

Movement For Ethenic Autonomy And Identity Crisis In North East India; With Special Reference To Bodo Autonomous Movement.

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Abstract: Social movements one of landmark to protect tribal identity, Culture custom and tradition to all over India. There are large number of tribal's in India, specially in North East India. For the various reasons tribal's are get to be very poor to poorer. When they becomes politically conscious they demand for their fullfil. Therefore tribal movement of North East India specially Assam is ever increasing. The tribal are closely associated with nature forest, Cultivations, attachment to traditional customs and culture. The scheduled Tribes (ST) divided into - Frontier Tribes and non frontier tribes. Before and since Independence several tribes launched movement demanding 'autonomous' state or districts in which they could manage their own affairs. Similar demands for a separate political entity as a state or a district within or outside the Indian Union have been made by various tribes of eastern and central India and those of the North East Frontier. The Consequences of tribal movements are various cases they successful. For the movement the got their autonomy particular the respective habited. For example after long periods of tribal movement Bodo get their autonomy and they nationalized their language, established in frastructure education system, develop their agriculture sectors.

Keywords: Tribe, Tribal Movement, autonomous, Political entity, Identity crisis, Bodo, Assam.

Introduction

In the contemporary world ethnicity is much talked issue; especially in the third world countries. The North Eastern counterpart of India also has experienced a series of long and obdurate movement lunched by different ethnic groups for their regional autonomy. In the specific situation of Assam also we find a series of ethnic movement which are playing a crucial role in the setting the political agenda of the state particularly during the last couple of years. These movement are raising many political as well as non-political issues which need to be studied in depth and perhaps in a broader than usual perspective. One of the major consequences of these movement is division of erstwhile Assam into more than a dozen units. The social and ethnic composition of present Assam is much more complex than many of its Indian counterparts. We find in Assam a large number of numerically significant autoch tribal groups in addition to the caste Hindu, Assamiyas, Non-autochthon tribal who migrated to Assam during the colonial era, Bengali speaking Muslims and other such distinct ethnolinguistic identities. All these ethnic groups are standing at different levels of socioeconomical, cultural, educational as well as political development due to several historical factors. Owing to this complex ethno-linguistic composition, the society of Assam withnesses both the tendencies of assimilation and conlects among the ethnic groups. The contemporary Assam is experiencing the serious problem of assertion for autonomy by different ethnic groups and the government of Assam has already singed Bodo, Karbi, Rabha, Hassong and Tiwa etc, accords to grant autonomy to them. Bodo are an important plain Tribe in Assam. Nobody can deny the fact that the role played by the Bodo community in the politics of Assam is a very significant role in creating another turning point in the whole course of political and administrative history of contemporary Assam. In this paper an attempt has been made to discuss about the Autonomy movement and Identity crisis N.E. India with special reference to Bodo Autonomous movement.

Literature Review

The Bodos are an important plain tribe in Assam. They are known by different homes in different times and places throughout Assam. In the plains the tribe is known as Kachari, Mech, Dimasa etc. it may be

