

## **CHAPTER- 5**

### **CONCLUSION**

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This chapter sums up the discussions on the above chapters. To begin with chapter one, here it can be pointed out at the main objective of the research, the methodology carried out and the review of literature are explained elaborately. An overall analysis of the Bodo society shows the various transformations that had taken place in different phases of the Bodo movement. It is found that the tradition, religion, polity, territory and culture have been constantly threatened by the process of assimilation with the greater Assamese society. Thus, the origin of culture and tradition of the Bodos, have been constantly in fear of ignorance. Initially, the movement appeared to be a socio reformist movement but it has now assumed various political proportions. It is assertion of political space that can find platform to define the history and identity of the bodos.

Ethnicity and identity are important concept in the Bodo identity movement. The concepts of ethnicity and identity have been used to understand the movement as a whole and the sence of preservation of culture and tradition.

The Bodo people started their movement with an objective of preserving their identity against the dominant Non-tribal communities in Assam. It is seen that the Tribal Belt or Blocks failed to protect the land of the Tribal people. The non-tribal people had deteriorated the economy of the tribal people in various ways. The Government had completely failed to protect the identity of the tribal people. Since 1987, Bodos, under the leadership of Upendra Nath Brahma became politically organized in their efforts to protect their socio-cultural and land rights.

The Bodos have their own language, culture and traditions distinct from other tribes of North-East India. The Bodos became gradually conscious of their ethnic identity. They started articulating their identity to gain political power and overcome their socio-economic backwardness.

The issue of land alienation of Bodos, the desire to preserved ethnic identity with their language and culture, the growth of socio political organizations has played an important role in the Bodo movement for self identity.

The development of social consciousness among the tribal people realized them about their self-identity in the society.

Chapter two is about the socio cultural life of the Bodos. It dealt with the various aspects of the Bodos like the culture, religious belief, language and literature, festivals, textiles, dress and ornaments, food habits, dance, economic background, history, language, marriage and economic background for better understanding of the Bodo community recognition of difference in terms of ethnicity, all these factors, strengthens identity politics, identity tends to form a boundary between 'us' and 'them'.

Chapter three is about the Bodo identity movement, the assertion of identity through dress and religion has been pointed out. The various slogans to express the demands of the community have also been included. The role of virtual space like the facebook where there are groups like Bodoland groups and Bodoland online 24 and youtube in bringing unity and sharing ideas have also been pointed out. This chapter has dealt with the various opinion and views of the people regarding the issue of Bodoland. The common man's view and the activists' view have also been included. Some people views that the Bodos are lacking identity so; creation of Bodoland can help in getting recognition. The activist like Promod Boro, president of ABSU points out that. The reason for demand for separate state according to the Bodos is that they feel they lack justice; their identity has been kept hidden. Mr Dhiren Boro, vice president of NDFB on Bodoland issue, responded as "We, the Bodos are the aboriginal people of this land, and now we are being ruled by others, in our own land, we are lagging behind. So, creation of Bodoland will bring all round development of the Bodo community".

Social activist like Ranjan Baruah, believes that the Bodos are demanding separate state because they are not able to exercise their rights. Land rights and right to education have not been given to the Bodos. So his viewpoint is that, if separate state can fulfill the need of the people then there is no harm in granting a separate state, the Constitution of India has the

provision for the creation of a separate state. The ethnic movement launched by various organizations in Assam has created many complicated problems to the government and people of the state have to suffer a lot. An amicable solution of the problem is the need of the hour.

Every indigenous person is entitled to the realization of all human rights and fundamental freedom on equal terms with the society without any discrimination. They also enjoy certain human rights specifically linked to their identity, including the right to maintain and enjoy their culture and languages, right of access to ancestral lands, right to own pattern of development and to autonomy over indigenous affairs etc. Despite these special rights given to them, the tribal-indigenous groups of Assam have to fight for recognition of their identities, their ways of life, rights over traditional lands, water and forests etc.

Chapter four deals with the cultural representations in the form of song, dance and documentaries of the Bodos. This particular chapter is collection of songs starting from the year 1956 till date. The songs have been taken from Mohini Mohon Brahma's '*Folk-songs of the Bodos*' and from the available digital format as well as from the field. The idea of Bodoland as described in songs of Brahma are of the natural surrounding where the Bodos live, and about the Bodo warriors like Daoharam and Basiram, going to the battle field and fighting against the Bhutiyas.

The songs of the later period are also based on martyr's who lost their lives in various agitational programme launched by the Bodos, the first Bodo Martyr Surjit Narzary has also been remembered in one of the songs.

The massive Bodoland movement of the 1980's took a different look under the leadership of Upendra Nath Brahma. He was a strong and dedicated leader of the Bodos. So there are songs in honour of the sacrifices made by him; his tireless effort to take the community ahead has well been described in the songs.

