Assam. Their existence can be found since the time immemorial. But in different times they have been called in different names. The Bodos were also termed as Mech, Kasari etc. It comprises a large group- Bara, Rabha, Lalung Dimasa Tripura and Chutia. The Bodo or plains

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<sup>1</sup> Sarmah, Mukunda, Research Methodology, EBH Publishers, Guwahati-1,2012,p.109.

<sup>2</sup> Oliver,Paul, Writing Your Thesis, Sage Publications, New Delhi110044,2011,p.92.

Kachari are scattered in Garo Hills, Goalpara, Kamrup, Darrang, Nowgong, Sibsagar and Lakhimpur. The volume also cited the Bodo grammar and its uses.

**2.2.0 Endel, Sidney (1911)**, (reprint, 1997) wrote about the Bodos under the district of Udalguri, their characteristics- physical and moral, origin, their social and domestic life, laws and rituals and culture, customs, religion, folklore, tradition and superstitions, their grammar on the Bodo language etc. He translated the Bodo folk tales into English.

**2.3.0 Kachari, Gangacharan and Kachari, Narapatichandra (1915)** dealt with the socio-religious and rituals of the Bodos of Goalpara district. There was no socio-religious consciousness among the Bodos at that time. Bodo society was full of superstition, and converted to other religion. So, to rescue the Bodo society from such a grim situation, to circulate the old age rituals, religious beliefs and tradition in proper direction and regulate the society published a book in printed form as social laws. The laws are divided in three parts viz first part--law related with the marriage, second part- trial and punishment and the third part-related with the purification (*pharasit and udrainai*).

**2.4.0 Chatterji, Suniti Kumar (1951)** traced the historical source of Indian composite culture. Many racial and linguistic elements helped to the growth of the unity of India. The Austric, the Dravidian, the Negritos, the Aryan or Nordics and the Mongloid element make the Indian diversity. The Mongloid element of sub Himalayan and North-Eastern India are so far neglected by the so called mainstream Indians. The attitude towards the Kirata in Vedic literature or in the epic age was not venerable at all, because in these Vedic literature Bodos were mentioned as Kirata, Mleccha, Danava, Asura or inferior or untouchables. The north east India is a hub of Kirata people, Bodos, Nagas, Kuki, Ahom, Khasis and other Indo-Mongloid people gradually participated in Hindu culture. The dynasty of Bhaskar Verma, Saalstambha and others and the Indo-Mongloid specially the Bodos, assimilated themselves and contributing to the origin of names, such as the Lauhitya, Brahmaputra etc. He also traced the history Nepal which are closely related with the Indio-Mongloid origin. But the contribution of the Mongloid so far has been neglected by the so called mainstream Indian society.

**2.5.0 Guha, Upendra Chandra (1971)** wrote history emphasising socio-cultural life of the people and the ups and downs of the rule of Kachari king, the position of Cachar district in the age of mythology, Cachar under the regime of Tripura king, reign of the Koches in Cachar, description of Kachari people, and their rule in Dimapur Maibang and north Cachar, Bengal colony in Cachar in the regime of King Lakhichandra and the social life, food habit, physical features, marriage, customs, deities or god and goddesses and sanskritisation amongst the Kacharis. The rule of Krishna Chandra and the last king Govinda Chandra, an attack of Manipuri king and the annexation of Cachar with the East India Company were also focused.

**2.6.0 Gurr, Ted Robert (1971)** dealt with the comparison of psychological feelings. He makes an endeavor to find out the causes of resentment or dissatisfaction. He made an attempt to find out the factors of violence. He made a comparison and argues that feeling of deprivation is psychological and relative which arises when we compare our situation with others'. The people who feel that they should have or get because it is their due but they are not getting. So a group of people feel the deprivation of their right. The feeling of deprivation of expected values led to the question of political violence. He also suggests for reading the book and it will help them to solve the problem of discontentment or feeling of deprivation.

**2.7.0 Narzee, Bhaben (1971)** writes themigration, settlement food habits, socio-cultural, religious beliefs followed by the Bodos, He also discussed about the festival-seasonal and agricultural, marriage system, social structure, trial and punishment or customary law of the Bodos.

**2.8.0 Nath, R.M (1971)** discussed the historical background of Assamese culture, formation of Assamese culture or Assamese society, origin of Assamese culture. He also discussed the earliest homeland of the Bodos and said that the present generic term Bodo is a corrupted form of Bod, which was the earliest homeland of the Bodos and it was situated in the river valley of Hoangho of west China.

