

CHAPTER-II

MODERNITY AND CHANGES IN BODO CULTURE

2.0 INTRODUCTION

To discuss the subject systematically and scientifically this chapter is divided mainly into two sub-sections. The two sub-sections are-(a) Modernity: A Theoretical Concept and (b) Changes in Bodo culture.

2.1 MODERNITY: A THEORETICAL CONCEPT

The term 'modern' comes from the Latin word 'modo', which means current. Peter Childs mentions that the term 'modernity' is used first by Charles Baudelaire in mid-nineteenth century. Peter Childs points out that Baudelaire describes modernity as the fashionable, fleeting, contingent in art, in opposition to the eternal, and immutable.

Nowadays discussion of modernity in social science is considered fashionable. Modernity cannot be explained by a single term only. There are various perspectives to look at modernity. Modernity is considered describing a way of living and of experiencing new lifestyle. Modernity refers to new habits and activities shaped by new ideologies. Modernity refers to rationality of thinking. Modernity privileges progress, science, optimism and universality. Modernity implies shifts in values and institutional devices. Modernity refers changes in perceptions of space and time and in the speed of exchange. Modern society discourages traditional understanding of society. Modernity characterizes modern societies; it is a distinct and unique form of social life. Modernity means increasing mechanization of production, shift from agriculture to industry and growth of urbanization. Besides, modernity seeks to destroy everything that we have and it introduces an element of uncertainty, risk, and confusion.

Peter Childs observes, "*Modernity is considered to describe a way of living and of experiencing life which has arisen with the changes brought by industrialization, urbanization and secularization; its characteristics are disintegration and reformation, fragmentation and rapid change, ephemerality and insecurity. It involves certain new understandings of time and space: speed, mobility, communication, travel, dynamism,*

chaos and cultural revolution.”^[1] Peter Childs also writes that more generally, modernity is an imprecise and contested term. He writes that modernity has been said to be an attitude rather than an epoch. Moreover, he writes above all, modernity is characterized by the attempt to place humanity and, in particular, human reason at the centre of everything from religion and nature to finance and science. Besides, modernity describes the rise of capitalism, of social study and state regulation, of belief in progress and productivity leading to mass systems of industry, institutionalization, administration and surveillance.

Regarding modernization S.N. Eisenstadt writes, “*Historically, modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then spread to other European countries and in the nineteenth and twentieth centuries to South American, Asian, and African countries. Modern or modernizing societies have developed from a great variety of different traditional, premodern societies.*” ^[2]

Yogendra Singh writes that it is difficult to separate modernity from tradition. About cultural modernization, Yogendra Singh observes that modernity seldom comes in the same form or brings about identical cultural consequences in every society that it meets. Besides, he writes that modernization implies some typical forms of changes in the social structure of societies. These changes in the system of social relationships contribute to the growth and institutionalization of new roles and group structures based on concomitant norms of modernization. Yogendra Singh observes, “*Modernization as a process, in fact, has more elasticity of form than tradition. It implies an open world view, which like science undergoes perpetual self-falsification and self-transcendence in its value structure and postulates. Comparative studies on modernization in the new states have shown that contrary to stereotyped beliefs, old traditions are not completely displaced by modernization. What follows is an accretion and transmutation of forms. Similarly, tradition does not necessarily retard the process of modernization.*” ^[3]

¹Childs, Peter. *Modernism*. London and New York: Routledge, 2013.pp.15-18

² Eisenstadt, S.N. *Modernization: Protest and change*. New Delhi: Prentice-Hall of India Private Limited,1969.p.1

³ Sing, Yogendra. *Modernization of Indian Tradition*. New Delhi: Rawat Publications, 2011. Reprinted.pp.121-122

The structure of modernity is multi-dimensional. Modernity is associated with industrialization and urbanization, development, democracy, capitalism, superiority of power, free market, optimism, the search for absolute knowledge in science, technology, society and politics, the idea that gaining knowledge of the true self was the only foundation for all other knowledge and rationality.

