

Political Empowerment of the Bodo Women in the Present Context

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Abstract

Women are no less than men in any sector. Some decades ago women were limited to the kitchen. Today women have made their presence felt virtually in every field. Women empowerment is in fact the ability of women to exercise full control over's one's actions. In the present time men alone cannot keep the place of development confined without them. If the society wants to develop all rounds the contribution for development should come from women also. They can play vital role in community development. In case of Bodo women in the development of the society is significant from the political point of view. The Bodos are struggled long time for the development of their language, literature culture and political autonomy. The Bodo women also have been considered as an important part of all movement. The involvement of Bodo women in the political history was first noticed by participation in the Roman Scrip movement in 1974-75. The Bodo women seemed to have played a very significant role in Bodo movements. They participate in large number in the struggle that the community has been engaged into gain political self determination and to assert its ethnic and nationalistic pride and identity. In the participation of movement Bodo women make them consciousness in the political field, society and other fields.

Keywords: Identity, Empowerment, Development, Society, Political, Movement, pride.

1. Introduction

Women are the most important part of human being. Without women development, it is impossible to think about the development of the human being. Women are no less than men in any sector. They can do what the men can do. Women are not what they are really were. Some decades ago women were limited to the Kitchen but in the present women have made their presence felt in every field. Women empowerment is in fact the ability of women to exercise full controls over one's actions. Generally people usually get carried by the myth that man can do better than women. But these myths become wrong concept. In the present context, men alone can't keep the pace of development confined without them. If the society wants to develop all rounds the contribution for development should come from women too. We have seen the half of the women population can do different sector work confidently. Women can play most important role in society, Nation and human being development perfectly. The role of Bodo women in the development of the society is significant from the political point of view. Bodo women don't get opportunity to take the education, and other things. That why the all round development of the society have not done. They take important role in the society all round developments. But they are deprived from education, political field and others. Because of the

family problems they can't take interest in the above subjects. The Bodo society is facing the Economic Problems, and other problems from the early period. The political consciousness among them is seen from the beginning of Roman script movement which was launched by Bodo Sahitya Sabha (BSS) in 1974-75 and the democratic Mass movement for the Creation of separate State "Bodoland" Protection of the Tribal Community of Assam, their Political Rights, Land Rights and their identities in 1987, from 2 march launched by All Bodo Students Union (ABSU). Hence here the present paper attempts to analyze the political autonomy of the Bodo women. Before making a comprehensive analysis on Bodo women it is important to give brief discussion how the political consciousness came among them.

2. Objectives

- i. To analyze the participation and awareness in political aspects of the Bodo women.
- ii. To examine the political autonomy of Bodo women.
- iii. To Identify the Importance of the women in society.
- iv. To highlight the women role and responsibility in society.

3. Data and Methodology

The present study is based on primary data and secondary data. The primary data have been collected

from the official reports of the women organization. The Secondary data have been collected through reviewing books, Magazines, journals and printed Materials. After the collected the data applied the descriptive Methods.

4. Literary Review

The Bodo are numerically and sociologically are one of the most important tribes of the North-East India, particularly Assam. The Bodo are also inhabitants of some pocket areas outside of India like Myanmar, Nepal, Bangladesh and Bhutan. About the origin of the Bodo Rev. Sidney Endle one of the Christian missionaries 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 remarked above, in 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 Tibeto Chinese speech family. S.K. Chatterji observes, "The area of Characterization for the primitive Sino-Tibetan speech appears to have been North-western china between the head waters of the Huang ho and yang tze-kiang Rivers." The Bodos have settled in the Northern tract one North and Eastern parts of Dhubri District, Kokrajhar and some parts of Goalpara and Bongaigaon District, Northern parts of Barpeta, Nalbari and Kamrup, Darrang and Dhemaji. The Bodos have settled of the southern tracts area are Dhudhnoi, Dhupdhera, Boko-chaygaon, Rani area and south Guwahati, Sonapur khetri areas, jagirod, Ruphahi, Dhing area in the Nagaon District, Southern parts of Sivsagar districts, Hawraghat langhin areas of karbi Anglong and North East part of Dibrugarh District. Otherwise, the Bodos have also settled in the neighboring states like some pocket area of Meghalaya, Nagaland and west Bengal.