**2.9.0 Bhattacharya, Pramod Chandra (1977)**, writes about the Bodos and its language very comprehensively and scientifically. The Bodo community belongs to Sino Tibetan family and is scattered in different parts of Assam and they are highly rich in culture and language. The Bodo language is known as tonal language and based on tones, the same word may mean different meanings. He analyses the

phonology and phonetics, morphophonemic's Morphemic and tactics, Morphology which is also known as word grammar Syntax –the sentence grammar.

**2.10.0 Rao, M.S.A, (ed),(1979)** discussed the four types of movements-of India which were peasant, sectarian, tribal and women's. The three peasant movements-Naxalbari movement in Bengal and the peasant movement in Telengana unfold the miserable conditions of the Indian peasants. The way they organised around revolutionary ideologies of class struggle and the changes these movements have brought on protest reform and social transformation are also focussed. There are four papers on religious and sectarian movements among Hindus and Muslims. The two essays of tribal movements reveal the nature of stress and strains that the tribes are undergoing and their responses. The paper presented on women's movements shows the combination of traditional symbols and new roles in social mobilisation. The book provides the conceptual framework for analysing the diverse social movements.

**2.11.0 Basumatary, Binai Khungur (1985)** dealt with the urges of tribal people before the Simon Commission to fulfill their aspirations. The Simon Commission visited India in 1927 and stayed four years. The Primitive and Backward Tribes submitted four memorandums –Memorandum by Bodo Community of Goalpara District, The Kachari Community in Assam, The Boros, Garos and Rabhas of the Goalpara Sub Division and Dhubri Boro Jubak Sanmilani. The above four memorandums were basically urges for separate electorate for them, upliftment of their community providing better education and other facilities, formation of Bodo Regiment in the Army, not to transfer the Goalpara district to Bengal etc. The interview taken by the Commission was not successful as it was forced to end in callous and petty note.

**2.12.0 Brahma Patgiri,Satya (1986).** He sketched the life of Kalicharan Brahma,, influence of Ram Krishna Paramhansa, preaching of Brahma cult, social reforms of Kalicharan Brahma and the role of Kalicharan Brahma as an organizer of Bod Maha Sanmilan, submission of memorandum before the Simmon Commission for removing the grievances of the Bodo people in 1932 and also played active role in the formation of Assam Tribal League.

**2.32.0 Bordoloi, B.N. (1989)** the writer has given an introduction to the Boro-Kachari, the Deori, the Dimasa Kachari, the Karbi,the Tiwa, the Mishing and the

Rabha community. These communities are included as the Scheduled Tribes in the constitution of India. These six tribes, though they are Indo-Mongloid in origin yet they have their own unique socio- cultural life and institutions, folk tales and other oral literature, dwelling pattern, marriage system, dresses, disposal rites, religious, beliefs and practices, festivals and linguistic identity. The Deori and the Tiwas have the tradition of community fishing, clan system, the Dimasa Kacharis has youth organisation . These six tribes have been facing the trend of change because of the influence of modernity, globalisation, assimilation and education and conversion to other religion. Yet a large section of the people have been maintaining their tradition and beliefs till today.

**2.14.0 Nag Sajal, (1990)** analyzed the issues of ethnic conflict and issues of nationality from the historical point of view. Various issues helped to the growth of conflict between Assamese and Bengalis in later part of the colonial rule and after the independence. Later on, conflict between Assamese and Bengalees culminated in the form of politicization and socialization, because, the Muslim demanded transfer of Assam to Pakistan, He also analysed eviction of immigrants, grouping plan of Cabinet Mission and the Assamese people strong opposition of the grouping plan.

A group of chauvinist Assamese tried to impose their Assamese language on non Assamese people, especially Mongoloid tribal groups. As a result, there emerged massive resistance, Mongoloid tribal groups were compelled to start agitation against the Assamese so called high caste chauvinism. In fact, the so called Assamese chauvinism has given the birth of ethnic consciousness among the tribal groups.

**2.15.0 Swargiary, Katindra (1992)** discussed the Bodo history and the movement for the autonomy and separate state. He mentioned that the Bodos are one of the earliest settlers of Assam. They like to identify themselves as Bara. He mentioned a number of Bodo kings who ruled in Assam but mentions that after the annexation by the British, the Bodo lost its territory. The Bodos during the British rule appealed for the recognition of their distinct identity and in the name and style of Tribal League took part in the Sadullah and Bordoloi Ministry. Likewise they actively took part in freedom movement also. The scenario of Bodo politics changed after 1967. The new plains political party PTCA emerged. The party demanded separate state for the plains Tribal and adopted all sorts of democratic activities to draw the attention of the

government. The ABSU also played significant role to raise the voice of a separate state. Besides them, other political parties and outfit organizations also raised the same voice and the role of various organisations and the intellectuals who contributed in diverse measures to the cause of of the Bodo movement. He has asserted that the Bodos were not against the interest of Assam for which they and opposed the annexation of Assam with Bengal.

