

CHAPTER – 2

PARTICIPATION OF THE BODO SOCIAL ORGANIZATIONS FOR DEVELOPMENT OF THE SOCIETY

2.1 Role of the student organisations

During the period of 20th century, students were the main weapon for the upliftment of Bodo society¹. When the Bodos had been economically, socially, educationally and politically backward and the society was facing with identity crisis along with their imbalances of language, culture and literature, then the students were analysing the burning crisis of the Bodos as well as the society. In respect of it, the students took major role and responsibilities to make the people conscious and to bringing up *renaissance in the Bodo society through the organisations and creative literature*². As per their responsibilities the students began to write creative article to contribute in the literature. The created articles were mainly poetries and prose towards the spirit of Bodo nationality. The born organizations were evolutionally one after another published the deference magazines where the articles were placed in the magazines. After that, students were mobilising about the need and important of education, language and literature to develop the own society as well as to build up the Bodo nation for the self identity. That is why by the advice of aged Bodo personalities and group of young enthosious Bodo students were create the organisations to do for the welfare of the Bodo society, where students involved in the organisation and fully participated with their activities through the creating literature for bringing the big sense in the Bodo society. The students were trying to develop in the area of the socio- education, religious, cultural, economic and political of the Bodos through crating the organisations. These organisations were

2.1.1 Boro Chatra Sanmilani (Assam Boro Chatra Sanmilani)

The *Boro Chatra Sanmilani* came into existence since the 1919, under the advice of Gurudev Kalicharan Brahma and other personalities, a group of conscious and courageous Bodo students of the cotton college. They took initiative on the social problems of the Bodos and responding of this issue the students formed the *Boro Chatra Sanmilani* under the leadership of Satish Chandra Basumatary (as the president) and Sobharam Brahma Choudhury (as the Secretary).The other members of the organization were serially Rupnath Brahma, Joy Chandra Brahma, Mangal Chandra Brahma and Khagendra Nath Brahma as

¹ Boro, Madhuram. *The History of the Boro Literature*. Hajo: Priodini Press, 1990. P.42

² Ibid. PP.37-38

members³. However, according to Biddasagar Narzary, Rupnath Brahma is the first president of this organization⁴.

At the very beginning the standing name of the organization was *Hodo Assam Boro Chatra Sanmilani*⁵ but later nomenclature of the organization had altered and popularised it as the *Boro Chatra Sanmilani* (a Bodo Students Association). This organisation was the first Bodo student's organisation of Assam. No any strong student organisation in the Bodo society, before the existence of this organization. This organization was burned during the crucial time of the Bodos to measure the surrounding problems of the society. Its first conference was held in 1919 at the Higher secondary school of Kokrajhar (undivided Goalpara District) presently Separate Kokrajhar District where the first Bodo drama named Nala Buha of Satish Chandra Basumatary was played. Gurudev Kalicharan Brahma was the chief guest of this conference.

The aims and objectives of the Boro Chatra Sanmilani were to make conscious the Bodo people and uplift the society. The most remarkable aims of the student organisation were to create literature. By creating the literature and through the literature identifying Bodo people and reforming the society by abolishing the enlist problems of the Bodo.

During the time, Bodos didn't give any important regarding the need of education in the society. Hence, due to lack of proper education and self consciousness, Bodos were socially, economically, politically, culturally as well as in the side of religion very backward. Because of that, they never bag to their main position in the society. They became dependant in their survival. In the first conference of the Sanmilani in 1919, in connection with the need of education for the Bodos, Gurudev Kalicharan Brahma said in his chief guest speech. He said that

Satra sattri ai aphaphwr .dinai nwnghangphwrni jhumnaini din.jothumnai mani jo janai-mwkhang najilainai gao gaoni, raijwni khamani maolainw- sanlainw.thwisandi raijw janwbla lekha gwrwng jathar nanggou. lekha rwngbla dharma ortho , kham, mokkha,be sturborgo phol mwnw, Jwngje da jathini songsarni mwjangni sandwng bi khamania sanse nwngtangphwrni akhaiyaonw gwglaignw.,Lekha gwrwng gwra jabla jebw khamanikhou maonw hayw. lekha rwngyaini khamani maonai ,songsar salainaiya megon khana-⁶ (I.e. oh my students and father mother ,today's our day of meeting, meeting means to unite us, if we want to do development as well as to form our nation and state then we must have education,

³ Narzary, Biddasagar .*Swrangni Lamajwng* . Bongaigaon: Bodosa Publication,2003.PP .72-73

⁴ Ibid,73

⁵ Ibid, P .73

⁶ Ibid,p.73

one educated learned and person can do everything. Doing work and maintaining family of a illiterate man is blind.)

In the 1925 the 7th conference of the Sanmilani Nilomani Sen Dekha has also said in his presidential speech-

*Sikka bikoye aphwnalokhor somprodaye bikek distri dise hai khota dise moi nothei annanda phaiso.*⁷ (I am happy to know that, about your cast is taking emergence initiative, towards the education). At the same time, giving importance to the Bodos Podmarsi Madarasm Brahma also said that, *Biphangao Gakhwnw Dalai Nangou, Jathikou Harikou Daikhangnw Lekha Rwnгнаogou.*⁸ (I.e. needed the branches to clime the tree, needed the education to gear up the Nation as well as the society)

During the period, the Bodos were socially not developed. They involved with so many uncivilised social system. *There was child marriage, illegally marriage system and dowry system among the Bodos. In the name of religion, there was habit of sacrificing animal and blind faith, in the name of religion and in any social function using more liquor and also they were involved with many anti social activities in the society*⁹. Due to these causes, the Bodo never backed into the original position. And for a long time, no change took place in the society. That is why; the other conscious casts neglected and hated the Bodos and also exploiting the Bodo people in the society. *Due to lack of education and proper knowledge in various levels Bodos were deprived, they could not oppose and turn out the domination and exploitation in the society*¹⁰.

Hence, the *Boro Chatra Sanmilani* has more stress on education and took various steps of regulations in the conference to bring the renaissance through educational environment in the society along with towards deferent angles for the upliftment of the Bodo society. The Sanmilani was held fifth times conferences in the various places where some necessity regulations had been accepted.

As the regulations of 1st conference of the organization (1919), at the very beginning organization published the Babar magazine being edited by Satish Chandra Basumtary in 1920, which is known to be the first Bodo magazine of the Bodos as well as the Bodo literature¹¹. The '*Bibar*' was published earlier with manuscript form but it had been published in written form in 1924. The *Bibar* magazine continues up to 6th (six) editions step taken by the organization. The organizations published of the magazine to form young creative writers

⁷ Brahma, Brajendra kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009. p.90

⁸ Lahry, Manaranjan. *Boro Thunlaini Jarimin*. Kokrajhar: Alaiyaron Publishers, 1991. p.3

⁹ Brahma, Brajendra kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009. p.84

¹⁰ Ibid, p.8

¹¹ Lahary, Manaranjan. *Boro Thunlaini Jarimin*. Kokrajhar: Alaiyaron Publishers, 1991. pp.30-31

among the Bodos and through the young writers to create contemporary literature in the society. Because, at the period, the literature was became the most essential thinks for the emancipation of the Bodo society for immediate action'¹². The *Boro 'Chatra Sanmilani'* thought that, literature only can remove the backwardness of the Bodo and reform the society. As a result, many young creative writers, poets and play writers had been born and many Bodo nationalist poems, prose and historical, social dramas also appeared under the initiative of the *Boro Chatra Sanmilani* for the emancipation of the Bodo society .So, *Bibar magazine'* was the main weapon of the organization and the organization used it for abolishing the socio-education, economical and national problems of the Bodos. The *Bibar* developed the young creative Bodo writers and begin the Bodo literature which was known to be the *Bibar'* was the '*Pioneer*' of the written Bodo literature¹³ where the interested new Bodo writers got chance to develop their own creation with the *Bibar* and students were participating through *Bibar* for reforming the *Bodo society as well as for building the Bodo nation*¹⁴.

The worker of the *Boro Chatra Sanmilani* actively worked and tried very hard to spread up education among the Bodos trough the organisation. The workers hold their meeting place to from place in the Bobo concentrated areas for inspiring education for *building the Bodo nation and for removing the socio-cultural, educational, religious, economical and political problems of the Bodos*¹⁵.

The organization took various *steps to spread* education among the Bodos as well as in the society¹⁶. Like that, the organization offered money and goods to those Bodo students who made better results in the examination. The organisation also announced to give the bronze and gold medal prizes to brilliant Bodo students for achieving good results. In these regard, one most memorable role of the organisation was assisting financial aid through the *Daridra Boro Chatra Bhandar* for appearing in the Govt. talent search (brity in Assamese) examination to two advance Bodo students, it was one from high school and another one was from the ME school¹⁷.

One more remarkable role of the *Boro Chatra Sanmilani* was requesting the Bodo people to take education and to ask the guardians to take initiative for giving education to their own child mobilising and taking regulation every Bodo family was compelled to send the child to primary school. This is another mentionable regulation taken by the *Boro Chatra Sanmilani*.

¹² Narzary, Biddasagar. *Swrangni Lamajwng*. Bongaigaon; *Bodosa Publication*, 2003. p.50

¹³ Basumatary, Anil. *History of the Bodo Literature*. p.20

¹⁴ Boro, Madhuram. *The History of the Boro Literature*. Hajo: Priodini Press, 1990. pp.46-47

¹⁵ Narzary, Biddasagar. *Swrangni Lanajwng*. Bongaigaon; *Bodosa Publication*, 2003. pp.56-57

¹⁶ Brahma, Brajendra Kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009. p.91

¹⁷ *Ibid*, p.92

The organization has actively participated to remove the habit of using more rich beer, drags and involvement with the anti social activities from the Bodo society. Impact of that, time and again, the organization holding meeting among the Bodo ask to give up the antisocial activities and request the people to come up in the main way of life in the society for the greater interest of the Bodo nation. In this regard, the troops of worker of the Sanmilani or the troops of students were moving from place to place and fair and functions were held and the Bodo youths are thought not to involve with the anti-social activities or illegal involvement of any kind which affect in the development of the society. The active students were time and again moving to save the Bodo youths and girls from the inhuman and illegal incidents. So anyhow, it is to be said that, the role and participation of the Chatra Sanmilani was to bring educational atmosphere among the Bodo for the upliftment and reform of the Bodo society.