mentioned here that the term "Bodo" has been derived from the word "Bod". The word "Bod" was an ancient state in China and a stream of the Mongoloids residing in 'Bodo' called themselves "Bodos". These Mongoloids of Chinese origin are known as Bodos, the word Bodo is different from Bodo. The term Bodo includes only the pure Bodo speaking people. The word Bodo is used in wider context to include all Kachari of Bodo groups of people such as Bodo, Rabha, Koch, Garo, Sonowal, Lalung, Deori, Dimasa, Sar, Anya, Burman, Hojai, Hajong, Tripuri, Chutiya and Moran whose languages are very close to the Bodo language. After the creation of Nagaland as a state prime minister India Gandhi made an announcement on 13 January 1967 that Assam would be reorganized on the basis of helped even the plain tribal of Assam like Bodo to conceive the idea of a separate state for them and the whole movement for Bodoland was monitored by the All Bodo Students Union (ABSU). The ABSU was formed on 15th Feb 1967 at Kokrajhar tribal Rest house with a view to comprise all the students of Bodo groups of the world. On 2nd March 1969 the ABSU accepted their constitutions for the first time. The Bodo students decided to organize the students of various Bodo groups into an organization to provide for better and mutual understanding among themselves to safeguard and develop the socio-economic condition, culture, civilization etc of the great Bodo nationality on 27th Feb 1967 at the initiative of the ABSU the plains tribal council of Assam a Bodo based political party was formed. As regards the circumstances leading to the formation of the Plain Tribal Council of Assam (PTCA) it may be said that it is very closely connected to the fifth and sixth schedules to the constitution of India. At the time of its birth the PTCA made it clear that the struggle of the plains tribal was not for any political power or ideology. It was different from any political party. Their main aim was to secure protection of the plain tribal in all respect. On 20 May 1967 the PTCA submitted a memorandum to the president of India Dr. Zakir Hussain at New Delhi for the creation of an autonomous Region for plain tribal of Assam. Meanwhile the ABSU demand received an upliftment on 5th January 1973 from Autonomous Region to union Territory viz.- "Udayachal" covering all the plains tribals of Assam. The Bodo are inhabitants outside India like-Myanmar, Nepal, Bangladesh, Bhutan. About the origin of Bodo Rev. Sidney Endle one of the Christian missionary says – The origin of the Kachari race is still very largely a matter of conjecture and inference in the absence of anything entitled to be regarded as authentic history, as far as feature and general appearance they approximate very closely to the Mongolian types, and this would seem to point to Tibet and China as the original home of the race. Linguistically the Bodo speakers are the group of Tibetan Barman branch of Sino Tibetan or Tibetan Chinese speech family. The Bodo have settled in the Northern tract one North and Eastern part of Dhubri District, Kokrajhar and some part of Goalpara and Bongaigaon District, Northern part of Borpheta, Nalbari and Kamrup, Darrang and Dhemaji. The Bodo have settled in the southern tract area are Dhudhnoi, Dhupdhara, Boko-chaygaon, Rani area and South Guwahati, Sonapur-Khetri areas Jagirod, Rupahi, Dhiug area in the Nagaon District. Southern parts of Sivasagar district, Hawraghat. Laing area of Karbi Anglong and North East part of Dibrugarh District. Otherwise the Bodo have also settled in neighboring state like some pocket area of Meghalaya, Nagaland and West-Bengal.

Research Design, Research Intension, and source of Data

The study is basically an empirical analysis into the knowledge of concerned discipline. In order to arrive at a conclusion regarding autonomy movement and identity crisis in N.E. India, with special reference to Bodo autonomous movement the empirical, research method has been followed the materials for study will be basically collected from secondary sources. The data has been collected from different books, journals, articles, newspaper, magazine etc. The significance of the study is to how the Bodo community solved their problems, to know how can they protect their rights, liberty, identity, culture as well as how to solve the national Democratic Front of Bodoland (NDFB) and Bodo Liberation Tigers (BLT) the revolutionary group come to the main stream to maintain peace.

Finding and Discussion

It is found that Bodo movement has long struggle as well as historic background to protect the Bodo community to their culture, tradition, customs, identities, language. The plain tribal council of Assam (PTCA) came into existence in 1967 and raised the demand of political autonomy for Bodo. They demand separate Union territory namely "Udayachal" comprising all tribal areas of Assam of the North Bank of the river

Brahmaputra. The all Bodo student Union (ABSU) formed 1967 also raised the demand of separate state for Bodo. So the year 1967 marked the beginning of new phase in the evolution of Bodo movement. The ABSU leader BodofaUpendraNatu Brahma leading the movement for separate state Bodoland as well as submitted a memorandum to the central government 22nd January 1987 expressing bitter feeling against Assamese Chauvinism and coined the slogan "Divide Assam Fifty-fifty," Then the slogan become most important moto for the Bodo. They felt only separation from Assam would help the Bodo to maintain their identity and save themselves from encroachment with the progress the Bodo movement the ABSU and other associate Bodo organization realized their demand for separate state would not easily by accepted state government and central government to pressurize the political authority both Delhi and Dispur to accept their demand the ABSU and Bodo people action committee (BPAC) select the path of violent activity since then mass rallies, demonstrations roads and rail blockades, prolonged bandhs submission of memorandum, destruction of public properties, disruption of communication and supply of essential goods became a routine affair. Bodo movement in terms of technique of political mobilization to successfully use of cultural and historical symbols and social networks to mobilize people behavior their political demand. A section of Bodo youths turned militant and formed extremist organization such as Bodo security force (BSF) formed on October 3, 1986 to liberate the Bodos with armed struggle from India and to create a sovereign state of "Bodoland."