**2.16.0 Sri Nivas, M.N.(1998)** dealt with the social change in modern India. Indian society has been changing form old pattern to new direction and it embraces the westernization in a variety of aspects. . But the influence of early tradition is still active in the level of social strata. The Indian society is still divided in the name of caste, a unique system of Indian society. Those who are from so called upper caste don't mixed up , don't dine with the so called low caste people as they follow the principle of purity and profane. Those who are from lower caste of Hindu society are still behaving as untouchable's maintaining social distances with them. There is a process of Sanskritisation by which a low social group or tribal group , changes its customs , rituals ,ideology and way of life in the direction of a high and frequently twice born caste but yet lower caste Hindus cannot enjoy the same status as upper caste Hindus.

**2.17.0 Brahma, Kameswar (1992)** discusses the socio-cultural aspects of the Bodos very comprehensively with special reference to the districts of Kokrajhar. .His study is based primarily on field study and secondary data. Bodo society was very rich in culture, language, dress, festivals and rites, food habit, dances, music folk songs, folktales, legend, myths, magic- white and black etc. They abide by the some social laws to run the society in smooth manner, trial and punishment in traditional laws, they have their own rites of construction of homestead, observed festivals – agriculture and religious, birth, marriage and death, *Bathou* which is based on five philosophy, life and breath of the Bodo society. But some of the Bodo people follow the Brahma religion preached by Gurudev Kalicharan Brahma. The society is not static. The Bodo society also has been changing and adapting with the passing of time but still keeping its own identity.

**2.18.0 Brahma Choudhury, Bijay Laxmi (1993)** dealt with the Bodos, one of the major tribes of Assam, their ethnic origin and their introduction, socio-cultural and

religious life. He also examined Bodo language and its problem, along with the questions of economy and land problem which are regarded as some of the nagging problems of the tribals. The author also sketched the life of Gurudev Kalicharan Braham, Satish Chandra Basumatary, Rup Nath Brahma, Padmashree Moda Ram Brahma, Sitanath Brahma Choudhury and Upendra Nath Brahma, the eminent and pioneer leader of the Bodo society who made unmatched contribution to the Bodo society. Under their able leadership, socio-political consciousness started to grow and later on mass people also raised the voice for a separate state. The role of PTCA and ABSU in launching the mass movement was crucial and because of their strong role and vigorous response of the people, the government came forward for an agreement with the Bodos in the form of a memorandum of settlement which is popularly known as Bodoland Accord.

**2.19.0 Datta,P.S. (1993)** dealt with the background of the present situation with reference to the movements launched by different communities of Assam. To look into the present situation he went back to history – the pre British situation in Assam and the process of Assamese nationality formation. The backward classes who were expressing a sense of deprivation failed to attract the attention of the upper strata or the upper caste Hindu and sanskritised people. The colonial rulers for their own interest united them in common political map and grouped and regrouped the territories and played the divide and rule policy by introducing a number of provisions and Acts for the plains and hills. The tribal people of Northeast India submitted memorandums urging to solve their problems and the Bodos also submitted four memorandums to the Simon Commission. Consequently the identity consciousness of the different ethnic groups in Assam appears.

**2.20.0 Barman,Sibnath (1995)** has investigated the historical causes of the tribal problem of Assam. He clearly emphasises the contribution of the tribal people to the greater Assamese society. But he deplors the fact that instead of embracing they were kept aside from the mainstream of Assamese society by the chauvinist Assamese people. So gradually with the spread of education and awareness they felt the negligence and deprivation out of which emerged the idea of separate state for their identity. The Christian missionaries also played significant role in the awakening of such attitude. So different tribes of Assam raised the voice for separate states and

consequently number of states emerged and the tribal of Assam including the plains tribal raised the same voice for a separate state. So he suggested to understand their problem and the gravity of the situation for the better future of Assam.

**2.21.0 Kumar,B.B,(1998)** discussed the background of the demands of states in India. He mentioned that feeling of identity crisis is also one of the causes of the demand of separate state or autonomy in different parts of India. The Indian provinces were reorganized on basis of the recommendations of the State reorganization Committee but the problems were not solved. The demand of new states has not been ended. Demand of Gorkhaland, Bodoland, Autonomous Hill Council in Laddakh, Mithila state, Karbiland to be carved out of , West Bengal, Assam, Bihar and so on are continuing. He also discussed the constitutional provision regarding the formation of new states.

