

THE GROWTH OF THE BODO SOCIAL ORGANISATION AND ITS PARTICIPATION FOR THE DEVELOPMENT OF THE SOCIETY

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ABSTRACT

The social organisation is the back-bone of the development of Bodo society. Because the growth of every social organisation is only to do something against the problems of the Bodo society from beginning to till now. Hence by the step taken of organisation the Bodos were becoming little conscious in the difference field as well as society too forwarded step by step from early to now. There are some mentionable social organisation amongst the Bodo's, some of these organisation are regional wise, some are including as a all Bodo's of Assam. Every these organizations were took active role for the development of the society and tried to removed the problems of economical, religious, cultural, educational and political condition of the Bodos. The organisation is also tried to abolish the anti-social activities of the Bodo society. So, my paper is to analyze about the difference role and participation of the organizations for the development of the society.

KEYWORDS: Difference Bodo Social Organisation, Their Role and Participation to Uplift the Bodo Society

INTRODUCTION

The Bodo social organisation first came into exist since the 20th century. From the very beginning the organisation would like to solve the problems of the Bodo society. During the 20th century due to lack of self consciousness and proper education, the Bodo society became looser in various levels of social condition. At that moments as an example, due to lack of proper education, Bodos were involved in blind faith, superstition, habit of drinking liquor and also involved with anti social activities. In the same time many Bodo people converted into the other religion, culture, language etc. Because of that, the Bodo society became instable and facing with identity crisis. Luckily in the mean time, Gurudev Kalicharan Brahma came up in the Bodo society to organize the socio-religion, culture and literary reform movement amongst the Bodo's through mobilizing with respect to the need of education for rebuilding the society. He actively taking role in spreading education in the society and encouraged creative writing activities amongst the enthusiastic young writers. Because in that period education was only factor of backwardness, so in the need of time education and literature becoming the main tools of the Bodo society for removing the backwardness.

Due to absence of educated persons and literature Bodos were could not step forward in the society. For these reasons Bodo people have been becoming so weak that, they were not able to come back to their original position for their survival. In the mean time, after the social reform movement of Gurudev Kalicharan Brahma a little change has came up in the Bodo society. As a result, the some other Bodo social organizations were come into exist in the Bodo society under the guidance of young Bodo student's leaders and personalities. As soon as they exist organizations launched the reform movements for social change of the Bodos. The organisations actively participated to bring a change amongst the Bodo's

as well as for upliftment of the society. In this regard most of the student's leaders except the role of organisations took initiative personally to spread up the movement in the society through writing and publishing in difference magazines and journals for immediate action and positive result of the movement. After participating with heart work of organisation ultimately more change has come in the Bodo and impact into another step i.e. life style, literary rate, social system, economic self consciousness, self awakening etc. for their own existence and still changing into more, so the Bodo social organisations were came into exist in the need of time to the Bodo society.

Some important mentionable Bodo social organisations are given below and analys shortly-

SCOPE

The growth up of Bodo social organisation in the Bodo society is only because of facing with the problems of the Bodos. During the time of 20th century Bodo were due to lack of self consciousness and education could not weak up in the difference field. In that moment, organisations took more steps through the difference ways for upgrading the society as well as the Bodo people. The organisations look back in difference side of backwardness of the society and step taken by the organisation against the backwardness. So in this paper will analys on difference Bodo social organisations and coper with their participation to develop the society since 20th century to till now.

METHODOLOGY

The study was done based on the published and unpublished literary materials. Together the necessary data field works were conducted to collect the sources. Data were gathered from the primary and secondary sources. Besides interview method was also required in establishing society attitude. Further questionnaires method was also applied for collecting sample data to make convenient analysis systematically. As secondary data, required published literary also in Bodo literature also collected to a great extent.

Some important mentionable Bodo social organisations are as follows-

Howraghat Boro Sonmiloni

This organisation was borned in 1915 amongst the Bodo's of south bank of Brahmaputra valley under courageous person of the areas. One prominent leader of the organisation was named of Jutistir Hasugmairi during the time the customary laws of the Bodos were became dismiss and assimilate with others customary laws. The originality customary laws of Bodos were became loose due to impact of others. So, in the mean time, the organisation came into exist and actively participated to save own customary law of the society through lunching the important of education and literature in the society. Hence the organisation was first published the Bodo book namely "**Boroni Fisa O Ayen**" in 1915. Where is only mentioned about the customary law of the Bodos.