It is mentionable that, during the time, after the creation of Chatra Sanmilani and so many sub organisation is come out among the Bodo sister languages to develop their society. But this creation of organization is only the strong influence and contribution of the Chatra Sanmilani according to the editorial report of second edition of Bihar magazine.¹⁸

2.1.2 Dularai Boro Foraisa Afat (All Bodo Student Union)

The Dularai Boro Foraisa Afat (All Bodo Studants Union) was founded on the 15th February 1967 at the Kokajhar Tribal Rest House with view of comprising all the students of the Bodo groups of the World(according to the constitution of ABSU).On the other side, in the year of 1967, the students of the Goalpara District formed the ‘Goalpara district Bodo Students Union at the Tribal rest house of Kokrajhar, under the leadership of Lahendra Basumatary (president) and Tarun Phukan Basumatary (secretary)¹⁹.But later, nomenclature of the organisation has changed and reformed into the Dularai Boro Forasa Afat (All Bodo Students Union) at Kokrajhar College in 1968 Feb.15 under the leadership of Baneswar Basumatary and Kankeswar Narzary as the President and Secretary (according to Biddasagar Narzary)²⁰. ‘*The aim and objective of the Foraisa Afat (students’ organisation) is to promote language, Literature and culture of the Bodos. One another most important is to unit and Safeguard all the Bodos of the World, political rights and to promote Socio-educational, economical and also protecting the Bodo from the domination of the other Cast and Community*’²¹.

¹⁸ op-cit, p.96

¹⁹Narzary, Biddasagar. *Borosa*. Ghy: G.B. D.publishers ,2009.p.27

²⁰ Ibid,p27

²¹ *Constitution of the ABSU. Chapter III*. Kokrajhar: All Bodo Student Union,2005 .4th Edition.pp.1-3

The Bodo student's organization was already formed since 1919 for the upliftment of the Bodo society, but it was almost defaming until the Independent of India. Hence, from the Independent India to long time no any Bodo students' organization to take care or to take step measures the problems of the Bodo in the society. Due to this reason that's Chatra Sanmilani faced for abolishing the problems of the Bodos. These same problems were again arises in the society after the defaming of Boro Chatra Sanmilani. Impact of that, the young generation of Bodo students were untidily tried to understand the consequence of backwardness of the Bodos and the needy of the students' organization in the place of *Chatra Sanmilani* to stand against the burning nationality and social problems of the Bodos²². In respect of it, after the long gaps of the Chatra Sanmilani, the Dularai Boro Foraisa Afat (All Bodo Student union) came into existence in the Bodo Society under the initiative of the enthusiastic Bodo students by respecting the motto, aims and objective²³.

After forming the All Bodo Students Union, the students were actively taking role through the organization for upgrading the Bodo people as well as for the development of the Bodo society. The students were actively participating to fulfil the aims of the organization for the upliftment of Bodo society.

The organization from the very beginning took responsibility for abolishing on the various survival problems of the Bodo and still immensely taking same role through the various agenda and steps to stand against Bodo problems, what have been already mentioned in the aims and objectives of the organization²⁴. In respect of it, in deferent time or adjusting with time and situation, the organization is taking alternately different programs for progressing and for the development of the language, literature, culture, economic, nationality and political backwardness of the Bodos²⁵.

The Illiteracy problem is the one of major problems of the Bodos. It is the one main cause for underdevelopment of the Bodo society. Due to this reason the blind faiths, superstitions and unsafeness & antisocial activities are going on in the Bodo society. Hence, the Organisation is taking vital role for the solution of the Bodo through the various programmes. In these regard, the worker of the organization are mobilising place to place, supervising the on the primary, M.E and High school level of Bodo medium, tried to solve the teacher and book problems by discussing with the Govt., holding talent charge and giving free coshing in every year for the improvements of the Bodo students. One another most

²² Ibid, p.1-3

²³ Narzary, Biddasagar. *Borosa*. Ghy: G.B.D. Publishers, 2009. pp.27-28

²⁴ Ibid ,p28

²⁵ Brahma, Brajendra Kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Publication, 2009. p.158-159

mentionable task is giving awards to good result holders Bodo students (HSLC Exam candidates) *for inspiring to go ahead and for coming new generation in the society*²⁶.

In the area of language, literature and cultural development of the Bodo organizations are holding the state and national level seminars through inviting the research persons and discussed through special topic of the arises issues of problems for the permanent solution and such types of programmes is going on by the organization in the Bodo society²⁷.

The political problem is the one another major ongoing problem of the Bodos. This political problem is the historic problem of the Bodos and it was coming from the time of Independents India to till now among the Bodos. Hence, the Bodos are politically exploited in the deferent angles of opportunities and deprive in the constitutional rights' from the 1967 to till now. Impact of that, the organization is opposing exploitation and doing hearth for getting freedom and also taking vital role to achieve and fulfil the constitutional rights of the Bodo through the various prose's and programmes²⁸. The organisation is at the very beginning jointly doing the work with the PTCA political party to solve the long time political problem of the Bodo and fully depending on this party. But unluckily the party could do nothing. Impact of that, the students windrows their support to the party and personally participated to abolished the political problems of the Bodos from the since to till date.

At the last, now the student organisation is demanding the Separate State Bodoland within the Indian constitution for the greater interest of the Bodo nationality as the constitutional rights for the permanent political solution. It is the long demand and current issues of the organization on behalf of the Bodo nation and the society for highlighting identity of Bodos in the World²⁹.

The issues of Bodoland problem has been coming from 1987 to till now. Several talk and discussion has been gone and still going on taking this political issues among the delegation of the students, state and central govt. But solution is still pending. However process is tidally going on by the active role of the Dularai Boro Foraisa Afat with the help of mass Bodo people. So, the role of the all Bodo students' organization is the great for the Bodos and recognizes as the backbone organization of Bodos as the present and future.

2.2 Literary Organisations

²⁶ Op-cit,p.159

²⁷ Ibid, p.158

²⁸ Ibid, p.161

²⁹ Narzary, Biddasagar. *Borosa*. Ghy: G.B. D.publisher, 2009. pp.44-45

The literary organisation first came into exist among the Bodos by the initiative of young energetic interested Bodo students. The students were before the creation of student's organisation. They created the literary organisation in the early phase of the Bodo society. During the time, lack of education and less literacy rate was the first major problems of the Bodos as well as in the society. Due to lack of education, Bodos were not conscious in their life style, did not know the value of literature. Hence, the organisation involved for focussing the literature for future prospect of the society along with to make conscious the Bodo people and tried to bring the literary movement for the development of the Bodo society through the creation of literary organisations.

The fact is that, during the period growing the literature is the only ways to remove the immeasurable socio- education problems of the society. In respect of it areas wise literary organizations are come and formed in the Bodo society and actively participated among the Bodos. The involved literary organisations as follows –

2.2.1 Dakhinkhul Boro Sahitya Sanmilani

This literary organisation came into existence since 35 years ago of Bodo Sahitya Sabha, it has been supposed to be formed in 1917³⁰, in the south bank of Brahmaputra valley under the guidance and by the leadership of the Bodo students of the valley of Goalpara district. This student literary organisation was considered the first literary organisation of the Bodo literary history³¹. *'The aim of the organization was to bring educational movement in the area through the movement for reforming the social, religion, culture and language problems of the Bodo people of Dakhinkhul areas.*

The organisation was hardly working to spirit the education and literary activities in the areas to develop the society. At that time, the large district of Goalpara is generally supposed to be divided into two parts i.e. the northern part of Goalpara(north Brahmaputra valley) and southern part of Goalpara (South Brahmaputra valley), which south bank of Brahmaputra valley is called Dokhinkhul or Dwikhungkhwlari³². *So that, the living Bodo people of Dokhinkhul is known by the people as the Dwikhungkhwla or Dwikhungkhwlary.*

According to the leadership of the organisation, the southern bank of living Bodo people was more backward then the northern bank of living Bodo people. *They were not developed in education and creative literature.* Hence, due to lack of these reasons, the society of the said bank people was not forwarded. In connection with this one active worker of the

³⁰ Brahma, Brajendra Kr. *Saosabpanai Gwdan Swdwmsri*. Kokrajhar: Pioneer Printers, 2015.p.11

³¹ Brahma, Brajendra Kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009.pp.10-11

³² *Ibid*,pp.89-90

organization Jutistir Hazowary(Hsugmary) wrote in the *Nibedhan* article in *Bibar* magazine of 2nd year of 1st edition. He wrote that

Jwngni Goalparani kwlahani Borophwra dabw megan kheokai. Be jillani sahani borophwra najananai –Tipkai, Kokrajhar, Holthugaon baidi jaigayao-bobeoba mainor arw bobeoba sattrabriti oraisali gaisonbai.(I.e. the southern bank living Bodo people of the Brahmaputra valley still not progress in education, but progressing in the northern side of Brahmaputra Valley.)³³ In respect of it, Mr Hazowary again explains about the educational backwardness of the area and inspired the people to take education by his poem in the first issue of the *Bibar* magazine. He expresses-

Megan keo megan keo megan keohe boroni pisaphwr,s

Keodng garo keodonghe orai jatipwr.

Gadang lamathing nai honi thangna dong biswr..

Kattrioni julu regadao dimapur.

Naikhang mogon keohe boroni pisapwr.

Hairembani pisa boro baogardwng ma nongswr?

Nakhang gase garna thangbai honi bisor.

Tikhang tikhang gase koro unao jabai jumpur.

Laori bungkhang gasehe jatianw bepongpor³⁴

(i.e. ask the Bodo people to take education and achieve the knowledge by rebuking and giving reference with the historical pact for inspiring to go ahead and to save the Bodo nation.

At the same time, the Bathu Nam Bwikhaguni Gidu containing to the worshipping song of Bathou and the wild power of God Mohadev and Goddess Varboti for the welfare of the Bodo people in the area by Prasanna Kr. Khakhlary in 1925. He expresses-

He guru nung mahadev nungkhu Khulumni.