**2.22.0 Zaman, R (1999)** focused on the genesis of the creation of the Tribal Belts and Blocks and the impact of migration on tribal land. The British colonial ruler to check the problem, introduced the Line System to protect from the Muslim migrants but it was not effective and so the Gopinath Bordoloi Ministry constituted the 35 Tribal Belts and Blocks all over Assam adding the chapter X (ten) in the of Assam Land Regulation Act' 1886 in 1948. But due to a number of reasons it also failed to protect the interests of the tribal people. So, to know the gravity of the problem, the Tribal Research Institute, conducted a survey of tribal Belt and Blocks in Udalguri, Tamulpur and Jagiroad Paper Mill area and found that indiscriminate encroachment of these areas is continuing by the non tribal people.

**2.23.0 Narjinari, Hiracharan, (2000)** discusses the migration and settlement and origin of the name of the Bodo. The Bodos survived both in mythological and historical periods. He has mentioned the problems faced by the Bodos in the spheres of land, language and the role of Bodo Sahitya Sabha to uplift the Bodo literature and language and the Roman Script movement, the formation of first plains tribal party – the Plains Tribal Council of Assam (PTCA) and the demand of separate state for the tribals and the emergence of All Bodo Students' Union (ABSU) and role and influence in socio-political sphere and outcome of the movement – the BAC, birth of United Tribal Nationalist Liberation Front(UTNLF), a new political party that



emerged to fulfill the aspiration of the Bodos- Peoples Democratic Front(PDF)and the activities of United Bodo Nationalist Liberation Front(UBNLF).

**2.24.0 Brahma,Manik Kumar (2001)** wrote about the life and deeds of Kalicharan Brahma, the preacher of Brahma religion and a great social reformer. He wanted all round development of the Bodo society. So he tried to reform the society through the religion.The Bodo society at his time was socio-politically neglected and exploited. So, to rescue the society from such type of grim situation he established schools, trading company, weaving school and preached religion, organized the society politically, initiated number of meetings of students' organization and Bodo Maha Sanmilan.

**2.25.0 Deuri Indibar (2003)** discussed the role and contribution of Rabi Chandra Kachari for the development and protection of tribal rights. He (Rabi Chandra Kachari) took active part when he was in Cotton College in the foundation of Assam Tribal League along with Bhimbar Deori and Dhirsing Ingti. The Tribal League urged colonial rulers for the reservation of seats for the depressed classes and accordingly a provision of reservation of 4(four) seats were made in the "Government of India Act'1935" and he was elected as member of the Legislative Assembly in the 1937 election. He became the chief whip of the party and took active part in the fall of the Saddullah Ministry because during that ministry Rabi Cahandra Kachari played very active role as a Member of Legislative Assembly in his tenure. (1937-1945)

**2.26.0 Das, Munindra (2004)**, focused on the separate state demand and ethnic movement in Assam. The writer basically makes a historical survey of the movements of Karbi, Dimasa, Bodo and Koch Rajbanshi people of Assam. He critically analyses the geographical integration and trend of separatist movement of Assam and points out to the historical source of Karbi-Dimasa's demand for autonomous state and concludes that the political evolution and grievances and dissatisfaction are behind the demand for autonomous state. The writer traces history of separate state demand of the Bodos and its political history, awakening of socio-political consciousness and political struggle, language movement, separatist movement and the Bodoland movement launched by the ABSU and the BTC Accord. In chapter third, he analysed the identity of Koch Rajbanshi and the demand of

Kamatapur, its history, conspiracy of West Bengal etc., History vs Reality etc are also discussed.

**2.27.0 Baruah, K.L (2005)** dealt with the history of old kingdom known as Pragjyotishpur or Kamrupa till the death of Koch king Naranarayana. It is a chronological record of the ruling dynasties of Pragjyotishpur or Kamrupa. Though he attempted a comprehensive study, yet there remained ample scope for elaboration and compilation. He traced history from pre-historic period to the growth of Assamese literature. The Asura or Danava ruled Kamrupa during the pre-historic period. The existence of Kamrupa kingdom was also found in the famous inscription of Samudra Gupta and during the time of Bhaskarvarma, the position of Kamrupa got the new height. The Salstambha dynasty, the dynasty of Brahmapala and the invasion of Muhammadan destroyed the existence of many dynasties. He also refers to the new kingdoms –the Kamata, the Chutia dynasty, rule of the Bhuyan and the Koch kingdom emerged. Side by side with the Koch dynasty the Vaishnava reformation movement also started and it helped to the growth of literature also.