5. Participation in the political field of the Bodo women

The Bodo are an ethnic and linguistic community who were early settler in Assam. The Bodo Community is the largest tribal community in the North-East India. But they are deprived from fundamental Rights, Political Rights after the independent of India. They claimed that they have dominated by the Assamese speaking community. So, the Bodo tribes struggled for safeguard and development of their language, literature culture and for political autonomy. So, the Bodo tribes launched time to times by the some organizations and the participations of the Bodo women have been seen. The involvement of Bodo women in the political history of the Bodo society was noticed by participation in the Roman script movement in 1974-75 led by the Bodo Sahitya Sabha (BSS). So many women were participated from different corner of the Assam. The Bodo Sahitya Sabha decided to

launch a vigorous movement in 1974-75 and was strongly supported by the ABSU (All Bodo Student Union) and other organization. But unfortunately the state government ruthlessly suppressed the movement and more than hundred were arrested injured and Total 18 innocent Bodo people's valuable lives were lost. Finally, the state government referred the case to the central government and the Prime Minister Mrs. Indira Gandhi of India advised to the state government to accord the Devnagiri Script instead of Roman script. The Bodo leaders accepted it on 12th April, 1975 at a joint meeting of the executive committees of the BSS, ABSU and other. Than political mobilization of the Bodo women came with the formation of the All Assam Tribal women's welfare federation (AATWWF) in 1986 which is known after All Bodo Women's Welfare Federation (ABWWF) in 1993. In this meeting participated more than hundred women from different corner of the Assam and with brief discussion about the important of women awareness, the meeting selected Mrs. Pramila Rani Brahma and Mrs. Malati Rani Narzary as the president and secretary of the central committee ABWWF. On 2nd March, 1987 ABSU declared the Mass movement for the Separate state Bodoland under the leadership of Late Upendra Nath Brahma. To press the demands ABSU observed different programmes at the time to time. On 12th June 1987 central ABSU observed Mass Really at judge field, Guwahati. on that day a class X student of Kokrajhar Higher Secondary School Sujit Narzary was killed by the chauvinist Assamese people at Tihu chowk while he was returning to Kokrajhar after attending the Really. He is the first Martyrs of ABSU's movement for separate state. In Bodoland movement one can write off the role played by the ABWWF. Bodo women under the banner of ABWWF had got its background in the injustice and human rights violation committed by police force upon Bodo women during the movement period. After the formation of ABWWF look the interest of the Bodo women their economic problems, Civil Rights and overall development under the leadership Pramila Rani Brahma, Malati Rani Narzary, Kamali Basumatary and others. The ABWWF played an important role in awakening consciousness of Bodo women at time of Bodoland movement from the very beginning. Many Bodo women became martyrs and their sacrifice has become a source of inspiration to many.

6. Results and Discussion

As a result of the Bodo women participation in the Roman script movement, Bodoland movement became more Consciousness in politics and their culture and tradition and acceleration of their culture and tradition Bodo women look progressive positive steps. The great Bodo has a richest culture in the North East India. The Bagurumba dance of Bodo Nationality got National award in 1984 at Hyderabad and also selected for its presentation too. Side by side in Bodo politics cultural

practices was also considered an important factor which got positive output from Bodo women. The Bodo women are persistent political problems the Bodo. Women leadership and political empowerment has predominately become a focus besides their political administration. At the present Mrs. Pramila Rani Braham, Mrs Kamali Basumatary and Mrs. Malati Rani Narzary are the Pioneer leader of ABWWF. Mrs. Pramila Rani Brahma and Mrs Kamali Basumatary are member of state legislative Assembly from 2001 to till date who were founder member of ABWWF. They appeal the Bodo guardians to send their girls to School Compulsory. Today Bodo women are able to launch a revolution in the field of cottage industries of the Spinning and weaving. Many weaving center are established in different districts of Assam and more then thousands of the Bodo girls are now employed in this profession and earns their livelihood. Under the government Scheme Thousands of self help group (S.H.G) is formed and they enjoyed the Government scheme. The leadership quality and political empowerment has come to them from the movement in the women of the Udalguri District.

Conclusion

During the struggle for Roman script movement and Bodoland movement it has been claimed that the Bodo Women seemed to have played a very significant role. It was seen that they have participated in large numbers in the struggle that the community has been engaged into gain political self determination and to assert its ethnic and nationalistic pride and identity. All the movements of Bodo, the women in the Bodo society are also mentionable.

Large number of women has participated in the movement. The movement gave an opportunity to women to test their leadership capabilities. The participation of women directly in the movement for Roman script and a separate state under their own banner can be regarded as a significant step forward in women's political role decision making. In the participation of movement, Bodo women make them consciousness in the political field, society and other fields. Women participation in Bodo politics faced two big walls-domestic and public walls which associated with inculcation of certain norms and values in the society. But these boundaries could not stop women's thirst for political rights and gradually this wall becomes insignificant and women could cross social barriers. Generally women participants out member male members in the every meeting and conference at district which become an effective strategy to draw attention of state as well as central Government.

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