Aboth Buri jungphurnw hating hot ani.

Ar khulumni hating bathu barai.

Monnonu Bungjaywdini jong makhani lai.

Parbothi bima bhagabati nong aai jungni.

³³ Op-cit, pp.89-90

³⁴ Ibid,pp.10-11

(i.e. God Mahadev we pray you, give to us power, and we pray our Bathou Bwrai, we got today after praying the name of mother Goddess Verbati)

Daring the time, the Dokhinkhul literary organization in collaborating with the *Habraghat Boro Maha sanmilani* dreamed to establish the Bodo language as medium of instruction in the primary school level. The organisation has tried to utilise it and tried to fulfil the true dream for the Bodos. Hence the one of active workers of the organization Narapati Basumatary (Narapati Chandra Kochary) of Dudnoi Khara published two books for child education i.e. 1. Gibi Takhwni Phorai Bijab 2. Galaikhanai Sannaipari Bijab (according to the 1st and 2nd edition of Bihar magazine)³⁵.

So, the organisation actively took role and participated to spread education and organise the importance of education to create literature among the area of the Bodo people. On the other side, the organization not only thought within the mentioned respective areas, but thought all the Bodo people towards the development of the education for reforming Bodo society as well as for abolishing the cultural and religious problems. Impact, the literary organisation tried too much brought the environment of the creative literature in the Bodo society through publishing by the magazine and journal.

2.2.2 Boro Literary Club

The next popular literary organisation of the Bodos is the *Boro Literary Club*. This literary organisation came into existence in 1950 on July 27 at Dhubri under the supervisor of Indramahan Brahma and the guidance of some courageous employees and enthusiastic Bodo students of Dhubri town of undivided Goalpara district, where only few Bodo families of employer and some few students were living in the Town³⁶.

During the time, Bodo did not have rich literature, due to weakness regarding creative writing activities. Because of that, Bodo language and literature were not noticed to others. So, the organisation or leaders of the organisation was giving interest to spread up education and literature among the Bodos by creative writing activities³⁷. Hence, the organisation was taking role to establish Bodo language as a medium of instruction, through the creative writhing activities. Because, the organisation thought that, without growing the learning of language and literature one society cannot change and emergently cannot reform the social problems of the Bodos. *The aims and function of the Literary Club is giving interest to spreading education to create of the creative writing for forming the literature and through*

³⁵ Brahma, Brajendra kr. *Saosabpanai Gwdan Swdwsri*. Kokrajhar: Pioneer Printers, 2015. p.11

³⁶ Lahary, Manaranjan. *Boro Thunlaini Jarimin*. Kokrajhar: Alaiyaron Publishers, 1991. pp. 80-81

³⁷ Ibid, p. 80

this spirit, organisation tried to develop the language and literature for the well being of the Bodo society.

According to words of Jagendra Kumar Basumatary, *'the aims of the Literary Club was introducing the Bodo language and literature by publishing the different kinds of books and magazines for inspiring to Bodo creative writers' and to creative writing for contributing to developed the Bodo literature*³⁸.

According to the short history of Bodo Sahitya Sabha and the Souvenir of 20th Annual Conference, Bodo Sahitya Sabha, Gossaigaon (1984)³⁹, the active workers of the literary club were-

1. Indramohan Brahma, President
2. Gouri Kt. Brahma, Vice President
3. Rajendra Nath Brahma, G. Secretary
4. Boroda Kt. Basumatary, Cashier
5. Jogendra Kr. Basumatary, Member
6. Birendra Narayan Brahma Patgiri, Member
7. Santi Ranjon Brahma, Member
8. Dr. Ajay Kr. Chakraborty, Member'.

The role and activities of the literary club were to bring the progress and to identify the Bodo people through their literature. The every walk of the club was to be establishing the Bodo literature for building the Bodo nation. In respect of it, by the imitative of the active workers of literary club, the 'Boro Thunlai Afat (Bodo Sahitya Sabha) has come into existence in 1952, November 16 at the premises of Bardaisikla field of Basugaon under the Goalpara District (now under the Chirang District) for the greater interest of the language and literature and society of the Bodos where Jogendra Basumatary was selected as ad-hoc General secretary and Joybhadra Hagjer was selected as the accepted first president of the Sabha⁴⁰.

2.2.3 Bithorai Afat

This student literary organization came into existence in 1951-52 at the Kokrajhar under the strong initiative of Prasenjit Brahma. Prasenjit Brahma was the chief organizer of the organization. Jagendranath Brahma (A culturist of the Kokrajhar) was the first president of this literary organization⁴¹.

³⁸ Op-cit,p.80

³⁹ Ibid,p.80

⁴⁰ Ibid,p.32

⁴¹ Narzary,Biddasagar.Borosa. Ghy: G.B. D.publishers ,2009.p.32

However, except Prasenjit Brahma and Jagendra Nath Brahma there were some other courageous well wishers at the area of the Kokrajhar, those who were closely connected and attached with the organization' whenever need⁴². The students has actively played role for highlighting the organization among the Bodos trough their cultural and literary activities for the greater interest of the Bodos. The student workers of the organization was very excited and energetic demonstrating of their role in the society. These students were serially as mentioned below

1. Janak Sangkar Narzary,
2. Giren Brahma,
3. Indra Ghosh,
4. Tiken Narzary,
5. Arup Gwra Basumatary,
6. Swarat Naezary,
7. Purnima Brahma,
8. Bhanu Brahma,
9. Khanakanta Basumatary,
10. Dani Ram Basumatary⁴³

During the period, the Bodo language, literature and culture were not rising up in the area of the Kokrajhar along with the other Bodo concentrated area of Assam. Due to these causes, after the independence of India, long times the Bodos were not conscious towards their own language, literature and culture. *Hence, the Bodos and the society was long time backward in comparison to other society.* In these regard, the aims and objectives of the organization was to develop the language, literature and culture through playing drama among the Bodo for highlighting the Bodo literature and culture.

During the time, as the activities, the organization in 1951-52 held the literary competition among the students, published the 'Bithorai' magazine in manuscript form by the initiatives of Tarun Narzary in 1957-58. The organization also established a name of Bithorai Library at the Kokrajhar and made a field along with park in front of the Library where can able to play and take rest for the welfare of the students⁴⁴.

At the same time, workers of the organisation, organized to bring the Bodo theatre system through the organization by modern technique in the Bodo society. Like so, the Bithorai Afat

⁴² Ibid, p. 32

⁴³ Ibid, p. 32

⁴⁴ Ibid, p.32

runs up to 1965-66 through its activities and deferent role took to place uplift of the Bodo literature and culture.

2.2.4 Boro Thunlai Afat (Bodo Sahitya Sabha)

After the Dakhinkul Sahitya Sanmilani Boro Literary Club and Boro Ansai Afat the Bodo Sahitya Sabha came into existence in the Bodo society for the greater interest of Bodo nation, language and literature. This organisation was born on November 16 in 1952 at the Bardwisikhla Phwthar (Basugaon) of undivided Goalpara district (now Chirang District), under the joint advice of entire burned Bodo Socio- literary organisations along with the other regional Bodo social organizations.

After the dissolution of all regional socio-literary organisations, at the last the Boro Thunlai Afat (Bodo Sahitya Sabha) was becoming the only one literary organisation of the Bodos in Assam. The first president of the organisation was Joy Bhadra Hagjer. Sonaram Thaosen and Jogendra Kumar Basumatary were serially selected as secretary and joint secretary in 1953 at Haflong. Besides, Satish Chandra Basumatary, Birendra Narayan Brahma Pathgiri, Gaouri kt. Brahma, Prasenjit Brahma, Chamar Brahma Choudhuri, Sadananda Basumatary, Kanindra Brahma and Kali Kumar Lahary were selected as the member of the Sabha. After the born of the Bodo Sahitya Sabha, it has known to be started the new era of Bodo literature from 1952-1963⁴⁵. *Doing the works for the development of the Bodo language as well as working for building the great Bodo literature is the main aim & objectives of the Boro Thunlai Afat (Bodo Sahitya Sabha).*

During the period, Bodo language and literature was contemporarily developing but not unable to come in the way of light or development due to facing with some necessity problems. There were problem of using scripts, scientific spelling system, standard Bodo word stock and not introduced as the medium of instruction. Impact of that, the Bodo literature could not come properly into the way of bloom or development.

Hence, the Sabha had been participated to solve the script and spelling problem of the language and strongly took active part for the establishment of the Bodo literature through the various agenda and steps, where was through the regulations and by the tried heard of Sabha, Bodo language has introduced as a medium of instruction in the primary level of schools of education in 1963, where from the year the Bodo language and literature came into the terming point⁴⁶.

Like So, the organisation abolishing the spelling system of writing and the problems of the Bodo words stock through holding step to step seminar and discussion by inviting the

⁴⁵ Boro, Madhuram. *The History of the Boro Literature*. Hajo: Priodini Press, 1990. P.54

⁴⁶ Lahary, Manaranjan. *Boro Thunlaini Jarimin .Kokrajhar*: Alaiyaron Publishers, 1991. P.54

language , literature expert and research persons. The script problems has also staled and Devanagari script is take place to the Bodo language for the Bodo people to write and read permanently in the place of Assamese script after the strong script movement of the Sabha in 1974-75 .⁴⁷

After that, the Bodo Sahitya Sabha is through their strong role and activations the Bodo language has identified and accepted as the MIL (modern Indian Language), Elective and major subject in the Primary to high school level, higher secondary, college to university level along with take place as the separate department in the university, second official language, second optional subject in the higher competitive exam of India. One another most mentionable and succeed rolled of the Sahitya Sabha is now the Bodo language has become the Indian constitutional language or identified as the Indian language. Besides literature has also accepted by the CIIL, that was the because of the vital role and unrest activities of the Bodo Sahitya Sabha.