**2.28.0 Gait, Edward (2005), (reprint):** writes the history of Assam. He started his writings with the traditional ruler of Assam, Ahom Kingdom, literature religion, fine Arts, Neighboring Kingdom of Assam, relations with them. He writes about Kachari that they like to introduce themselves as Kachari and opined that the Kacharis are the aborigines or earliest known inhabitant of Brahmaputra valley.

**2.29.0 Hazarilka, Niru (2005)** dealt with the composite culture of North-East India with special reference to Assam. The cultural diversity and aspirations of the people initiated the demand for autonomy. Autonomy and development are closely related and autonomy cannot be divorced from responsibility. The question of autonomy on the other hand is closely related with the grass root democracy. To protect and preserve the traditional customs, laws, culture, forests and land fostered the idea of District Councils which is incorporated in the Sixth Schedule of the Constitution of India following the recommendations of the report of Bordoloi Sub Committee. Within the two decades of independence, a number of states like Nagaland, Meghalaya, Mizoram and Arunachal Pradesh were created curving out of Assam. Assam has been still facing the problem of various demands for ethnic autonomy. The two hill districts Karbi Anglong and the North Cachar Hill alongwith the plains

tribals, i.e, the Bodos have been demanding territorial autonomy and the Rabha, the Mishing, the Tiwa communities are also raising the voice of autonomy where the youths play very significant role to uplift the respective community of their own. The ethnic autonomy movement has been posing some threats and conflicts. There is urgent need for a united effort to tackle the problem.

**2.30.0 Bhuyan, B.C(ed), (2006)** the authors of different topics wrote about the politics and re-organisation of north-east India. The demand of re-organisation is not new as it which started during the colonial rule because of the British policy. The North-East of India is known as the hot bed of politics of regionalism. The demand of cessation, statehood, autonomy etc raised by various sections of the different communities of the region is due to various factors, such as frustration, feeling of deprivation, instinct of one's own identity, culture, language, traditions geographic isolation, step mother attitude and growing awareness amongst the people. All these issues have been discussed elaborately in this book.

**2.31.0 Narzary, Bidya Sagar (2007)** the writer unveils the colourful life, unmatched, relentless and dedicated contribution of Upendra Nath Brahma to the Bodo nation. He was a person of indomitable spirit. Born and brought up in very poor family in 1956, he passed BSc in 1981 and joined as a teacher at Gossaigaon High School and did other jobs also but could not stay long there because of the call of the Bodo nation. The plight of the Bodos and the governments apathy towards the fulfillment of the genuine demands of the Bodos gave rise to discontentment amongst the Bodos. He was very sincere and conscious about the problem and plight faced by the Bodos. He played always a leading role in the activities of students' union since his high school life. He was elected as the president of the All Bodo Students' Union at the Rowta conference in 1986 and remained till 1990. He changed the history of Bodo movement after becoming the president of ABSU and after assuming the portfolio he started democratic mass movement for the separate state namely Bodoland and he could draw the attention of the government regarding the Bodo issues.

**2.32.0 Crossley, Nick (2009)** traced comprehensive overview of the key sociological approaches to the study of social movements. The author argues that each of these approaches makes an important contribution to our understanding of social movements but none is adequate on its own. In response he argues for new

approaches which draw some key insights. The approaches are divided as European and North American perspectives of social movements. It also divides the recent approach from the older collective behavior approach. He tries to find out a new and modern approach to understand and analyse the modern social movements.

**2.33.0 Chaster, Gramae and Welsh Ian (2011)** have discussed the differences between American and European social movement theories and analysed its application in social movement and the causes of social movements. First of all, they have analysed the alternative globalization movements-Anarchism, antagonistic movements, anti movements, question of autonomy, black power movement, environmentalist movement, civil right movement, feminist movement, ecological movement and new social movements etc.,. They specially gave attention to the theories like the Collective Behavioural Theory, Resource Mobilisation Theory and its merits and demerits and the causes of the movement and mentioned some problems. They gave an insights into the contemporary introduction to some of the frequently encountered terms and groups that are central to the study of collective action and social and political activism. The writers also made a comparative study between North American and European social movement theory.

