

Chapter-5

Conclusion

Many authors have written about the women awareness in the Bodo literature from the beginning to 1952 having in different perspectives. These perspectives have analysed in the earlier chapters as the aims and objectives.

In the chapter-1, Introduction, there mentioned about the problem of the study, Bodo and its' literature, aims and objectives, significance of the study, method and the source of the study, review of literature, hypothesis and area of the study.

In the chapter-2, discussed on Social attitude on women in which both the positive and negative sides of the women are reflected. The women are respected, honored and high status in the form of 'mother' in the Bodo literature from the beginning to 1952. The authors depict the mother in their prose and poetry as the teachers, guardians, nurse, expert in cooking and weaving, family caretaker, motivator, kindhearted, equal power to Goddess etc. The mother has high status in the society. Her love and care to children is always given important. The psychologist and philosophers are also agree the value of mother and their role in the development of children and family. Therefore, the mother is the first teacher, guide and respectable in the society.

The social conditions of the Bodo society were more critical and under developed in every sphere- socially, educationally, economically, etc. Hence, the authors of that time were presented the social conditions in all writings. They depict the women are oppressed by government, socially neglected; maid servant in their

prose 'Khanthi arw bijirnay' and 'Bephar phalange'. These are retarded the educational environment; because, education is the key for development and progression of the society and also economic development. Therefore, the authors showed equality, suppression, oppression and domination upon women in their writings.

In the prose 'Bwisagu' and 'Noni Maidang', the authors presented the women as intolerant and emphasized to make good manner. Because, the women have full responsibility and important role in family and nation development. Hence, the author of the 'Noni Maidang' mentioned to the society to teach and learn the education to make them full responsibility and tolerant for the nation and family development.

The women have many fold qualities as a human being, though they are dominated and faced injustice in the society. Therefore, the poets encouraged them to educate so as they can stand themselves regarding their rights, freedom, justice, equality etc. Education is the key to make mental sound and understanding the matter. Again, they emphasized active participation in developmental activities of society in special and nation in general which are reflected in the poem- 'Hinjabo Jati mani durgothi' and 'Jakhado bwibw boro bima'.

The women are appreciated and love for good behavior and physically beauty in the poems 'Angni Khwina', 'Rege-Regang' and 'Dodre Phangdang'. Moreover, those women of the poems are shyness, politeness, active, kindhearted, sincerity and helpful. These qualities increase their beauty and impress to the authors. It is the positive and valuable mark of the women depicted vividly in the Bodo literature.

The women are also presented as over smart and fickleness of mind in the poems like- 'Hinjao sorkar bijou', 'Berkhangnay gosoni rao' and 'Sorkhar hinjao'. This kind of ill behavior brings malignity in the society; for which the poet Kali Kumar Lahary satirically said to be realized from this ill happening. Some other poets have also presented the women- bride, blesser, domestic sweeper, dogmatic, animal adopter, mother-in-law, sister-in-law, laid in love, sleepy etc. which behaviors have been happening from earlier in the society.

In the short story 'Abari', the patriarchal society tries to dominate upon women, which are injustice made on them. However, the self-confidence and strong-minded women are stood against discrimination, injustice and so call social custom. The character of the story Abari is a physically challenged girl, yet she can do every work like- cloths weaving, paddy planting and domestics' works etc. This short story is a good awareness for the women to find out their freedom in the society and become self-confidence.

The same social attitude of man is also depicted in the one act play 'Lekha gwrong hoa arw lekha rwngywi hinjao'. As the plot of the story, husband always cheats to his wife due to uneducated women. The author emphasizes on women education so as they can be sincerity and stop the uses of alcoholic things. The plot of the play messages that equal education to women can eradicate defraud of ill manner husband as well as society.

In the chapter-3, Women empowerment reflected in the Bodo literature from inception to 1952 is discussed about the empowering to women is a key for development of the society. Therefore, it can be said the authors of earlier Bodo

literature have written on the women empowerment also. The author of the prose 'Noni maidang' emphasizes on educational empowerment to women. on the other hand in the prose- 'Bwisagu, Aglani bathra, Noni Maidang, Dau songbainai, and 'Khanthi arw bijirnai' the social empowerment to women and psychological empowerment to women is reflected. The economic empowerment is depicted in the 'Dau songbainai'. This is most appreciated awareness of earlier authors to make advancement the women in the society.

In the poems, the same theme can be found i.e. educational, social and psychological. Educational empowerment is reflected in the poems- Bibar khanai, Swabni Bodo and Nwngni gswwhwphunanwi. In these poems the poets are encouraged the women to learn at the right time and become good civilian and know the right tract for future life. The social empowerment is reflected in the poems- Bima-phisa, Bibar, Jakhado bwibo Boro bima, Hinjao jathi mani durgothi. Through these poems, the poets showed how to socially empower the women as mother to guiding and caring on her children, ability to play the music instrument, equal participation in every sphere of social activities. The psychological empowerment is reflected through the poems- Akhol mwjang hinjaoni aroj and Bathoua swr. In these poems, the women is represented as ability to take responsibility for her family to keep peace and harmony.

In the short story, 'Abari' there reflected the women's social empowerment. The author empowering the women i.e. cancellation of marriage proposal, won at weaving competition and elopement. Through this story, it can be said that Bodo are

patriarchal society, though the women have right to self-decision and equality in the society.

The women's psychological empowerment is reflected in the one act play 'Lekha gwrong hoa arw lekha rwngwi hinjao'. In this one act play the woman is uneducated, so she is cheated by her educated husband. Though she has strong mind to take good decision, when her husband in danger.

In the chapter-4, Women's voice reflected in the early Bodo literature is discussed. The women's voice is reflected in the prose 'Bathrani serwi solo' and 'Noni maidang'. The authors emphasized on the important of education for the women. Therefore, they voiced on the behalf of women regarding right to education and equal weightiness in the society.

The women's voice is also reflected in the poems 'Jakhado bwibo Boro bima' and 'Hinjao jati mani durgothi'. The poet motivated the women and voice on behalf of them in both poems to show their ability to work for nation and get freedom from the dominated society.

In the short story 'Abari', women's voice is reflected through the character of Abari and author's story telling. There woman's voiced is reflected through her self-confidence to get self-justice in the patriarchal society.

The woman has voiced against the alcoholic husband in the one act play 'Lekha gwrong hoa arw lekha rwngwi hinjao' to get free from alcohol and sound social environment.

In the history of Bodo literature from beginning to 1952, it might be said that women have get high status in the society, empowerment in every sphere and they are voiced to free from dominated. They are also encouraged to educate to reform the family as well as society.

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