An attempt has been made to enquire into the socio-economic development of the Bodos who belonged to Tibeto-Burman group of the Indo-Chinese race. After four decades of independence the Bodos of Assam have not yet been able to make much progress particularly in the socio-economic field. In order to find out the root cause of the economic backwardness of the Bodos of Assam in general and the Bodos of Udalguri Sub-division of Darrang district in particular, this research scholar has attempted a survey regarding socio-economic change experienced by the Bodos in the light of the facilities extended to them by the Government.

No study has yet been made about the socio-economic changes of the Bodos of Udalguri Sub-division of Darrang district. This is the first sincere endeavour in this regard.

The focus is on the relationship between various plans and programmes laid down by the government for the development of the tribal communities and the implementation of these policies for their benefit. There is a lot of difference between theory and practice. Like many other ethnic groups of the North-eastern region the Bodos have felt neglected as no major step has been taken so far for their development.
The present study is confined to Udalguri Sub-division of Darrang district as this region is the habitat of most of the tribal people. Inspite of many resources, no industry has been established in the study area to absorb the unemployed youths.

The study reveals that very little care has been taken by the government towards the fulfilment of the objectives laid down for the socio-economic purposes of the Bodos.

Therefore, an in-depth study has been made about the Bodos of Udalguri and projected the various issues relating to them.

In the Introduction a thorough discussion has been made about the origin and development of the Bodos who belonged to the Tibeto-Burman group of the Indo Chinese race. How the Bodos at first had infiltrated into the North-east India with a description of their settlement has been discussed. Secondly, a picture of the tribes with their autochthones of both hills and plains belonging to the Mongoloids has been depicted. Thirdly, the policy of the British government towards the Bodos and the measures taken by the British in connection with their development up to the time of independence of India has been critically discussed. The British Government had taken steps towards the development of the Bodos by creating partially administered areas for the protection of the Bodos.
It also discusses how the process of proselytizing of the Bodos was stopped. The first chapter ends with the elaboration of the plans and programmes laid down by the government for the development of the Bodos of Assam.

The second chapter is devoted to the life and culture of the Bodos. It begins with the life of the Bodos with a brief description of their language, religion and profession.

Next, a thorough discussion of the marriage system of the Bodos with recent changes has been made. It further reveals how in recent times much changes have taken place in the marriage system of the Bodos.

Originally the Bodos were the Saivas. The 'Bāthow' or Siva was their only God. Later on, many Bodos embraced Hinduism.

A large section of them had embraced Brahma faith preached by Kali Charan Brahma. Some of the Bodos had accepted christian religion also.

The status of the Boro-Women has been thoroughly discussed. They are an integral part of the Boro society. Right from the priestly affairs down to the activities of the field, the Bodo-Women are indispensable. In short, they do everything except ploughing in the field, carrying heavy load on the shoulders and climbing the trees. The chapter has been concluded with a description of their festivals and fairs, food habits, dress and about the ornaments used by them.
In the third chapter, a thorough discussion about the development of agriculture, animal husbandry and sericulture of the study area has been done. Agriculture is the main profession of the Boros but they have been provided sufficiently with modern amenities in this regard by the government.

There has been a few small irrigation projects in the study area but this is not enough. Only a major irrigation project has been set up but this project has not been completed to supply water to the cultivable areas.

Similarly, in spite of much scope, the Government has not yet made any scheme regarding animal husbandry.

In the fourth chapter discussion of the land revenue administration of the study area has been made. Land is one of the main causes of resentment of the Boro people. It discusses how land was the property of the privileged classes during the regime of the Ahom Kings and how the Paik System prevailed during the Ahom period.

The British, of course, measured land and imposed revenues according to the quality of land. In view of the swelling population of the outsiders viz; the immigrants from Bangladesh and Nepal - the British Government introduced "Line System" in Assam. The Bordoloi Ministry created blocks and belts by amending the Land Revenue Regulation Act of 1886 to protect the tribals from the onslaught of the immigrants. The Assam Government has made the rules more strict regarding
In this chapter it has been mentioned that one third of tribal land has been transferred to the non-tribals during last thirty years.

Chapter 5 discusses the social facilities extended to the Bodos from the days of the British Government till today. It also discusses how educational institutions were established after independence. After 1971, till today three colleges have been established with the donations of the public. After 1986, i.e., after taking over the administration by the Assam Gana Parishad Government, a few Boro-medium schools have been established in the study area. Yet the local Boro-teachers are not in majority.

Again, it has been discussed how the women and children died for want of medical care and after independence how mortality rate was reduced in the study area. It also discusses the prevailing customs of the Boros regarding child delivery. At present, though a few hospitals and primary Health Centres have been established, it is not enough in comparison to the swelling population. Still, with the progress of socio-economic conditions, the Boro-Women are changing for better. How-a-days, Women take their children to the public Health Centres for consultation and have responded to the family planning schemes introduced by the government. Before independence, there was no effort for the health of the children either from the government or from the public. But after Anganwadi Centres are introduced in the study area, the poor children have immensely benefited.
The Sixth Chapter is devoted to the political activities of the Boros of Assam. The Boros of Assam have been taking keen interest in political affairs since the formation of the Tribal League in 1935. But it was acting as the right hand of the National Congress of India. After independence, the Tribal League was quite in oblivion.

With the formation of the Plains Tribal Council of Assam, a regional party of the plains tribals of Assam demanded a separate state known as 'Udayachal'. Some of the leaders belonging to this party are against violence. They donot support the plans and programmes of the All Bodo Student's Union, an organisation of the Boro Students of Assam formed in 1967.

The Plains Tribal Council of Assam was also split into two over the question of a separate state. A new party was formed under Pency Khungur Bosumtary, a permanent inhabitant of Yrisinga of Udalguri Sub-division which was known as United Tribal Liberation Front of Assam. This party has also some genuine demands. The ABSU has enlisted 90 demands. Out of these, the principal demand is the creation of a separate state for the Boros of Assam. After eight rounds of tripartite talks the student leaders of ABSU seem to have given up the idea of a separate state. In short, a solution acceptable to all the sections of Assam may be hammered out soon. The conclusion we are led to by the discussions of the preceding chapters is contained in chapter 7.

Tangla

X P. C. Rajbanshi X