All the founding fathers of sociology have defined the concept of modernity. It is difficult to specify the exact date of the emergence of modernity. Before the coming up of modernity in the west, there was renaissance followed by enlightenment. Both these movements stood for social justice. Voltaire whose model was Isaac Newton gave the scientific shift to modernity. There are diverse opinions among the critics regarding the phases or development of modernity. One influential critic divides modernity into three phases, 1500-1800 (when people struggled to find a vocabulary to describe modern life), the 1800s (from the American and French Revolutions through the great upheavals across Europe in the nineteenth century), and the 1900s (in which almost the whole world became involved in the process of modernization). S.L. Doshi observes, “*Modern societies began to emerge in Europe from about 15th century, but modernity in the sense used today could hardly be said to exist in any developed form until the idea of the ‘modern’ was given a decisive formulation in the discourses of the enlightenment in the 18th century. In the 19th century, modernity was identified with industrialism and the sweeping social, economic and cultural changes associated with it. In the 20th century, several non-European societies- for example, Australasia and Japan – joined the company of advanced industrial societies. Today, modernity has become a progressively global phenomenon.*”^[4]

The classical theorists of modernity are Marx Weber, Durkheim and Simmel. According to Marx, modernization is nothing but a commodity, a thing to be bought and sold, and an item for trade and commerce. In a word, modernity is commercialization. For Max Weber modernity is synonymous with rationality. For Emile Durkheim Modernity is differentiation, it is stratification. Modernity creates functional dependence. In a modern society, the people depend on one another and this keeps the society in a state of solidarity. Differentiation does not create disorganization. It creates dependence. More a

⁴Doshi, S.L. *Modernity, Post modernity and Neo-Sociological Theories*. New Delhi: Rawat Publications, 2009.Reprint.pp.20-21

society is stratified; greater is the level of modernity. For Geor Simmel modernity means city life and diffusion of money.

The contemporary theorists of modernity are Anthony Giddens, Ulrich Beck, George Riter, Zygmunt Bauman and Jurgen Habermas. For Anthony Giddens, modernity is in all respects multi-dimensional. It has four dimensions. They are capitalism, industrialism, administrative power and military power. For Ulrich Beck, modernity creates risks for the society. The modernity, which Beck calls 'Second modernity' are late modernity. According to Beck, modern society has created a large number of risks for the people. The western world is now faced with several risks like - fast food, global warming, degradation of environment etc. Science and technology provide many benefits, yet they create risks for modern world that are hard to measure. For George Ritzier, modernity is hyper rationality. Hyper rationality is the prime characteristic of contemporary society. For Zygmunt Bauman, modernity and post modernity have rendered holocaust. Modernity and post modernity have cast a gloom on world society. He argues that the holocaust was not the result of irrationality or pre-modern barbarity, but rather it was the product of the modern, rational bureaucracy. According to Jurgen Habermas, modernity is the core of rationality. He argues that the present society has become increasingly complex, differentiated, integrated and characterized by rationality. The life world has also witnessed increasing differentiation, secularization and institutionalization of norms of reflexivity and criticism. Habermas is convinced of the benefits of modernity.

Modernity has a deeply critical impact on the social structures and cultural institutions across the globe. It is seen that traditions gradually were weakened at the hand of modernity. Religion and religious practices received the first blow of modernity. Now a day, religious practices are declining day by day due to impact of modernity. In traditional society large number of people worked on the land, but this has changed due to high technological development as well as industrialization. Industrialization creates a greater job opportunities in modern society. New cities emerged from urbanization and industrialization. These cities became nucleus of large-scale organizations, such as business corporations or government agencies. These organizations have influenced everyone in traditional society also. In traditional societies, the importance of cities has increased highly. It is observed that modernization also brought a change in political system. The new political system differed substantially from the traditional form of