**2.34.0 Mosahari, Premananda(2011)** searched the causes of the identity crises and the movement of the Bodos. He elaborately and extensively discussed the causes of the movement. Role of Kalicharan Brahma and others in the awakening of socio-political consciousness of the Bodos in colonial period, political hijacking of ruling class, political exploitation on the tribal, role of ABSU and their activities, demands, talks with the governments, fratricidal killings, role of Upendra Nath Brahma, Memorandum of Settlement, the BAC Accord of 1993 and the emergence of Bodo Liberation Tigers, its vigorous and violent armed struggle, discord of BTAD etc.,. The book also focuses the Accord of Bodoland Territorial Council, Memorandum of Settlement and the Sixth Schedule to the Constitution Amendment Act, 2003.

**2.35.0 Narzary, Charan (2011)** recalled the history of Plains Tribal Council of Assam (PTCA). Stressing the causes of its birth and its activities. Before discussing the main theme, he started with the background of Assam plains tribal politics which he outlined from the time of formation of tribal league, its role and contribution to the tribals and after independence in 1967 and how PTCA emerged as a plains tribal

political party , fighting of the party for the separate state for the tribal people of Assam of the northern part of Brahmaputra river, raising the demand as a concern for parliamentary politics, submission of memorandums to the government of India and to the state government of Assam , agitation programme, its social contribution, bifurcation and unification of the party as well as fratricidal attack and at the end, the emergence of ABSU etc.

**2.36.0 Paul, Amarkrishna (2011)** writes about the background of Bodoland, its cultural heritage, geography of Bodoland , contribution of ABSU to the Bodo society, socio-political awakening, role of Bodo Sahitya Sabha in the development of Bodo language and literature.

**2.37.0 Baro, Taren (2012)** wrote about the language, culture, literature, socio-political condition and distinguished personalities of the Bodos. First of all, he focused on the leading role of the Bodo Sahitya Sabha in the development of the Bodo literature and the formation of the Bodo nation. He also discussed the current Bodo literature and its development. Then raised the question of the birth of extremist among the Bodos. Then he recalled the contribution of Gurudev Kalicharan Brahma and the contribution of Rupnath Brahma in the formation of greater Assamese nation. Besides them he called the name of Bishnu Prasad Rabha and his relevance in contemporary critical situation of Assam. He mentioned Jogendra Kumar Basumatary who played a leading role in the development of Bodo language and literature and wrote a note on in memory of Bihu Ram Boro, Bineswar Brahma and Katindra Swargiry and raised a question mark of the dream of Upendra Nath Brahma whether it will be fulfilled or not.

**2.38.0 Bora, Bedabrat (2013)** wrote in detail about the issues of autonomy and separate state movement launched by different ethnic organizations of Assam. He traced the history of separate state, conflict and its causes. He has outlined the struggle for the establishment of separate identity by the Bodos, the Missings, the Karbis, the Dimasas , the Tiwas and the Rabhas. He also discussed the backlog system and its loopholes, separate state or the amendment of the constitution, contradiction between Kamatapur and Bodoland regarding the boundary and

jurisdiction and the search for alternative for an amicable solution of the problem, are some of the aspects dealt by him.

**2.39.0 Brahma Kalidash (2013)** dealt with the Bodo identity politics . He went back to the mythological period to find out the roots of Bodo identity. It is observed that the Bodo migrated to Assam from West China and settled here since the time immemorial. Mahinranga Danava was the first Bodo king of North-East India and after that number of Bodo kings ruled in Assam. Bodos were treated earlier as Danava , Asura etc. The contribution of Bodos towards Assamese culture and society can be understood from the names of different rivers. Gradually the Bodos became conscious and founded a number of organizations for socio-political upliftment of their society. Finally for the protection and preservation of their identity and all round development, they founded political party and raised voice for separate state Udayachal under the banner of PTCA, Tribal Land under the banner of UTNLF, Bodoland under the leadership of ABSU etc, The writer has also analysed the causes and conflict in the wake movements of other communities.

**2.40.0 Brahma Pratibha, (ed) (2013)** writes the history of smaller states across the country. Though a number of states were created in the name of language and culture as per the suggestions of the State Reorganisation Commission, yet the aspirations of people for separate states did not end. She is the opinion that considering the demands of many states all over India, ground for constituting Second States Reorganisation Committee to fulfill the aspirations of the people is the need of hour. Raju Narzary in his article writes the struggle for separate state of different parts of India, Telengangana was created, curving out of Andhra Pradesh, the demand of creation of new states have been increasing day by day even after the creation of new states. The Bodos of Assam are not different also. It is admitted by the Ministry of Home Affairs also. The writer is also opinion to the constitution of Second State Reorganisation Commission to examine the issues in pros and cons.