The Bodo Sahitya Sabha is thought of the need of educational growth in literature among the Bodos to change the Bodo society. The *Bodo* is the mouth piece of the Sabha which annually published by the organization, and it had been first published in 1966.⁴⁸ The organisational leader took role to gear up the habit of creative Bodo writer through the *Bodo*. The Bodo Sahitya Sabha has created the writers and inspired to create the new writers through the mouth piece. The organisation also participated to bring national spirit among the Bodo through the creative writing to the mouth pies

Hence, as the aims and objectives, the literary organisation tried hard without any hesitation to develop Bodo language, literature and culture for the upliftment of the society. Impact, tried hard of the organisation, the Bodo language and literature now become identified to others. As a result of the hard work of the Soba many novels and short stories, dramas, biographies, magazines and journals have been created by and new writers. The language also important becomes as the subject of researchable to the other research persons.

So, for the development of the Bodo language and literature the role of the Boro Thunlai Afat (Bodo Sahitya Sabha) is great and helpful for introducing the new Indian language and now the literature has identified as the newly risen literature in India. In these regard, only because of the Bodo Sahitya Sabha, the Bodo language and literature has arrived today's good position in Assam as well as in the CIIL of India.

⁴⁷ Ibid, pp-12-14

⁴⁸ Boro, Madhuram. *The History of the Boro Literature*. Hajo: Priodini Press, 1990. pp.54-55

So that, it is to be mentioned that, every walk, role and participation of the Bodo Sahitya Sabha is so rich and the Sabha spreads up the Bodo language and literature in the greater Bodo society and the great Bodo nation in India as well as in the world. These tremendous spirit of Sabha had been coming from the very beginning and running till now without any difficulties by the workers of the Sabha.

2.2.5 Laimwn Afat

This literary organization had come into existence on 10 Feb, 1962, in the Praghyotishpur College of Gauhati under the initiative of Lakeswar Brahma and Birendra Giri Basumatary. Birendra Giri Basumatary had been selected as the first president of the organization. Lakeswar Brahma was the chief organizer of the organization and personally took part as the culture and literary secretary.⁴⁹ The other workers of the organization were-

1. Ghanaswam Das Narzary (Vice-President)
2. Lakeswar Brahma (Secretary, Chief Organizer)
3. Dhaneswar Swargiary ((Secretary)
4. Guni Bhuswan Basumatary (Cashier)
5. Khrisna khanta Basumatary (Member)
6. Rajen Basumatary (Member)
7. Taren Brahma (Member)
8. Upendranath Brahma (Member)
9. Guneswar Brahma (Member)

The aim and objectives of the organization was to create literary environment (regarding the Bodo Sahithya Sabha), spreading up the Bodo language and literature and to organise and popular is the Bodo Culture and Religion among the Bodos of the Gauhati. Before the creation of the organization the Bodo railway employers and Bodo youth thought that, how to gear up the Gauhati living Bodo people towards the language, literature culture and religion in the Bodo society.

In this regard, the Bodo youth strongly participated and took active role through the organisation to fulfil the great decision by publishing magazines. Accordingly, the organization published the *Siphung* (six monthly) magazine of bi- languages i.e. Assamese and Bodo in 1965 under the editorship Lakeswar Brahma and Dhaneswar Swargiary⁵⁰. The

⁴⁹ Narzary, Lakan. *Sanjarang*. Bijni : College Bodo Literary Society, 2016. p.47

⁵⁰ Op-cit, p.47

president of the editorship was Bhaben Narzi and Khanaswam Das as the Vice President of the editorial board.

The Siphung magazine had been published by two editions where in the first publication, Bishnu Prasad Rabha wrote the popular article named *Siphung* (flute) and explained regarding the Siphung of the Boros. After all, by the steps taken and through the active participation of the organization, the Bodo language, literature, culture and religion has been established and rooted among the Gauhati living Bodo people. Impact of that, by the strong initiative of the organization, the Maligaon Primary Bodo Sahitya Sabha has been formed in 1987 at the Maligaon of Guahati.

After that, in the same spirit, the organization formed the Gauhati District Bodo Sahitya Sabha in the hearth of Guahaty city in 2 Sept.1972 and the organization was organizing more steps for the development of the Bodo language and literature through the Sahitya Sabha⁵¹.

2.2.6 Boro Rebgra Jothum (Boro Writers' Academy)

This organisation has come into existence in the year of 1985, 16 February under the banner of the Boro Thunlai Afat (Bodo Sahitya Sabha) by joint discussion of the leaders of Sahitya Sabha at Tipkai of Kokrajhar District. The name of the organization was the *Boro lirgiri Jathum*. But after the completion of one year it has altered to the Boro Rebgra Jothum (Boro Writers' Academy) in 1985, Feb. 16. Manaranjan Lahary and Janil kr. Brahma selected as the first president and secretary of the Writers' Academy⁵². *The aims and objective of the organisation is to unite the old and new Bodo writers for the development of the Bodo literature along with abolishing the using dilemma and spelling system in the words of the Bodo language for forming the full safe of language and focused the Bodo language and literature in the world.*

The Boro Sahitya Sabha is purely a literary organisation, but the Sabha has to be involved with the nationality issue of the Bodo as well as the society. In fact of that, the Sabha is not able to take care and manage the problems of the language and literature as well as creative writing and newly growing young writers. So, the Rebgra Jothum tried to take care of literary activities, especially the organisation inspired the generation of new Bodo writers for upliftment of the Bodo society by publishing books and magazines, where writers contributed to reform the Bodos⁵³.

The organisation also actively participated to develop the Bodo literature and to uplift the social problems of the Bodos by holding seminar and publishing seminar papers through

⁵¹ Ibid, pp.47-48

⁵² Brahma, Brajendra Kr. *Thunlai Baidi baidi*. Kokrajhar:Pioneer Printers,2009. p. 69

⁵³ Narzary, Biddasagar. *Borosa*. Ghy: G.B.d. Publishers, 2009. p. 33

the Laithun its mouth piece, which is now published in every year. The organization activity involved in introducing the Bodo Culture and literature through writing and holding seminars, works helps etc. for the Bodos of India as well as the abroad.

The Academy also tried to bring unity among the Bodo groups of Assam as well as of the world, to introduce the greater Bodo mongoloid in the world. Hence, the organisation mobilizing their goal for spiriting up and to makes success as objectives of the organisation. At present also, the Academy is actively running its role in respect of the Bodo language and literature and for the greater Bodo nationality.

2.3 Socio-Political Associations

During the early phase of 20th century the Bodo were not only backward in education, economic and culture but also backward in the sides of socio- political too. Due to these reasons Bodos did not come ahead. They could not stand in common platform with the others. Impact of that, Bodos has faced with exploitation, unsociability along with constitutionally neglected atmosphere in the society. So that, due to the political weakness and backwardness Bodos were deprived from the Govt. allowed facilities and also were deprived from the constitutional rights. At the time, Bodo did not get opportunity to establish their own language, literature, culture and self identification as an Indian nationality or citizen of India.

As a result, during this time some mentionable socio-political association came into existence in the Bodo society under the guidance of some spiritual Bodo personalities and social workers who actively took role through the Association to establish the sound and healthy Bodo society in India by abolishing socio-political problems of the Bodos. In this regard, luckily *Gurudev Kalicharan Brahma, Rupnath* came in the Bodo society and actively participated to reform the socio- political problems of the Bodo through creating the socio-political Association⁵⁴. The associations are

2.3.1 Habraghat Boro Sanmilani

The *Habraghat Boro Sanmilani* is the first organisation and also a first popular socio-political organisation of the Bodos. This organisation has come into existence in 1912 in the Bodos of southern bank of Brahmaputra valley. In the nick of time, within the living Bodo of the south bank of Brahmaputra valley created the Association by the courageous students and social workers of the area. The prominent leader of the area was Ganga Charan Kochary and

⁵⁴ Brahma, Brajendra Kr. *Saosabpanai Gwdan Swdwmsri*. Kokrajhar: Pioneer Printers, 2015. pp.23-24

Narapoti Chandra Kochary who were the active mentionable workers of the Sanmilani⁵⁵, with active participation of them the Habraghat Boro Sanmilani has come into born in 1912. The other co-leaders of the Association were - Kamala Kt. Kochary, Makharam Kochary, Aniram Boro, Shib Charan Kochary and Hari Chandra Kochary. *The aims & objective of this organisation was, facing with the socio-political of the Bodo of the areas and by society the socio-political crisis to highlight and to make up rising of social system and to their politically conscious among the Bodos. Another aim was unit the Bodo people and reforms the milieu Bodo society through the literature.*

During the time, the customary laws of the Bodos were becoming looser in their domestic life. Beside, due to impact of other rich customary law, the customary laws of the Bodos became milieu and assimilated with other customary laws. The originality of the customary laws of the Bodos becomes looser due to impact of it. Bodos were try to use the other customary laws and also tried to convert into other society in enamouring cast. Due to impact of it the customary laws became instable; the rules of the social system were becoming looser and weak day by day in their social life. In the mean time, in respect of the crucial situation of the Bodos, *the Habraghat Boro Sanmilani came into existence in the Bodo living area of south bank Brahmaputra valley to take step and measure of the ongoing problems of the society.*

So, the courageous workers of the organisation were actively involved and participated to save own customary laws of society as well as Bodos of Assam. At the moment, the illiteracy problems were also ‘another great problems of the area⁵⁶. So, the workers were launching the movement on the importance of education and literature in the society along with the movement of customary laws of Bodo through the organisation. They took step to publish Bodo books and magazines; through lunching the movement for the upliftment of the customary law of the society along with the culture and history of the Bodo. *In these regards, the organisation first published the Bodo book of society named Boroni Fisa O Ayen in 1915 by the initiative of Gangacharan Kochary, where he only mentioned about the customary law of the Bodos’ inspiring to save own laws of custom and cultural identity.*⁵⁷ Hence, Narapati Boro and Prasanna Kr. Khakhlary wrote in their poems about the laws of society of the Bodos.

Like so, Ganga Charan Kochary wrote in the Boroni Fisa O Ayen book- ‘*Boro Jatia swrni bongso, bohaniprai utphan jakhw, bini bichay alosana khalamnai jadung* (i.e. Boro whose hereditary, burned from which, to be discuss on this mater.) Prasanna Boro also wrote

⁵⁵ Op-cit, p. 30

⁵⁶ Boro Thunlai Afat. *Ritai Bihung*. Kokrajhar: Publication Board, 2007. Vol-I. p.20

⁵⁷ Brahma, Brajendra Kr. *Saosabpanai Gwdan Swdwsri*. Kokrajhar: Pioneer Printers, 2015 p.30

in his *Bathou Nam Baisaguni Gidu-Bodo* were related with observing with the Baisagu festival, here Bodo were worship the lord Mahadeva. In his poem, he is inspiring to progress the Bodo people for future. Hence he expresses-

Jou lwng nanai noao gadi lana tabla

Boro daoganw haya.