political regime. The coming of industrialization revolutionized production in many aspects. Production increased due to development of science and technology as well as industrialization. Industrialization also facilitated transportation and communication. Industrialization created nation-states, which increasingly became political communities divided from each other by clearly delimited borders rather than the vague frontier areas that used to separate traditional states. In the context of nation-states resulting from industrial economy, the new governments assumed extensive powers over many aspects of citizen's life, framing laws that apply to all those living within their borders. Modernization denotes progressive evolution in various aspects. Modernity denotes urbanization, industrialization and capitalism. Modernity brought changes in mindset, society, culture. It refers progressive outlook. The north of the world is wealthy due to industrialization, and the south is lesser wealthier due to lesser industrialization. It is observed that industrializations result in development, development proceeds to capitalism and capitalism leads to superiority in power. All first world societies have multi-party parliamentary system of government. Urbanization and industrialization transformed the agricultural society into modern-bureaucratic-rational-capitalist society.

2.2 CHANGES IN BODO CULTURE

Culture is a unique human reality. Culture is changeable. Yogendra Sing observes, *“Many visible and significant cultural changes have taken place in India since independence. Across the nation, the lifestyle and leisure time activities of the people have changed. These include modes of consumption, styles of dress, uses of synthetic material or artifacts, modes of transport, and weakening of the traditional interdictions about the consumption of meat, poultry, etc. The consumption of fruits, vegetables and milk product now has a much wider base.”* [5]

The traditional culture and society of the Bodos is changing in course of time due to impact of modernity. The traditional customs, believes as well as the way of life of the Bodos are changing with the emergence of modernity. Sekhar Brahma writes, *“The traditional Bodo society, which came into contact with different culture and societies underwent a great change in the 20th century. The change in the different institutional level have been taking place from time to time and these changes are visible in the traditional institutions like religion, marriage, economy, social customs and also in their*

⁵ Singh, Yogendra. *Cultural Change in India*. New Delhi: Rawat Publications, 2009.Reprinted. p.28

position and status of men and women, foot habit, dress and other spheres of life. The changes are found in the forms of sanskritization, modernization and westernization to some extent. The prime factor of these changes are, certainly the influence of Hinduism, spreading of higher education among the Boros and the development science and technology.” [6] The traditional Bodo society is becoming modern gradually. The various traditional institutions, customs and believes related to Bathou, the traditional religion is gradually waning in course of time. The traditional way of living is changing due to impact of modernity in course of time. The prime factors of these changes are may be - modern education, emergence of various Bodo social organizations, Brahma religion, Christianity, emergence of towns and semi-towns, modern communication, science and technology and so on.

A. RESULTANT IMPACT OF MODERN EDUCATION

Modern education is one of the most influential agents of social and cultural change. Modern education has brought a massive change in traditional mindset of the Bodos. With the emergence of modern education remarkable changes are visible in traditional socio-cultural, socio-religious, socio-economic and socio-political aspects of the Bodos. Nevertheless, it has brought a change in terms of production, consumption, exchange, employment etc. Anil Kumar Boro writes, “*A spirit of self awakening and enlightenment gradually came under the impact of western education and the enthusiasm created by the orgnsisations like Bodo Chattra Sanmilani and Habraghat Bodo Sanmilani.*” [7]

Scholars are of the opinion that modern education is liberal and exoteric and it is steeped in modern scientific world view. Modern education contains freedom, equality, justice, fraternity, humanity and denial of faith in dogmas. It emphasizes the importance of man and encourages the principle of equality among man. It has a professional structure, which is not ascribed to any specific group or class, but in society, anyone can be achieved by merit. Modern education imparts skill to realize the goal of a modern society.

Kalicharan Brahma, a preacher of Brahma religion, started his preliminary education under guidance of Bir Narayan Sarkar (Boro). He studied only primary to class-IV standard education. Kalicharan Brahma founded a Lower Primary (L.P.) school, weaving

⁶ Brahma, Sekhar. *Religion of the Boros and their Socio-Cultural Transition*. Guwahati: DVS Publishers, 2011.Reprint.p.17