**2.41.0 Das, Prasanta (2013)** studied sociologically to understand the Kamatapuri movement launched by the Rajbongshis or the people of the royal lineage. His study confined with the North Bengal area only, The Rajbongshis of North Bengal has been struggling for the establishment of their identity through a movement of autonomy

and they feel that their culture, language and identity are being getting extinct because of the domination and aggression of the Bengalees. The author tried to analyse the root causes, the dynamics of the movement, role of organisations and intellectuals, the role of print media, leadership, phases of the movement, the present status and made suggestions, policy measures for the resolutions of the demand of the movement.

**2.42.0 Sonowal, Khema(2013)** has given an introduction of Bodos and their rich cultural heritage, language and religion. She also focused on the socio-political bases of identity assertion and the role of intellectuals and various organizations which contributed to the spread of awareness among the Bodos. The Bodo movement has been running through different stages under the leadership of different organisations. The organisations or the parties have been trying to exert pressure on the government by exploiting the technique of participation in electoral politics and adoption of other democratic means.

**2.43.0 Barman, Bidhan (2015)** discussed the Dimararaji movement for separate state launched by the Dimasa people. He discussed the causes of demand for autonomy / separate sate by different communities of North East India and growth of demand of autonomy in the district of Dima Hasao. The role of militant and non militant groups continued to their demand of Dimaraj. Specially UPDS of pro talk and anti talk, KNLF, growth and development of movement , Karbi Anglong and North Cachar Hills Autonomous State Demand Committee (KANCHDCOM), Peoples Democratic Front (PDF), Autonomous State Demand Committee(ASDC), DSU, KSA, Dimaraji Revival Demand Committee (DRDC), Dimasa National Security Force, United Peoples Democratic Solidarity (UPDS), Dima Halom Daoga (DHD) and number of organisations played active role on the statehood movement and ended the 22 years movement after creation of Dima Hasao Autonomous Territorial Council following the Memorandum of Settlement with the DHD (J) and DHD(N) faction in New Delhi on 8 October, 2012.

**2.44.0 Basumatary, Bakul Chandra (2015)** dealt with the demand of Bodoland raised by the ABSU. He wrote that the Bodos have its own rich cultural and linguistic history, faith and heritage with strong social bond. The Bodos are one of the important indigenous people of Assam and on this ground the Bodos have the right of self

determination as declared by the UNO and the Universal Declaration of Human Rights. He believes that the creation of Bodoland will lead to the high growth and it will finish the disparities in progress and development Bodos as the socio-cultural homogeneous state. He argues that Tribal Belt and Blocks have not been effective in bringing the desired development and the Bodo language is already included in the Eight Schedule of the Constitution of India, it will be viable and it is possible to create Bodoland constitutionally also.

**2.45.0 Baro, Pramila (2016)** writes the socio-cultural and religious beliefs and practices of the Bodos under the district of Udalguri. She traces the origin of the name of Udalguri, Bodo people of Udalguri district, role of Bathou religion, marriage, culture, festivals, changes of Bodo society in the district of Udalguri.

**2.46.0 ABSU (2017)** dealt the journey of struggle from 1967 to 2017 launched by the ABSU. The separate state movement started to protect the identity, culture, land, economic development of the Bodos. ABSU has been struggling for separate state since 1967. ABSU actively took part in the struggle of separate state under the leadership of Upendra Nath Brahma from 1987. The movement of separate state was came to an end after creation of BAC in 1993. But, the movement was revived because of the shortcomings of the BAC. The second Bodo Accord accorded on 10 February 2003 and the Bodoland Territorial Council (BTAD) emerged. ABSU helped BLT and suspended its entire agitation programme. But, after few days of formation of BTC, widened the gap between ABSU and BLT. ABSU again revived the separate state Bodoland movement rejecting the BTC on 10 March 2010. Government of Assam and Government of India invited the ABSU for talks to solve the problem.

**2.47.0 ABSU, NDFB(P) and PJACMB (2017)** dealt the struggle for separate state of the Bodos. The three organizations traces the Bodo identity and its background and place of Bodos in the mythological period and in the history. The organizations also mentioned the movement of the Bodos during British rule, contribution of Bodo people during Indian freedom movement, history of separate statehood movement, role of ABSU, PJACMB and NDFB(P). The organizations also urges for second state reorganisation commission, causes of the demand for separate state and assurances of



the Government of India and viability of separate state Bodoland and progress of talks with the Government of India for solution of the problem.