Dokhinakul Boro Thunlai Afat

This social and literary organisation came into exist since 1918 in the south Bank of Brahmaputra Valley under the guidance of the Bodo students of the valley. The organisation hardly works to spirit the education and literary activities in the areas to developed the society. At that time, the district of Goalpara divided into two sides, i.e. north and south. According to the leadership of the organisation, the south bank living Bodo people were more backward then north bank living Bodo people. They were not developed in education and creative literature. Hence, due to lack of these reasons, the

society of the people was not forwarded. So, the organisation actively took role and participated to spirit up education and organized the importance of education to create literature amongst the area of Bodo people to uplift the society.

Boro Satra Sonmiloni

Since the 1919, under the advice of Gurudev Kalicharan Brahma and other personality, some group of concious Bodo students of the Cotton College was born the Boro Satra Sonmiloni. This organisation is the first Bodo student's organisation of Assam. In the crucial moments this organisation had been come into exist amongst the Bodo's to brought the change of the society. During the time Bodo were blind in the society. They were socially, economically, politically, culturally and regionally very backward, due to lack proper education and self consciousness. So, the organisation took step to gear up the Bodo's to stand against the various levels of problems for uplift the society. The organisation strongly participated to bring educational and literary movement through the mobilization in the Bodo society. The students were tried to creat spirit of nationality through the creative writing and literature by publishing the Magazines, where first Bodo Magazine the "Bibar" was published in the same time by the organisation. It was only purpose of greater interest of the Bodo nation as well as to develop the Bodo society.

Boro Maha Sonmiloni

Boro Maha Sonmiloni came into exist in 1921 amongst the Bodos under the leadership of Gurudev Kalicharan Brahma (as the chief organizer) and Rupnath Brahma (as the secretary). During the time Bodos were so weak that they were becoming identity crisis due to lack of self consciousness and educated persons. Bodos were socially and religiously loser then other. Hence, many Bodo people converted to other society and accepted the other religion and assimilated to other culture. So, the organisation actively participated to unite the Bodos and tried to stop converted to others through lancing spirit of nationality. On the other side, the organisation was giving interest about the need of education and publication of Bodo Magazine for the spread of knowledge and creative writing amongst the Bodo boys and girls. That is why, the organisation actively tried to set up of primary and middle schools in Bodo dominated areas. The Boro Maha Sonmiloni announces the ban of the use of liquir in marriage and the social ceremonies, for the greater interest of the Bodo society. So, the Boro Maha Sonmiloni works for contribution to Bodo society development was great.

Boro Literary Club

This social and literary organisation came into exist in 1950 at Dhubri under the guidance of some interested Bodo students of Dhubri areas of Kokrajhar district. During the time Bodos were very poor in literature and creative writing activities in the areas. So, the organisation was giving interest to spreading education and literature by creative writing activities. Hence, the organisation was taking role to established Bodo language and include as a subject of learning. Because, the organisation thought that without education one society could not changed, so, the literary club was giving interest to spreading education to bring creative writing activities and tried to develop the language and literature for the well being of the Bodo society.

Boro Ansai Afat

Boro Ansai Afat was born in 1949 at Kokrajhar under the leadership of young couragious students of Kokrajhar. The mentionable student's leaders were Prasenjit Brahma, Chamar Brahma Choudhuri, Nileswar Brahma and Pani Brahma. The target of the organisation was looking back to the backward Bodo people of KoKrajhar area as well as all

Boro community of Assam. So the mentioned students leaders were actively took role to highlight the culture, language and literature through the organisation. They also strongly participated to established Bodo literature and culture for the identify of Bodo and development of the Bodo as well as the society.

Boro Thunlai Afat

This organisation is purely social and literary organisation. This organisation was borned in 1952, November 16 at the Bardwisikhla Fwthar of Kokrajhar District under the joint advice of ethnic Bodo organisation. After the dissolution of regional socio-literary organisation the Boro Thunlai Afat was becoming the only one literary organisation of the Bodos in Assam. During the time Bodo language and literature was not developed and also Bodo language was not introduced as a medium of instruction in the primary level to higher levels. So, the organisation took strong regulation to develop the Bodo language and literature through mobilizing the need of education amongst the Bodos to change the Bodo society. The organisation also participated to bring nationality spirit amongst Bodo through the creating writing. Hence tried hard of the organisation, the Bodo language, literature of society have been arrived to today position in Assam as well as in India.