⁷Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi,2012.Second Edition.p.20

and carpenter training center at Tipkai in 1912. These institutions amalgamated as one institution and shifted to Sapatgram in 1927. The amalgamated institution was known as 'Sapatgram Amalgamated Academy', and it was upgraded to High School. With the hard labor and leadership of Bishnu Charan Basumatary, Madaram Brahma, and Rupnath Brahma in 1935 a high school was established at Kokrajhar town. Again, in 1959 the Kokrajhar College, the Premier College in Bodo area was established. Gradually many educational organization like- primary education, high school, secondary school education, and college education are emerged in Bodo concentrated areas. In 1963, Bodo language was introduced as medium of instruction in primary level of schools. Bodo was recognized as language subject for Master Degree in 1996; it got recognition for major course in 2005. Bodo language was adopted under the eight schedule of Indian Constitution in 2003.

Modern education has brought reformation in the traditional family and house building system of the Bodos. The join family system, which was the traditional family structure of the Bodos, is changing to nuclear family system. Modern education frees them from fear and superstitious belief and leads the Bodos to a new world. It is observed that due to impact of modern education they have abandon their old value systems and traditional forms of behavior. In course of time the traditional social custom and believes of Bodos are gradually waning. In traditional Bodo society at the time of childbirth, the elderly women of the village perform the duties of midwife. However, nowadays, educated Bodo people go to hospital and takes help from doctors during childbirth. The modern education led many Bodos to abandon their old value system and traditional forms of behavior. Rather educated people takes suggestions from doctors during pregnancy period and go to hospital and takes help from doctors at the time of childbirth. They also use medicine nowadays. New baby is smeared with oil in modern Bodo society. There is a system of selling out the newly born baby temporarily to a woman of the same village and of buying it again from her at a very nominal price in traditional Bodo society. The parents who lose their children at the early age regularly they performed this tradition. Generally, it is believed that due to ill look of the evil spirits the parents lose their children at early age regularly. It is believed that the ill look is averted by the previously mentioned transaction, such the evil spirits will not attack the new baby, and such parents will not lose their child. It observed that majority of present generation; mainly educated people do not follow these customs.

Bodos are an agricultural community. Agriculture is the chief occupation of the Bodos. The primary basis of Bodo economy is land and the natural environment they live. Besides, economy of the Bodos was dependent on hunting, fishing, collection of forest produce and basket and mat making. Bodo women used to go to forest for collection of seasonal leafy vegetables, mushrooms, roots, fruits etc. They used to collect necessary vegetable and firewood from jungle. Binoy Kumar Brahma observes, “*Except some items like salt, kerosene, matchstick, they derived their essential items of livelihood from nature. They collected necessary vegetable and fire wood from jungle.*” [8] The rearing of Eri and Muga is another traditional economic activity of the Bodos. Sidni Endle writes, “*One of the chief industries, a very profitable one among the Kacharis, is that of the culture of the silk-worm known as eri, and the manufacture of the eri cloth.*” [9]

The Bodos had a very primitive way of cultivation as regards technology, seeds, instruments etc. Cultivation was carried on in the beginning by the crude method by cutting down jungles and trees, setting them on fire, making holes in the land with the help of digging and the sowing seeds. Traditionally the Bodo farmers use wooden plough, spade, harrow, spike-teeth harrow, chopper, digging-hoe, carrying rod, straw cutter etc. for cultivation. But, it is observed that due to impact of modern education farmers use new tools like-tractor, sprayer, duster as well as chemical fertilizer, pesticides et cetera (etc.) for more production. They have modernized their cultivation method. Cultivation is done mainly for domestic consumption in traditional society. However, it is observed that some of the present generations have learned to produce more crops and store crops not only for consumption but also for marketing. Modern education and new world view has influenced the Bodos to go for commercial farming in order to get additional income for essential commodities and services. Now the Bodos sell their surplus crops to earn money for their day-to-day necessities. Crops are now main source of cash income. Some of the new generation has taken up the cultivation on a commercial scale. Besides the traditional cultivation, some farmers of new generation are doing tea and rubber tree cultivation. Earlier Bodos reared domestic animals and poultry only for domestic consumption. But, nowadays they rear for commercial purpose also. Now these are the basis of Bodo economy. They earn money selling their domestic animals like- hen, pig, goat, buffalo etc. They fulfill their additional needs of life by selling pig, goat, duck, hen, pigeon, cow,