**2.48.0 Basumatary , Prakash (2018)** discusses the Bodo movements and its impact on the Bodo society. Before going to the main topic of discussion , he analysed the different ethnic groups of North –East India . He also discussed the generic term “Bodo” and mentions the name of Hodson , Bhaben Narzee , SK Chatterjee etc. He also refers to the place of Bodos in the mythological period , social condition of the Bodos prior to the independence, their socio- cultural and economic background at present and emergence of socio-political consciousness and the role of different organizations in the weakening of socio-political consciousness and gradual but steady demand for a separate state. The PTCA which was founded in the year 1967 demanded the separate state Udayachal, later on aspiration for autonomy was stressed by UTNLF under the leadership of Binai Khungur Basumatary who demanded Tribal Land, followed by demand of Bodoland by ABSU and BLT in 1987 and 1996 respectively. The impact of the Bodoland movement is the creation of BAC in 1993, BTC in 2003. But BTC also could not satisfy their aspiration for a separate state. So the ABSU and NDFB (P) jointly revived the separate state movement again from 10 February, 2010. Human Rights were also violated during the Bodoland movement.

**2.49.0 Mushahari, Gautam (2018)** deals with the socio- plitical movement of the Bodos. First he discusses various social movements and then he discussed the other tribal movements in India and their similarities with the Bodo Movement. Later he discussed the background of the socio –political contribution of different organizations and prominent leader who helped in the emergence of Bodo movement. Specially he mentions the role of Bodo Chatra Sanmilani, Bodo Maha Sanmilani, Kachari Jubak Sanmilani, Assam Tribal League and the contribution of Kalicharan Brahma in the awakening of socio- political consciousness. The role of the above organizations and prominent leaders was confined only to the petition or appeal to solve their issues But after independence, and after the formation of PTCA in 1967. The PTCA demanded a Union Territory in the name and style of Udayachal in 1972 but downgraded the demand to an Autonomous Region in 1977. But it could not satisfy a group of followers and they floated a new political party in the name and

style of UTNLF and demanded Tribal Land. Activities of UTNLF also did not last long. ABSU announced a series of movement demanding a separate state namely, Bodoland on 2<sup>nd</sup> March, 1987. After a series of discussion, the Assam government came forward and came to an agreement through Memorandum of Settlement on 20 February in 1993 and BAC was formed. But it could not satisfy the Bodo people and as a result there was revival of the movement. Side by side, BLT also launched an arms struggle movement demanding and supporting a separate state Bodoland from 1996 which ended with the Memorandum of Settlement between BLT, the Government of Assam and the Government of India on 10 February, 2003, He also mentioned the role of NDFB(P). Thus his description and analysis cover upto the creation of BTC and BTAD as the outcome of the said Memorandum of Settlement.

### **2.50.0 Conclusion**

Review of literature is one of the integral parts of research. It helps the researcher for planning the study properly. It also promotes the researcher to greater understanding. Related literatures have been reviewed. The Literature Review is divided in chronological order. The Review of Literature is based on basic concepts of research, identity, culture and sanskritisation of Bodos, background and causes of the movement, social movement, stages and characteristics of movement. The literature also includes the concepts of relative deprivation. It also reviewed the autonomy movement in and around of international, national and regional and provincial and local level.

It is known that all over India more than 20 (twenty) representations have been demanding the separate state like Gorkhaland, Mithilanchal, Purvanchal, Harit Pradesh, Kokan, Maru Pradesh Saurashtra, Bundelkhand, Kukiland, Garoland etc,

Literature review also helps the investigator to find out the causes of ethnic conflict relating to the question of ethnicity and identity in different parts of north – east India including Assam, causes and effects of reorganization of Assam, conflict of the Bodos relating to separate state.

Literature Review also helped to know the role Kalicharan Brahma in the socio-political development of the Bodos. It is also discussed the historical sources of the tribal problem of Assam, how the tribal people are subjugated politically socially,

economically by the so called chauvinist Assamese people yet Bodo or tribal people of Assam thought themselves as part and parcel of greater Assamese society and opposed the transfer of Assam to Bengal and just they submitted memorandum to Simon Commission for separate electorate and other socio –economic demands and gradually and the role and contribution of of Tribal League in the politics of Assam which follows the identity consciousness and raised the voice of autonomy or separate state. First plains Tribal political party floated in Assam in the name and style of PTCA (Plains Tribal Council of Assam) in 1967 to safeguard the interest of the tribal people of Assam and demanded the separate state Udayachal follows the Tribal Land Bodo Hadot, Bodoland, Boroland by different organizations.

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