Jou lwngnanai tod gwmabla

Arai khatayata missa he lokkhai

*Arai jatayabw misa.*⁵⁸

(i.e. Bodo people are more absorbed rice beer and only stayed at home, then how can progress come. If the Bodo people all the time so, then progress is never to come among the Bodo as well as in the society). Like so, the organization took role through the literature in respect of the progresses of the Bodo nation.

2.3.2 Boro Maha Sanmilani

The *Boro Maha Sanmilani* came into existence in 1921 among the Bodos under the leadership of Gurudev Kalicharan Brahma (as the chief organiser) and Rupnath Brahma (as the Secretary). *The aims & objectives of the Sanmilani were to look out the present and future and to make unity among the Bodos to stand against the socio-political cultural, educational and economic conditions of the Bodo. The one more most remarkable aims of the Sanmilani was to stop the conversion to other cast and acceptance of i.e. religion, culture and social system by giving up own identities*⁵⁹.

The Maha Sanmilani was the first ever organizational platform that provided a space for the Bodos to discuss about their problems and to take measure for the solution of the problems. During the time, Bodos were so weak that, they were facing identity crisis due to lack of self consciousness and uneducated persons. The Bodos were socially and religion ally looser than other neighbouring cast of the Assam. Hence, many Bodos were converted to other higher society and accepted the other religion and assimilated with other culture.

During the time, there was political conspiracy also the educationally, socially and politically weak Bodos could not stand with the other educated society. They never face with them. In that sense, other society compelled and forced the Bodo people to accept their nature of the society. So, the weak and looser Bodo people found no way to argue and oppose their

⁵⁸ Boro Thunlai Afat . *Raithai Buhung*. Kokrajhar: Bodo Publication Board, 2007.Vol-II. p.235

⁵⁹ Uzir, Nilo Zalo. *Jwhwlaopurini Thandai (a souvenir)*. Baksa,,Naokata: 2010.pp.124-125

force and lastly accepted and assimilated with their society. Like that, at a time many Bodo people and family have lost and forgotten their own great identity.

Therefore, the organisation along with the *Boro Chatra Sanmilani* actively participated to save the Bodo and tried to stop conversion to other side, the organisation was giving interest about the need of education and publication of Bodo Magazine for the spreading of knowledge and creative writing among the Bodo boys and girls. That is why, the organisation actively tried to set-up primary and middle schools in Bodo dominated areas. The *Boro Maha Sanmilani* tried to stop the use of more liquor in social ceremonies and in any other group of social activities to save the economic condition and for the progress of the Bodo society⁶⁰.

At the mean-time, the organization seriously took responsibilities to enlarge and to bring consciousness the education among the Bodos for reforming about the socio- political, religious, and economical spirit in the society. Hence, the organization heartily forwarded to fulfil its objective through the various steps in respond of the Bodo nationality and the society. *The first conference of the Maha Sanmilani was held in 1921 at the Bhaoraguri of Gosaigaon, the second was in 1925 at the Rongia of Kamrup and the third was held in 1929 at the Roumari Jyoti Ashram of Bongaigaon.*

It was actually to be held early according to the regulations of the first conference of the organization. But it could not go as per the regulation and held the next two conference after four years gap due to some unavoidable problems at the mention places, each conference was successfully ended by the support and help of the mass Bodo people where the Moha Sanmilani discussed thoroughly about the various problems and issues of the Bodos and adopted the regulations and action plans mentioned bellow for the solution of existence problems and to illuminate the social evils for the development of the Bodo community. The adopted action plans were⁶¹

1. That a magazine should be published for the spread of knowledge and creative writing among the Bodo boys and girls.

2. Resolved that the action be initiated for the establishment primary and meddle school in the Bodo dominated areas.

3. Resolved that the use of liquor in marriage and other social ceremonies be stopped.

4. Resolved that the boys and girls must be provided educational equally. Only then Bodo society can progress.

⁶⁰ Op-cit, pp. 125- 126

⁶¹ Ibid, p. 125

5. Resolved that the consumption of liquor be stopped and volunteers should move from village to village to keep an eye on this and break the utensils used for making the country liquor.

6. Resolved that to ensure the honour of the Bodo women folk be prevented from going to public places in unclean dresses.

7. Resolved that hence forth pigs should not be reared by the Bodos as they are unhygienic spoils the surrounding and cause disease.

8. That the fee to be paid at the time of daughter's marriage is fixed Rs-51 and any individual violating the rule would to be penalized.

9. Resolved that animal sacrifice should be banned in the Bodo society and only the Brahma religion be accepted their religion.

10. Resolved that the child marriage and forcefully illegal marriage should be banned in the Bodo society.

11. Resolved that the Brahma religion shall be the one and only religion that will be practised by the Bodos, since the Bathou and other religions that had been followed by them so far have failed to bring about any improvement in their lives. By following the Brahma religion it is possible to usher in unity and progress among the Bodo people.⁶² Like that, the Boro Maha Sanmilani has tried to unite the Bodo people through the adopted resolutions and march towards the path of progress in of the society.

Kalicharan Brahma was optimistic about the role of the Boro Maha Sanmilani. Being satisfied with the success of conferences of the Sanmilani he anticipated that the resolution adopted would go a long way in eliminating the social evils plaguing the Bodo society to progress and to bring in the respectable position. He saw that the Bodo society. He thought these would lead the Bodo society as stagnant society reluctant to accept the currents and challenges of the time. Ignorance and illiteracy have made them cling to the decadent social custom, manners and traditions, his felt- *The Bodo must be persuaded to renounce their bad habits like the addictions to liquor, habit of animal sacrifice in the worship, force marriage, rearing pig and internal feud and so on, he thought*⁶³.

He knows that, the Bodo Maha Sanmilani played a great role in this ground. So he wanted the Maha Sanmilani to be instrumental in spreading the message of the reform movement along with the preaching of the Brahma Religion. So, the Maha Sanmilani specially must stress for the rebuilding of the Bodo society through the Brahma Religion among the Bodos.

⁶² Op-cit. p. 125

⁶³ Op-cit, p.125

2.3.3 Assam Plains Tribal Leagues

This *socio-political* association came into existence in 17 April, 1933 among the Bodo tribal community of Assam under the guidance of the tribal leaders like Rupnath Brahma, Jadab Chandra Kakhary Rabi Chandra Kochary, Dharsing Deory, Kark Chandra Dole and Bhimbar Deory⁶⁴. At the very beginning nomenclature of this organization was Tribal Songha.

At the time, the Tribal Songha was a social organisation of the tribal of Assam. But in which year the tribal Songha was formed, it has no record, no any clear-cut record has been found. At the time, there were two Songha among the tribal of Assam, these were Sodhou Assam Sonowal Kochary Sanmilani and Sodou Assam Kochary Sanmilani. At the last moment, both the two Songha has joined hand and jointly held the first conference of the Songha in 1933, 17 April at Roha of Nogaon District⁶⁵. The chair person of the conference was a Bodo leader Jadab Chandra Khakhary. At the conference, through the discussion, the Songha's nomenclature has changed to the *Assam plains tribal league* as '*socio-political organization*.

It was mentionable that, the tribal were politically exploited in Assam as well as in India, they had no right to participate in politics; on the other side, the constitutionally recognized many tribal areas or which is called tribal belt and block were politically occupied by the Govt and illegally interned by the migrated people without any restriction or by the politicians for their political benefit. Due to this reason tribal were deprived and more backward in the society. Hence, the Bodo and other tribal of Assam thought about the necessity of political organization to compete in politics and thought to uplift the socio-political problem through the politics, where was prolong discussion happened regarding this issue in the conference of the Songha.

Hence, at the conference, the *Songha was dissolved and a league was formed as the first political organization of the tribal in Assam*. In this regard, so many Bodo leaders were involved in the league and took role to abolish political crisis among the Bodo, as well the league leaders strongly played role to save gourd the Bodo tribal areas through the socio-political organization. After that, the league actively participated in the politics for the development of the tribal society by establishing the Political identity.

But after the independence of India, disunity on ideology and dilemma, inactiveness has been arise among the leaders of the tribal league. As a result, the leader of the Songha, the political organization tribal league was changed to the social organization. In this regard,

⁶⁴ Swargiary, Khatindra. *Boroni Jarimin Arw Swmaosarnai*. Guwahati: Binod Nath Book Land, 1992. p.105

⁶⁵ Ibid, p.83

dissolving the tribal league, the Tribal Songha was again formed *as non political and independent socio-cultural organization of the Bodo tribal. Sill the organization is staying among the tribal and taking role for the welfare of the tribal in Assam*⁶⁶. Now the Songha is from the very beginning safe guarding the Bodo Tribal's and helping to stand as the tribal community in India as well as in the Assam through their activities.

2.3.4 Plains Tribal Council of Assam (PTCA)

After dissolving the tribal league, under the initiative of Samar Branma Choudhury, Birswan Dole, Charan Narzary and Binoy Khungur Basumatary the Bodo tribal leaders were forming the second another Socio-Political Association with the named *PTCA in 1967, 27 February at the Kokrajhar Town*⁶⁷ (undivided Goalpara district). After forming the association, the leaders of the association took vital role to fulfil the political crisis of the Bodo tribal through Association in Assam. *The main goal of the PTCA was to fulfilling the socio- political crisis and for the socio-economic development of the Bodo tribal by creating separate Udayachal state within the Assam.*

Hence, at the time, the association organized and guiding the long period political movement among the Bodo Tribal by demanding to create the *Udayachal* state for the Bodo Tribal (a separate state for the tribal) in Assam of North East India. It has mentionable that, the PTCA was only the first political party to stand for creating a separate state for the Bodo tribal community of Assam In these regard, newly formed the All Bodo student Union (ABSU) was also taking vital role supporting with the PTCA simultaneously. But dreamed of the PTCA did not come in true.