Dularai Boro Foraisa Afat

This organisation had been came into exist since 15 February, of 1967 at Rowta of Udalguri District, under the guidance's of conscious and young courageous Bodo students. This organisation is the second strong Bodo student's organisation after the Boro Satra Sanmiloni in Assam. Now this organization is the Bodo nationalist student organisation of the Bodos. Since the time, after the looser of Boro Satra Sonmiloni no strong student organisation to see the surrounding problems of Bodo's as well as the society. Because of that, long time the Bodos were backward in various level. The Bodos were socially, educationally economically so weak that they never compete with other community. Due to this reason, Bodos were long time exploited by other in Assam. So this organisation strongly stands against the problems of the Bodos and participated to develop the Bodo people and society. Now the organisation racing with Bodoland issue for establishing the greater Bodo nationality in India.

ABWWF

This organisation came into exist in 1993 in the month of November under the banner of the Dularai Boro Foraisa Afat. During the time, the Bodo women were very backward than men in comparison to women of other community, most of the women were uneducated, hence, they also not conscious in the society, and society is also neglected to them. There were not safety, exploited and giving less important to men in the own society. So organisation actively took initiative to remove the problems of Bodo women and to develop the women through spreading education amongst the women to make the great Bodo society in Assam.

Dularai Boro Harimu Afat

This organisation was born in 20th July 1991. This organisation is purely socio-cultural organisation of the Bodos. The Bodos are cultural base society; culture is the main identity of the Bodos. But they are not conscious to safe and prize up their colorful culture. Bodos are poor knowledge to highlight the difference types of culture in the national level as well as in the world. So, the organisation actively participated to save prize up the Bodo culture through organizing about the need of culture. The organisation participated to develop the Bodo culture and also tried to focus in the world for the greater interest of the Bodo society, still this organisation is standing with their aims and objectives.

Dularai Boro Abadari Afat

Dularai Boro Abadari Afat was born in the 20th July of 2000. This organisation is purely socio-farmer development organisation. Before the exists of this organisation, agricultures & Bodo farmer were not conscious in their producing crops. They were traditionally producing crops without any developed. The Bodo farmer had no proper knowledge about the new technique and also poor to use scientific process to produce more crops. So, the organisation actively took steps to develop Bodo farmer by producing scientific process and ways through the awareness program in the society. The organisation also actively participated to make expert Bodo farmer and took role to highlight in the world for the brightness of the Bodo society.

Boro Rebgra Jothum

This organization came into exist in the year of 1985 February under the banner of Boro Thunlai Afat (Boro Sahitya Sabha) by joint discussion of the leaders of Sahitya Sabha. The Boro Sahitya Sabha is purely literary organisation. But though the Sabha involved with nationality issue of the Bodos as well as society. In fact, the Sabha has completely could not took care in creative writing and newly born young writers. So, the Rebgra Juthum tried to take care in the place of Bodo Sahitya Sabha, specially organisation inspired the generation of new Bodo writers. Which writer is contributing to social reform of the Bodos. The organisaton also actively participated to develop the Bodo literature and social to solved problems of the Bodos through holding the step to step seminar.

Dularai Boro Samaj

This organisation was born in 29th September of 2006 as a adhoc committee and became full plaged on 30 December of 2010. The organisation is purely one of the social organisations of the Bodos. The native Bodo villagers still illiterate. Impact that, they are involving with varities religious and anti social activities along with superstition. Because of that, their social activities are not uniform in the society. So, the organisation taking role to spread up education amongst the Bodo young boys girls of the village level for solving the all social problems. The organisation tried to bring unipacation amongst the Bodo society for establishing a good Bodo society and also participating to focus a good Bodo society in Assam as well as in India.

CONCLUSIONS

In the concluding of the paper, my view points is that, the born of the Bodo social organisation is only for standing against the difference problems of the Bodo people as well as the society. Since 19th century to till today the Bodo society has so many problems because of their backwardness. In that matter, the maximum rate of illiteracy in the society is one another major problems of their backwardness. Due to those illiteracy problems Bodos are not forwarded and society is also not developed. So that from the very beginning to now, most of the Bodo social organisations are giving interest to spread up education amongst the Bodo society through the launching with the educational reform movement. After that, through this movement the organisations are actively participated to create literature and with the help of creating literature tried to remove all problems of the Bodo society. So, the role and participation of the Bodo social organisation for reforming the Bodo society is great.

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