⁸ Brahma, Binoy Kumar. *Social Mobility*. Kokrajhar: Onsumoi Library, 2008. First Published. p.286

⁹ Endle, S. *The Kacharis*. New Delhi: Low Price Publications, 1990. Reprinted. p.19

buffalo etc. Some Bodo people sell meat of pig, meat of hen, meat of duck, meat of goat, meat of buffalo etc. daily for their livelihood. In addition, they fulfill their additional needs of day-to-day life by selling the excess of the crops production. Nowadays country liquor is produced for commercial purpose, which was earlier produced only for domestic, or community consumption. Moreover, some Bodo women of present generation sell products like - paddy, maize, arum, different types of gourds, cucumber, chili, leafy vegetables, brinjal, pulses, beans etc. in local markets and most of the income is utilized as expenses for children's education, purchasing factory made cloths and to meet other family requirements. Earlier they produced clothes to fulfill the needs of family members only; but, nowadays, they produce clothes for marketing also. They are able to supply their products to local markets and a small quantity of their products to distant markets too. It has changed the condition of Bodo women, to some extent, in making them self-dependent. Apart from that, some of the present generation irrespective male or female are coming up to run business establishment with small investment in the towns of Bodo concentrated areas.

The introduction of modern education enables the Bodo people to take advantage of new opportunities that came in course of time. With the emergence of town and semi-town, new employment opportunities were introduced in society. Modern education imparted the required skill and knowledge to them that are needed for doing services in business corporations and government agencies emerged in town and semi-town. Accordingly, some educated people irrespective of male or female takes the opportunities. For enlighten sections, the occupations, professions, services emerged due to modernity were more suitable and profitable for them. A few section of the Bodo people, especially educated people do job in govt. or semi-govt. offices for earning money. Now in Bodo society also we see bureaucrats, police and army officers, teachers, doctors, nurse, pharmacists, lawyers, writers etc. Besides, it is observed that nowadays some of the new generation engage themselves in different wage earning jobs like- Rickshaw puller, daily labour, milk or vegetable supplier etc. for their livelihood in town and semi-town. Nevertheless, some people do contract works to earn money now a day. Traditional feature of Bodo economy has completely changed. As we know that earlier economy of the Bodo society was basically dependent on the land and agricultural products only. No members of a family could think other than participating in cultivation.

Rice was the staple food of traditional Bodo society. Traditionally in morning, they used to take stale rice with salt, chilies, onion etc. Besides, various types of Phitha (Cakes) were made from rice as breakfast in traditional society. The traditional breakfast items were Phithalaodum, Enthab, Chourai, Akai, Laru etc. In mid-day, they used to take hot rice with curry and for the super they used to take food items. Generally, different types of curries are prepared with different types of vegetables found in nature. They are very fond of meat and fish. They eat meat of hog, fowls, ducks, pigeons, goats, deer, hare, turtle, buffalo etc. Among various meats, pork is highly favored and it is very popular among them. They dry both meat and fish. They are very fond of dry meat and dry fish. The dried flesh is called 'Bedor Gwran' and dried fish is called 'Na Gwran' in Bodo. Besides, Napham is very popular food item of traditional society. Napham is made of grinding small dry fish with some quantity of stems of Arum. Ondlakhari, meal prepared with rice powder and chicken without applying spice and turmeric is one of the much-liked delicious dishes of the traditional society. Ondlakhari is highly indispensable in earliest traditional marriage called Hathasuni Khurnai. The traditional drink of the Bodos is rice-beer. Many of the Bodos use homemade alcohol. The traditional smoking is tobacco. The traditional materials for smoking are- Hongkha and Phuski.