Though the party did not gate the mass people support and could do nothing about the *Udayachal*. But after doing long steps of movement, disunity arises among the leaders and then split in the three factions. At the same time, ABSU was also withdrawing the support, due to inactivity of the leaders. Impact, due to lack of mass support and worker crisis, the PTCA became weak and defang. Due to this reason PTCA never back to fulfil the goal⁶⁸.

But after the PTCA the ABSU took responsibility of the political movement for creating the separate state for fulfilling the socio- political crisis of the Bodos in Assam which is presently standing as the main issue of the ABSU for the greater interest of the Bodo nationality.

2.3.5 Dularai Boro Aijw Afat (All Bodo Women Association)

⁶⁶ Op-cit, p.109

⁶⁷ Ibid, p.84

⁶⁸ Op-cit, p. 110

This organisation came into existence in the year of 1976 on may 9 in the field of Julimwidan of Boroma at Kamrup District now Baksa⁶⁹. This organisation is specially organisation of the Bodo women. *The aims and objectives of the Association was to standing-up against Bodos who use more liqueur, and to appeal to women for taking education and to oppose the others on impact of Daory system in the Bodo society.*

Bodos were used the Jou (rich bear) which is coming from the forefather and it has now become the culture in the society. In every social function and occasion Bodos used to the jou at Without Jou nothing occasion is success. In this chance personally is also used it more at home or anywhere in the social activities. On the other sides, there is no Daory system among the Bodos, there was little bit of *Phon* system. But later it has become converted to big amount of Daory system by the influence of others society. Impact, both of the causes, the Bodos become more backward in the society. Hence the association has actively played role to stop use of Jou and stand against anti drugs along with the Daory system of the society. In this regards the Association took many steps to reform the society.

2.3.6 All Assam Women Welfare Federation (AATWWF)

The rise of consciousness Bodo women as contrasted against the feminist movement in the world is not worthy. Gender biasness or injustice is not known in Bodo society. The group of women had got its background in the injustice and human rights violation committed by police force upon Bodo women during the movement period. In this background under name All Assam Tribal Women's Welfare Federation has been formed in 1986, 14th July under the leadership of Promila Rani Brahma (as the founder president) and Konika Daimary (as the founder Secretary) under the banner of the all Bodo Student Union. But later the organisation was named as the AABWWF (All Assam Bodo Women's Welfare Federation)⁷⁰ in a conference held at Tamulpur on 6th November 1993.⁷¹ *The aims of the organisation was to look after the interest of the Bodo women, their economic problems, civil rights and overall development shouting with the Bodoland movement of ABSU.*

The organisation played an important role in awakening consciousness of Bodo women and their involvement in the Bodoland movement from the very beginning. The organisation help in pioneering works of social reformation related to the issue of Bodo women in addition to its active involvement in the struggle of the Bodo people. As an example-The ABWWF fought in Guwahati court against Assam police over the notorious Bhumkha gang rape cases which shocked the entire world and the organisation won victory in a remarkable ways.

⁶⁹ Ibid,p.110

⁷⁰ Ibid, pp.113-114

⁷¹ Brahma, Yamao Zwhwlao .*Bodoland movement, A Dream and Reality*. Kokrajhar: 2001. p.17

During the Bodoland movement many innocent girls as well as women lost their chastity and some even their lives due to the widespread incidents of rape and sexual harassment by police force. The ABWWF readily came forward to raise voice against such brutalities and made its outmost effort to help the victims and save their dignity. The other contribution of the ABWWF was to play the role of information carrier during the movement period .On domestic front it rendered very valuable service. The members of the organisation are still active for the development of Bodo women besides raising children and looking after their families. The organisation today protest against injustice regardless of cast creed in the society.

2.3.7 Boro Women Justice Forum

This Forum has been created on 3th Oct, 1992 at the Dwifham of Nolbari of Darrang District which presently in Udalguri District under the leadership of Phutuli Dwimary (as the founder president), Golapi Basumatary (as the founder secretary) and Anjali Daimary (as the speaker).⁷² *The aims and objectives of the organisation were to stand against the Indian Arm forces' unconstitutional harassment on the men and women .Another aim was to, inspire the Bodo women to take education and to inspire the women to be conscious of the politics.*

Bodos are politically looser and constitutionally deprived. Hence especially some socio-political organizations have come into existence in the Bodo society to demand constitutional rights for fulfilling the Bodos political rights which is still to be democratically going on. But man as well as women was politically not conscious in the society. At that time, taking with the innocence and ignorance of the people as opportunity the govt. Police personal and the Army and military harassed the innocence man and women of Bodo people without having justice. Many women were raped by the police forces and men had to stay under custody without being guilty. Like that, Bodos were victimized in the society in that time.

Hence, in this regards the role of the forum was the great .The Forum had stood against unconstitutional activities on the innocence Bodo people; along with that the forum had actively participated to bring educational awareness among the women for giving alertness regarding the field of political and constitutional rights .This is the importance of forming of the Women Justice Forum in the Bodo society.

2.4 Socio-Cultural Organisations

During the time, Bodos were not only backward in the field of education, literary, economic and political but also backward in the ways of culture. Bodos are rich in culture but not forwarded due to their unconsciousness and unwillingness in the society. The culture is

⁷² Ibid, p.115

the identity of the Bodos. But this identity became milieu and traditionalised due to the lack of perfect leading and initiative in the society. Hence, by the initiative of some personalities, some socio- cultural organizations came into existence among the Bodos and many personalities were actively participated to save and focus the culture through the organisation. The organization was taking major role for the upliftment of the society by the help of these personalities. Some of the activities of this socio-cultural organization are mentioned and analysed bellow.

2.4.1 Ansai Afat

This Student cum socio- cultural organization came into existence at Dhubri (undivided Goalpara district) in 1952 under the leadership of Nileswar Brahma (as the president of the organization), Prasenjit Brahma, Chamar Brahma Choudhury. During the time, they were the enthusiastic students of the Dhubri. After the form of Ansai Afat those whom popularly to be known Nilu, *Praji and Chaben* as niche name in the Bodo literary history⁷³. They form the Ansai Afat at the Dubri, but head quarter of the organization was at *Kokrajhar* and maintains the organisational functions from the Kokrajhar. The workers ran the role from the Kokrajhar. The other leaders of this organization were-

1. Phani Brahma,
2. Sobha Brahma,
3. Sitla Brahma and
4. Swarat Brahma⁷⁴.

The aim of the 'Ansai Afat was to look back, safeguard and promote the Bodo Culture. Another aim was to highlight the Bodo songs and music with the spirit of drama performance through the modern technique among the Bodos⁷⁵.

During the period, Bodos were not only backward socially, educationally and politically but also backward in the field of culture too in the society. The Bodos were for getting their culture, as well as use of their own traditional cultural instruments like Kham (big dram), Siphung (flute) and Jotha (symbol), Sherja (a traditional musical instrument of Bodo, like a violin)⁷⁶. In this regard the students were arranging training centres for playing musical instruments among the Bodo youth for the better improvement of the traditional musical instruments. And thus, Ansai Afat succeeded in one of its major goals.

⁷³Narzary, Biddasagar. *Borosa*. Ghy: G.B.D. Publishers, 2009. p.31

⁷⁴ *Ibid*, p.31

⁷⁵ Basumatary, Baneswar. *Boro Sahitya Sobhani Jarimin*. Kokrajhar: Bodo Publication Board, 2016. p.7

⁷⁶ Narzary, Biddasagar. *Borosa*. Ghy: G.B. D. Publishers, 2009. pp.31-32

These all cultural events were become unpopularity, damage among the Bodo because of unutilized and lack of frieze upping system in the society. On the other side, Bodo were not developed in songs, music, and dance and in the dramatic performance⁷⁷.

Hence, the Students were forming this organization to organize and gear up the culture among Bodos and to the Bodos develop through the workers of the organization. Besides, organization actively took role to spread up the Jatra Gan party (jatra dal) i.e. dramatic literature in the Bodo society, and through the dramatic movement tried to establish the Bodo society. Also through the dramatic movement, the organization tried to reform the Bodo society. In respect of spreading the Bodo dramas as well as the culture the leading students of the organisation they were actively performing dramas place from to place in the society.

The students were form the group of drama party and moving into the Bodo areas by playing dramas for focusing Bodo culture as well as to reform the Bodo society which was one another aim of the Ansai Afat. On the other side, by the help of the organization or getting inspiration Nileswar Brahma has got change to sing the Bodo folk song in the AIR, Kelkatta. He is the first Bodo singer in AIR among the Bodos.⁷⁸The Ansai Afat has published one poem book name Balab Ganai of Nileswar Brahma containing the 14 folk song of the Bodos in 1952⁷⁹.

In this regard, according to Dimbeswar Narzary (A Bodo literary critics), this dramatically environment among the Bodo society ran through Bihar Age to the age of Bodo Ansai Afat. The Ansai Afat had been specially organized the theatrical (mobile) party for highlighting about the new theatrical Bodo drama in the society.⁸⁰

This organization could take pride of one Umesh Chandra Muchahary who was expert like his father Rai Sahib Jagat Chandra Muchahary in playing deferent musical instruments and also expert the play of drama. Because of that who has known as the Oza⁸¹ of Bodo drama among Bodo dramatist of the period.

2.4.2 Ringkhang Afat

This organisation is another 'socio- literary-cultural' organization of the Bodos and it has come into light by the strong initiative of Sunam Goyary and Swamswaran Basumatary. At the very beginning the organisation was in Ad-hoc form but later it has completely come into form in 1952 at the Gasaigami (Gasaigaon) of Basugaon under the undivided Goalphara

⁷⁷ Ibid,pp.31-32

⁷⁸ Lahary,Manaranjan. *Boro Thunlaini Jarimin* .Kokrajhar: Alaiyaron Publishers,1991.p.85

⁷⁹ Ibid,pp.85-86

⁸⁰Nazary, Biddasagar. *Borosa*. Ghy: G.D.Publishers, 2009. p.3131

⁸¹ Boro , Madhuram. *The History of the Boro Lierature*. Hajo: Priodini Press, 1990. p. 43

District. *The aims & Objectives of the organization were to create the cultural spirit among the Bodos for upliftment of the Bodo society.*

At the very beginning the organization participated to develop the literature and culture of the Bodos in the Chidli Chirang area. Later the organization spread the goal among the Bodos in Assam. Specially, another most mentionable objective of the organization was to create expert cultural troop among the Bodo youths for focusing the Bodo culture in Assam as well as in India. Hence, the organization took role and steps to raise the Bodo culture for bringing the social reformation among the Bodos of Assam.