To signing of Bodo accord 20th February 1993 the government of India, ABSU, BPAC, Assam government prepare memorandum of settlement (MOS) at kokrajhar by following signatories - Mr. Sk Basumotary president of ABSU, Subhas Basumotary chairman of BPAC, Mr. Ks Roa additional chief secretary of government of Assam, Sri Hiteswar Saikia chief minister of Assam, Sri Rajesh palit the Union minister state of home affairs as a witness of central observer.

The Bodoland autonomous council bill (BAC Bill) was introduced in the Assam state Assembly on 5 April, 1993 and enacted Bodoland autonomous council act 1993 to establish the council within the Assam. Due to BAC failed to cope up with the expectations off all section of Bodos. It gave ideological conflict between two section of Bodo emergence of two militant outfits Bodo security force (BSF) has now renamed National Democratic Front of Bodoland NDFB (on 25 Nov, 1994), Bodo Liberation Tiger Force (BLTF) while NDFB demand a sovereign Bodoland and BLTF demand separate state for Bodo in the North Bank of Bhahmaputra. Due to ideological difference between NDFB and BLTF have killed many people, displaced people of doubtful identity to the Bodo area which in non Bodo community. The Bodo insurgency and unresolved issue the government of India, Assam and the BLTF finally a memorandum of settlement was signed on February 10, 2003 in New Delhi following signatories, Mr. Hagrama Basumotary, BLT chairman, Mr. RCA Jain secretary of Ministry of Home affaires government of India, Mr. PK Dutta chief secretary of Assam government, Sri Tarun Gogoi chief Minister of Assam, Sri LK Advani Deputy Prime Minister of India to create autonomous self governing body to be known as Bodoland territorial council (BTC) within the state of Assam making four district Kokrajhar, Chirang, Baksa and Udalguri under the provision of sixth schedule of the constitution of India to abolish the Bodoland accord 1993 to fulfill economic, educational and linguistic aspiration and preservation of land rights, socio-cultural and ethnic identity of Bodo and to speed up the infrastructural development in the newly formed BTC area.

It is worth mentioning here that the NDFB has split into three fractions because of their ideological differences and approaches the NDFB progressive led by Govindra Basumotary and the NDFB (Ranjan) led by Ranjan Doimari, other faction NDFB (Songbijit) continuing the armed struggle against the state agencies stray cases of killing and abduction are continuing in different parts of BTC area an in some other district of Assam for that the third Bodo accord named as Bodoland Territorial Region (BTR) accord and dubbed as the Bodo peace agreement signed on 27 January 2020 among the government of India, Government of Assam, ABSU, NDFB, United Bodo people organization (UBPO) in New Delhi in presence of Hon'ble Union Minister of India Sri Amit Shah. aim and objective to the area and power of BTC and streamline its functioning to address issues relating to Bodo residing outside BTAD, To promote and protect social, cultural, linguistic and ethnic identities of Bodo, to provide legislative safeguards for land rights of tribal's, to ensure accelerated development of tribal area, to rehabilitate members of NDFB factions.

The formation of BTC/BTR is the out come of the devolution of political and cultural autonomy by the state under the sixth schedule of the constitution of India. All most all the National and Regional political parties

and pressure groups of Assam supported BLT/NDFB demand for the formation of BTC/BTR because it reflects the idea of power sharing within the state without upsetting the basic constitutional frame work.

The formation of BTC/BTR under sixth schedule has provided the Bodos wider context towards empowerment and advancement of their community as well as the state political strategy to strengthen cooperative and multilevel federal democracy in the face of growing challenges of ethnic assertion and mobilization and relatively backward ethnic communities like Bodo in Assam.

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