It can also be found that there are a large number of songs regarding the hardships and struggles faced by the Bodos in the struggle to create Bodoland. The songs are also based on martyr's who lost their lives in various agitational programme launched by the Bodos. And after that phase of songs, we can find songs of creating a peaceful nation, Bodo Nation.

Most of the songs call upon the Bodo people to be united and move forward. There are also songs where the Bodo village has been described, its culture traditions and beliefs being pointed out in the lyrics.

There is a change in the theme of the songs. Songs are one of the easiest ways of expressions of ideas and emotions. These songs play an important role in bringing the people together. Good in lyrics and sweet in tune, they form a useful tool in arousing the patriotic sentiments among the people. This chapter also dealt with the available documentary on the culture, tradition of the Bodos and their struggle to get recognition has been shown.

The culture and tradition of the Bodos have also been represented through the medium of dance. Dancing with traditional fishing implement and dancing by taking sword and shield are mostly found which represents the practice of women folk going together for fishing. Dancing with swords and shield shows the Bodo as warrior race as well as it symbolizes that they can fight for their community. It is also sometimes found that even though the boys and girls dance to the boys use to wear the contemporary dress like jeans and shirts and even shoes but girls are mostly found in their traditional attire. In preserving the culture and identity of the community, women are always at the forefront as bearers of identity markers in the sphere of dress and religious practices.

The DVD form of the Documentary as mentioned in chapter four, '*Udangsrini ser ser*' were circulated freely. '*Swmaosarnaini renga*, was only charged a nominal amount of rupees eighty five. '*The Bodo fight for identity*' will be distributed freely in colleges of Bodoland Territorial Council by the producers. This shows that these documentaries are produced with the aim of creating awareness among the Bodo people since it did not look at the revenue.

From the study on the issue of Bodo movement it is clear that there were various factors for this movement. in the post-colonial period, the language policy of Assam government, backwardness in almost all spheres of life, impact of other tribal movement in North East India, growth of socio-political consciousness etc, were the factors for the Bodo movement. The past history of the Bodos encouraged the Bodos to demand a separate state. The Bodo movement is basically found to be emerging from the Bodo middle class. So the various organizations of the Bodos that have been leading the Bodo movement are mainly formed by the middle class.

The Bodo politics of identity forms an important part of the post independence political development of Assam. The Bodos went through both conflict and assimilation throughout their existence despite this the Bodos have retained their cultural identity like language, religion, dress, food habits and the way of life as a whole. They have been using these elements of cultural identity as a tool to make the movement stronger. They express themselves through medium like songs, dances and documentaries etc, to strengthen the movement both culturally as well as politically.

Various programmes have been organized to reflect and generate public awareness on socio-economic development, education, culture and work culture of the Bodo community of the region.

“Sans quality education, the social standard of a nation, any society, cannot be developed,” said by Promod Boro, President of ABSU. He said religion is kept alive by its devotees, while a culture thrives among people who have affection for it. Similarly, the development of a tribe depends on the leaders of the tribes and the people. Mentioning that the ABSU had been working for the overall development of the Bodos over the years, the ABSU president further said that some of the Bodo leaders have deviated from their avowed goal and seem to have failed to fulfill various aspirations of the Bodo people.

It has been observed that the Bodo politics of identity has evolved from ethnicity to regionalism. The Bodos went through both conflict and assimilation throughout their existence, despite interaction and assimilation they have retained their cultural identity, through language, religion, way of life etc. intact over the ages. This is possible because of the primordial attachment of the people. Taking the residues of various cultural elements as agents they have been trying to create a separate territory of their own.

With the limitations of the above study it can be concluded that all the Bodo people and their social, political, cultural, literary or other organizations are in favour of creation of a separate state without which their survival would neither be possible nor fulfilled. Thus there should be a flow of unpacified and invincible river of a separate Bodoland state in the socio- political life of the Bodos of Assam.

Due to the constant struggle, the Assam Legislative Assembly passed the Bodoland Autonomous Council in 1993 and in 2003 the Bodoland Territorial Council was created. The Government is still holding talks with the leaders of various organizations but it is felt by the people that the Government is not paying attention to the situation; it is felt that the Government is avoiding the matter. And no conclusion has still been arrived from the Talks.

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## **Maps**

Map-1

[http://www.bcmtouring.com/forums/attachments/574822\\_314484911958278\\_100001903161460\\_812250\\_2056713987\\_n-jpg.265368/](http://www.bcmtouring.com/forums/attachments/574822_314484911958278_100001903161460_812250_2056713987_n-jpg.265368/)

Map-2 [www.downtoearth.org.in](http://www.downtoearth.org.in)

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Bodoland movement remembered in dance, Youtube

<https://www.youtube.com/watch?v=zCBe73VwnbI>

Song 22,

[https://www.youtube.com/watch?v=RSAS3ums1K0&list=PL46GWRiemLNU8dZS5yI\\_n60nBInW\\_3](https://www.youtube.com/watch?v=RSAS3ums1K0&list=PL46GWRiemLNU8dZS5yI_n60nBInW_3)