Like that, as an example, one memorable big achievement of role of the organization is that, by the trying hard the organization created a mass cultural troop i.e. Bodo Christy Hanja (group of Bodo Khristi dance) It had got chance to participate in the Republic Day observation of India in 1953 in New Delhi (as the representation of Assam) and was awarded proud of participation prize⁸². In the same time, by the initiative of the organization a traditional Bodo singer group has got chance to do audio recording of the Bodo traditional song in the *AIR* (All India Radio) of Guahati. These were the great achievements and remarkable steps of the organization in respect of the Bodo culture.

2.3.3 Jewary Afat

The Cultural-Literary organization Jewary Afat had come into existence in 1964-65 at the Kokrajhar of Gowalpara District (undivided) under the initiative of a Bodo culturist Jagendra Kr. Brahma. *The aim of the organization was to form cultural troop and develop it to uprise the Bodo culture in the society trough the cultural moving troop.*⁸³

In the right time of the period, the organization took role to recognise the traditional musical instrument and also tried to make the Bodo people expert in playing the music through arranging musical training centre among the Bodos. The organization also took agenda to play the dramas from place to place in the Bodo dominated areas for the upliftment of the culture & society. In respect of it, as far example the Bodo dramas named Gwdan Fhwisali and Raja Eragdao (social and historical drama) have been practically played by the active workers of the organization. At that time, as an well wiser and social worker Piyari Brahma of the Bhumkha (Gosaigaon) was supporting towards the playing of dramas of the organization and helving with Jagendra Kr. Brahma in the nick of time⁸⁴.

It was mentionable that, one more actual goal of the organization was to bringing the Bodo drama from Jatra Gaon (jatra gan) to theatre system for highlighting it among the

⁸² Ibid, p.32

⁸³ Op-cit, pp.32-33

⁸⁴ Ibid, p. 33

Bodos. In this regard, some energetic students of the Kokrajhar area co-operated with the organization and actively participated to form and organise the theatre in the Bodo society. The interested students were-

1. Sitala Brahma
2. Prasenjit Brahma,
3. Jagadish Brahma,
4. Charan Narzary,
5. Surat Narzary,
6. Tikhen Nazary
7. Janakhi Bsumatary,
8. Pulmati Narzary
9. Swarna Prabha Brahma

At the last time, the students formed the Dwimu Naijab Afat in 1972-72 for focusing more on the Bodo culture in respect of the Bodo nation⁸⁵.

2.3.4 Dularai Boro Harimu Afat

This cultural organisation had been come into existence on in the year of 20th July 1991 at the Progathi Bhaban, Kokrajhar under the guidance of some conscious Bodo culturist. Rahendra Nath Brahma and Rajani Basumatary got responsibility as the founder president and secretary of the organisation.⁸⁶ *The aims and objectives of the organization is to look after the Bodo culture and to try to improve the traditional Bodo Culture introducing new trend and, in turn, to highlight it to others. It also tried to bring the unity in the art of Bodo music and dance.*

The organisation is formed for safeguarding the Bodo culture i.e. music, dance, song and performing Art. Bodos have own art and musical instrument to be used in the song and at any performing art with their own creation of tune which had been coming traditionally. But during the period they forgot their own creation of art and tried to absorb other influential art in the place of original musical instruments, tune of song and art of dance. Impact, Bodos originality had derailed in the milieu society.

Hence, the workers of the organisation actively took role to safeguard the originality of Bodo culture and tried to develop through the different steps as well as prose's through the organisation. The organisation also took initiative to gearing up the milieu Bodo culture by

⁸⁵ Boro, Madhuram. *The History of Boro Literature*. Hajo : Priodini Press, 1990.p.20

⁸⁶ Goyary, Sansuma. *Harimu (a souvenir)*. Gosaigaon: dularai Boro Harimu Afat, 2004.p.48

opposing other influence of culture among the Bodo through the workers. The organisation also tried to identify real and origin, musical instruments, tune of the Bodos and art of peculiar different items of dance in the society as well as highlight to others. So, in this regard the steps of the organisation were great and which are still going on actively and focusing among the Bodos.

2.3.5 Bodo Film Society

This cultural society has formed in 1981-82 at the Kokrajhar. Kamal Kr. Brahma (as the President) and Sanykho Brahma (Secretary) were the founder and Chief Organizer of this film Society⁸⁷. *The focusing and highlighting the Bodo culture and language through the Cinema in the World was Purpose of the formation of the society*

Accordingly the aims of the society, the organizer was actively participating to fulfil the purpose of the Bodo film society through their practical activities. During the time, they were performing Jatra Gan among the Bodos in the open air stage, not in system of cinema. The Jatra Gan (jatra drama) that was very popular among the Bodos. It was popularised by performing it in any social function and occasion in the society. It was performed in marriage ceremonies also. People and enjoyed it a lot in the society. Impact of that, Bodo drama and language were unpopular in abroad. But after the coming of this film society it has come in turning point. Like that, *as the major role the society it first of all produced the 20minutes of 35 MM Bodo cinema named **Daina** of Bodo language in 9 sep., 1983. Secondly, named the **Alyaron**, and thirdly **Jiouni Simang** full long of Bodo cinema was produced in 29 Dec. 1985.* Khwmsini Lama of Kamal Kr. Brahma appeared and popularly accepted by the mass Bodos in the society. Like that, the Bodo film society took strong initiative for focusing the language and drama system. Now it has produced a huge number of Bodo film in the society and it has an impact for the upliftment of the Bodos.

2.3.6 Dularai Boro Abadary Afat (DuBAA)

The Dularai Boro Abadary Afat has been come into formed in 2000, 1st May⁸⁸ under the leadership of Biren Boro (as the fonder president) and Suban Ch. Goyary (as the founder secretary) at the Bodofa Nwgr premises of Kokrajhar. *The aims and objectives of the organization were to improve the agricultural system of Bodos through the scientific process and bring the knowledge of business and industrialised system among the Bodos.*

Bodos are agriculturists .The agriculture is the main living economic source of the Bodos. They cultivate different types of crops and produce season wise through their

⁸⁷ Narzary, Biddasagar. *Borosa*. Ghy: G.B. D.Publishers, 2009.p.33

⁸⁸ Swargiary , Khatindra. *Boro Jarimin Arw Swmaosarnai*. Guwahati: Binod Nath Book Land,1992.p.116

traditional method. But Bodos were not business minded along with don't have the thirst for achieving more knowledge on their agricultural sources. In this regard Bodos were backward then other agriculturist. During the time the Bodos who depended on agriculture didn't have the scientific technique for producing more crops. Hence, the organisation had actively participated to bring the technique of business for reforming the economic system among the Bodos. The organisation had brought the agricultural revolution through the scientific ways in the society for producing more crops to compete with the others agriculturists.

2.3.7 Dularai Boro Somaj

This socio- cultural organisation had been formed on 15 Dec.2006 as Ad-hoc committee at the place of Kokrajhar. The portfolios of this ad-hoc committee are serially-Madhuram Boro (acting president),Rajendra Nath Boro (working President) and Rakao Basumatary (General Secretary)⁸⁹.But the organisation was come into formed as the full flagged committee in 12-13 April ,2013 at Kokrajhar under the consisting of following members, they are Rajendra Nath Brahma (President),Uttam Ch. Brahma (G. Secretary), Udangsri Borgoyary(Cultural Secretary), Dhaneswar Guyary(Cashier),Tarun Ch. Basumatary (speculation Secretary)Biswa Brahma (Educational),Bisturam Narzary(Sports) ,Lokheswar Goyary(Cultivation),Sansuma Kungur Bwiswmutiary (Adviser) and so on⁹⁰. *The aims of the organisation are to safeguard the customs and traditions of the Bodos .Anther aim is that, purifying the traditional social law and inclusion the new law and establish it for focusing in the society.*

The *Bodos* living is dependent on their social system and this system is like a robe of their living in the society. There are deferent places and different society. But among the Bodos most of the system of the societies is not alike. Some antisocial activities are spreading among the Bodos. In this regard the organisation has taken steps to unite the all system of the society. The role played of the society is stand again the anti system of the Bodos and bring the new system for reform the Bodo society. The organisation tried to do for the greater society and establish the new Bodo society.

2.5 Socio- Religious Institutions

During the time, illiterate Bodos were not only weak in education and economic conditions but also religiously weak in the society. They have own religion, customs and tradition and social system in the society. But they are involving with antisocial activities, habit of using more liquor in the name of religion. The Bodos have rules of worshiping religion, custom and tradition in the society. But the religion of the Bodos became looser and

⁸⁹ Ibid,p.118

⁹⁰ Dularai Boro Somaj. *Agan (a souvenir)*. Kokrajhar: 2013.p.87

People to exist in the society. So, some conscious Bodo students and personalities tried to eliminate the problems of the Bodos through the socio-religious organisation in the society too, which the Bodo religious institutions also geared up. Some of these religious institutions are

2.5.1 Habraghat Boro Baro Dol

This Socio-Religious organisation came into existence since the 1927 in the south bank of Goalpara district. This organisation was completely socio-religious organisation. In this organisation only the Bathou religious Bodo people of the south bank of Brahmaputra valley were involved. *The aims and objectives of the organisation were to reform the Bodo society through organising their own religion of Bathou Dharma (Bathou Religion)*⁹¹.

It has needed to be said that, during the early period of 20th century, Bodos were becoming to forget their own religion due to impact of others influences. At a same time, many Bodo people were converted into other religions and accepted social system. Those who were in their own religion, they were also involved with more drinking, involved with the sacrificing unnecessarily more animal ,birds in the name religion, and blind faith in the society. Impact, religion and societal system of the Bodo became most critical and face with crisis of existence.