It is observed that modernity has brought some new food items in traditional food habits of the Bodos. In course of time, they have modified their food habit. Traditionally the Bodos did not use different types of spices for preparing curries. Nowadays they also cook different types of curry applying varieties spices, oil etc. Educated and urban living families prefer spicy curry. They also like fry fish or meat instead of boil fish or meat. Nevertheless, nowadays, they also take different types of modern food items like- butter, wheat, barley, ghee etc. Many new food items like-vegetables, fruits, pulses etc. are added to Bodo traditional diet. Fast foods like- Maggie, noodles etc. are very popular in modern Bodo society. Nowadays, they also take Luci, Puri etc. as a breakfast items. Change is evident in traditional drinking of the Bodos. Nowadays, the Bodo people also drink different types of factory made liquor. Milk drinking once a taboo, now became quite popular in Bodo society. Coffee and tea are highly used in modern Bodo society. In addition, now a day, educated Bodo people take aerated drink like Coca-Cola etc. They also chew betel nut and pan. Now, the Bodo people also use factory made Bidi and Cigarette.

Marriage in Bodo society was a social institution with a solemn ceremony of religious rites, without which no marriage was considered legal. Generally at the time of marriage settlement three or five members of bridegroom party carrying a pair of silver bracelets (Asan shuri jorase), a pair of silver one rupee coins (Thakha gathang jorase), a pair of areca nuts (Goijora), betel leaves (Pathoi jora) and a pair of rice-beer bottle (Jorase jou dingri) go to the house of the bride. The members of the bridegroom party leave these things at the house of the bride. Then the parents of the bridegroom explain the purpose of the visit indirectly before the parents of the bride. Bibanlangnai is important custom in traditional marriage system. For this pre-marriage ceremony areca nuts and betel leaves (Goi aro Pathoi), two earthen pitchers (Hani thinkli gongnoi) are essential. Barlangpha (young, stout and jolly person) and Bairathi jora (girls or women, but not widows) perform all the functions from pre-marriage ceremonies to till the end of the proper marriage.

But, the traditional marriage ceremonies which once used to be simple, joyous occasions where the entire village community joined in the celebration has replaced by the modern system of wedding ceremonies. It is observed that some new marriage system has been developed in Bodo society such as-court marriage, church marriage, temple marriage and love marriage. Many traditional practices performed earlier at the time of marriage ceremony are not followed now a day. Due to impact of modernity the traditions like-Goikhaonai, Gay-khithou garkhonai, Kholar gothainai, giving money to the bride family from the bride groom's family, arrangement of 'Barlangfa' and 'Bwirathi', beliefs on some good and bad signs in connection with the selection of the bride etc. are declining slowly from Bodo society. Band party, audio tape and musical band have entered in modern Bodo marriage. Nowadays, instead of banana leaves, balloon, thermo coal and lighting system brought from tent house are used as decoration materials for marriage ceremony.

In Bodo society, Bothou, the traditional religion of the Bodos bears strong influence on the social customs and behaviors. In case of customary laws, some changes have emerged due to impact modern education. Modernity has influenced the custom of the Bodos. Customary laws pertaining to economic activities are changing. Earlier, dealing in cattle business, selling fish were punishable under customary laws. However, it is observed that customary laws no longer forbid these. Earlier, Bodos believed that eating of cooked food from Muslims and Christian pollutes a man and accordingly his or her action both within

the family and society is restricted until and unless one is purified through Yagyahuti or Gwthar dwi (Sacred water). The restriction of entrance in traditional Bodo family especially in the kitchen and main house (Noma-No) by a Muslim and Christian are rapidly waning from the society. The traditional concept of purity and pollution cannot obstruct the modern educated people from free mixing with both the Christian and Muslim. Due to influence of modern education, this closed attitude of the people has relaxed largely and accordingly nowadays they freely mix up and interact with each other. It is also observed that the lavish traditions of Bathou, the traditional religion are decreasing gradually due to impact of modern education. The modern enlightened Bodo people do not favor the practice of animal sacrifice, complex process of worship and the habit of taking liquor during religious ceremonies, superstitions and social evils associated with the religion. Therefore, they abhorred it and accordingly accepted the new morals, values and higher standard of living.