So that, the organisation has actively took role and participated to safe Bathou religion as first among the Bodos to bring up the upliftment of the Bodo society through the Bathou religion. In that sense, the leaders of the organisation tried to save the Bathou religion and work to reform the society through the religion among the Bodo people in the south bank of the Brahmaputra valley.

2.5.2 Dularai Brahma Dhwrwm Daidengra Afat (All Brahma Religious Union)

This religious institution had come into existence in 1905 among the Bodo under the guide ship of Amerendra Brahma. *The aims & objectives of the organization were to bring unity among the Brahma religious and to bring the renaissance among the Bodo for the upliftment of the society through the religious movement*⁹².

Gurudev Kalicharan Brahma was the chief organiser of the Brahma religion, who brought the Brahma religion and established it among the Bodos in 1906. Later, under the initiative of Kalicharan Brahma along with his followers the Brahma religion came into good position and got good responses from mass Bodo people and spread up among the Bodos

⁹¹ Swargiary , Khatindra. *Boroni Jarimin Arw Swmaosarnai*. Guwahati: Binod Nath Book Land, 1992. p.105

⁹² Uzir, Nailo Zalo. *Jwhwlaopurini Thandai*. Baksa,Naokata: 2010. p.118

of Assam. At the moment, Gurudev Kalicharan Brahma launches the socio- religious and educational reform movement among the Bodos. After launching the movement, renaissance was take place in the society⁹³. The objective of the movement was not only for spreading up the Brahma religion among the Bodo people but also to bring consciousness towards the importance of education for reforming the Bodo society.

At the time, there were no union to take care on the Brahma Religion of the Bodos. Gurudev Kalicharan Brahma did not give interest to form the union on Brahma religious. But Gurudev Kalicharan Brahma launches the socio-religious reform movement through the Brahma religion. Due to this region Kalicharan Brahma personally could not care properly on the Brahma religion as well on the Bodo society. Impact, the institution came into form by the influence of socio religious reform movement and institution took initiative the society trough mobilising the Brahma religion among the Bodos. During the time, the Bodos were not only backward in religion but also socially, economically, educationally, culturally and politically backward in the society. Due to these reasons, Bodos were exploited by the other conscious cast and were deprived from the humanity. At the same time, many selfish Bodos were converting themselves to another cast for recognising themselves as high cast, and accepted their society. Impact of that, day by day the identity of the Bodo became looser in Assam.

But after the initiative of the organisation the Brahma religion has got good respond by mass Bodo people and the followers of the religion confided under system of the religion. After that, Bodos become conscious toward the need of education in the society. and then, the Brahma religion more or Lesley abolished the blind faith as well as brought the scientific ideology among the Bodos .Like so Brahma religion has made the Bodo people conscious as well as brought the brightness in society.

2.5.3 Dularai Bathou Dwrwmary Goutoom (All Bathou Religious Union/ABRU)

This religious institution came into existence in 1992 among the Bathou religious Bodo people under the leadership of Dr. Mangalsing Hazowary. *'The aims and objectives of the Gouthum are to unite all Bathou religious Bodo people and reform the society through the religion'*⁹⁴. There was no any organization before the creation of ABRU to take care the Bathouism of the Bodos. No any good organizer came forward to take initiatives on the

⁹³ Ibid, p. 119

⁹⁴ Narzary, Biddasagar. *Borosa*. Ghy: G.B.D. Publishers, 2009.p. 20

religious condition of the Bodos. Like that, without any muddying, the Bathou has since the unknown long time rooted among the Bodos and so coming from generation to generation in the Bodo society⁹⁵. Due to those causes, and lack of worshipping system the Bathou religion became beyond system in the society as well as the Bodo along with the society has also become backward. Because, the development of the society has depends on the perfectness of religion. The Bathou follower involve with the blind faith and habit of more drink in any fares and functions of the religion.

In those cases, during the time many Bodos disliked the Bathou religion and converted to other religion and accepted system of other society. Due to this condition, the Bathou religion became weak and milieu as well as society too became looser day by day. Hence, the ABRU has formed to take initiative to re-establish the Bathou religion. The organization actively participated to reform and uplifts the society through the Bathou religion. The organization tried very hard to save the traditional Bathou of the Bodos. The ABRU took vital role to develop the society by removing or alimending the blind faith and social evils of the Bodos .The organization mobilized among the Bodo for inspiring to do well activities in the name of religion and of the society.

Like that, the ABRU (All Bathou Religious Union) took different steps to reform the Bathou and the society. *The Bathou Religion (Bathouism) is the oldest and ancient fist religion of the Bodo*⁹⁶. When did the Bathou religion exist among the Bodo? It is still unknown. The critics are supposed to be thought that, the Bathouism had come along with the Bodo, when the society had begun among the Bodo as well as the Bathou also had begun together. And then through the Bathou the civilization had come in to existence into the Bodo society. Now the Bathou religion (Bathouism) splits into two groups, i.e. *Bwrli and Bibar Bathou*.

They believed that, the Bathou Bwrai (The head God of the Bathouism) is one. But the ideology is same, the Bathou Bwrai is one among the Bodo as well as in the Society. The deference is only in the worshipping system. Both the worshipping systems are not alike among the groups. The Bwrli groups are follow the traditional worship system through sacrificing the animals and birds, where the Bibar groups are against the sacrificing the life but worship through flowers.

⁹⁵ Daimary, Budaola .*Sijougudi (a souvenir) . 2002. Udalguri:ABRU. 2002.pp.91-93*

⁹⁶ Op-cit, p. 55

On the other hand, it can be said that, those who follow the sacrificing system, they belonging to the old system, but those who follow the flower, that is the modified system. But the ABRU is only the follow the ideology of the organization and the philosophy of the Bathouism for the well being of the society.

2.5.4 Boro Christian Board (BCB)

This religious institution has been formed in Darrang district, the parish of Tangla was opened in 1951 and mission was established at Udalguri in 1966. Today they have also canthers at Mongoldoi, Anbagaon, Rowta, Dimakuchi and Masbat. *The aims and objectives of the organization are to organize regarding Christianise and for spreading up and publishing Christian religious book among the Bodos. The one mentionable aim of the organization is to take vital role for changing the ideology of the educationally backward Bodo people for reforming the Bodo society' and highlighting the Bodo Nation through giving the education among the Bodos.*⁹⁷.

It was to be mentioned that, after the rule of Kingdoms (after Gobinda Chandra, the last king of the Dimapur) the Bodos were long period in gloomy, no society, no religion, so to say they were imbalanced in every side. Because of that, the Bodos were facing identity crisis and exploited by other casts. Luckily the Christian missionary arrived in the Bodo concentred area. After arriving they firstly tried to introduced and spread up the Christian religion among the Bodos. At the same time they published religious books along with friezing up the Bodo culture and oral literature by publishing the biographical books among the Bodos.⁹⁸ After that, they established some schools and published books of primary level for the Bodos.

Like so, the missionaries took vital role to gear up the Bodo and for reforming the society as well as for establishing the nation. Hence, the BCB also participated for spreading up religion and education as well as for reforming the Society trough the religion and the education among the Bodos.

Finding: *After flourishing the written and contemporary Bodo literature and launching educational reform movement in the society, the ideology of the Bodo people has changed*

⁹⁷ Basumatary, Dinonath. *Boro Rao Thunlaiyao Christian Missionarini Bihwma. Bongaigaon: Dodere Publication, 2012. pp. 77-78*

⁹⁸ *Ibid*, pp. 85-86

and they became conscious in their existence and change has come in the society. The people tried to think about their genuine existence problem of the society. So the Bodo people analysed to find the causes and consequences of the backwardness of the Bodos and tried to find out the ways of developments to go ahead and reform the society by abolishing the immeasurable problems of the Bodo society.

Impact of that, with the major roles of the Bodo students' organisations, personalities and help of the Bodo mass people , various, *literary ,socio- educational, economic, cultural, religious , and political Bodo social organizations were came into existence among the Bodos to eliminate the backwardness of the society.* These social organizations actively participated in mobilizing the educational and social reform movement in the society through their aims and objectives from deferent angles. The aims and objectives of the organizations were almost same and related to one cause which was only Bodonise, for reforming the people as well as the society.

Actually, during the time, Bodos were, due to lack of education and consciousness, got pressurised and needed to face with so many problems in their existence. Because of that, the Bodos were hated by the developed enamouring casts. Even the enamouring casts tried to dominate and compel the Bodos to assimilate them with their language, culture and religion by giving up their own racial identity. The Bodo people also had no way to deny it and many conscious Bodo families were converted to other society losing of own religion, culture, language and system of the society.

On the other side, due to unconscious activities, the Bodos were becoming looser in the areas of economic, education, political and religion. Hence, they needed to face with scarcity in their daily lives .So to say the backwardness had surrounded the people in the society. As a result the Bodo people became gloomy in their own place. They could not think up their upliftment of the nation and the society. But after they had become consciousness in their existence, the social organizations had come into a strong position in the society and were successful in eliminating backwardness step by step with the initiatives of the organizations. The organizations took active role for upgrading the people and the society. Every Bodo social organization took steps for upgrading the society.

During the period education was the major factor of backwardness which had to be brought among the Bodos for reforming the society. Like that, in the area of education, the Bodo Chatra Sanmilani actively participated to make aware the society regarding the

education. At the same time, the Bodo Literary Club, Boro Maha Sanmilani, Habrakhat Boro Moha Sanmilani, Ansai Afat, Boro *Thunlai Afat*, *Laimwn Afat*, *Jewary Afat*, *All Bodo Students Union (ABSU)* and *Plain Tribal Council of Assam (PTCA)* etc. were looking back towards the Bodo literature, religion, culture, nationality and society to save the Bodos as well as to focus on the Bodo heritage to the Bodo people make ready for a new future. As a result, some of antisocial activities and habit of using more liquor in every social and religious function were necessarily reformed in the society by the initiative of the organizations. And Bodos were also developing in the area of, education, economic, religion and also in the field of political in the society⁹⁹. As a result, the Bodos were becoming energetic and nationalised and tried to think up their political rights and justice to establish the Bode nation and also to think up regarding the separate identity in the country for building the great Bodo nation along with the society.

⁹⁹ibid,pp.95-96