The main seasonal festivals are--Baisagu, Domashi, Katri Gasa Saonai, Amthi sua, Putuli Haba and Moha Honai. Moreover, the main agricultural festivals are--Khotia phonai, Khothia phunai, Mai gainai, Mainao lainai and Engkham godan janai. But, nowadays, the educated Bodo people celebrate some festivals like--Durgapuja, Lakshmipuja, Diwali, Shiv Ratri, Janamashtami, Raksha bandan, Holi, etc. like other Indian people. New Year, Christmas, Good Friday, Easter etc. are observed among the people of Bodo society. Nowadays, festival such as Valentine's Day is celebrated with great enthusiasm among the Bodo Youngsters. Republic Day and Independence Day are also celebrated among the Bodos.

Modern education teaches the Bodos hygienic ways of living, proper dietary habits, medical care, new livelihood etc. Adoption of hygienic ways of living, proper dietary habits, medical care and medical services and new livelihood all contributed to a Bodo society a better life. It is also observed that due to impact of modern education the Bodo people developed the sense of self-respect and identity consciousness.

B. RESULTANT IMPACT OF BRAHMA RELIGION

Brahma religion is one of the major factors for which a great change is visible in traditional Bodo culture. Change in the traditional Bodo culture began with the preaching of Guru Kalicharan Brahma who was inducted to the Brahma faith by Srimath Paramhansa Sibnarayan Swami of Calcutta in the first decade of 20th century. Gurudev

Kalicharan Brahma initiated reforms in all fields- social, religious, political, economic, and educational. Anil kumar Boro writes,” *Kalicharan Brahma declared a crusade against illiteracy, social malpractice, habit of drinking and brewing country liquor. The reform movement also included religious programmes.*”^[10] Being enlightened on Vedic scriptures Kalicharan Brahma preached Brahma religion in the entire Parbat Jowara area and in villages like Adabari, Auabari, Banargaon, Khashibari of Kokrajhar district and also in the villages like Roumari, Khagrabari, Bamungaon, Dangaigaon, etc. of present Chirang district and gradually spread to many other areas. The first Hum Yajna was performed in the village Bainyaguri with the Gayatri Mantram under the purohit of Phanindra Chatterjee in 1906. Thousands of Bodo people participated in the Yajnahuti and the Vedic religion began to embrace thousands of Bodo people within its realm. The second Yajnahuti was performed on a large scale at Kazigaon. Similarly, Yajnas were also performed at Gombhira Khata in 1907 and at Banshijora in 1908. For the first time Kalicharan Brahma performed Yajnahuti as a Purohit on Mahalaya at Borkella hilltop of Rajdambra near Borshijhora village in 1908. Thousands of Bodo people attended the Yajnahuti and accepted the new religion warmly. Thus, many Bodos came under the main fold Hinduism by accepting Hindu religion. Along with the preaching of Brahma Dharma, Kalicharan Brahma went ahead with reformation mission to uplift the backward Bodo society. With a view to accomplish his missionary work, he organized the first meeting of the Bodo Maha Sanmilan in 1921 at Bhauraguri village of Gossaigaon under Goalpara district (then). Thousands of people attended the Maha Sanmilan. It was the first socio-religious upsurge in the Bodo society. The conference resolved to work for the development of the Bodo society and for the uplift of education. The Second Bodo Maha Sanmilan was held in Rangia of Kamrup district in 1925. The Sanmilan also adopted some reformative resolutions. One of the some important resolutions with regard to social elevation is the only way to elevate the Bodo Society was the spread of education among the mass people. The third Bodo Maha Sanmilan was held at Roumari near Bongaigaon. In the subsequent years, a considerable number of Bodos achieved higher education in various streams. The Bodo language and literature began to develop in the hand of new generations. Various social organizations came into existence with a new outlook and innovation. It has brought certain change in the position and status of the Bodo society.

¹⁰Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi,2012.Second Edition.p.20

Gurudev Kalicharan realized the need of education for an overall development of the Bodos. Therefore, Kalicharan Brahma founded an L.P. school at Tipkai in 1912. He established weaving and carpenter training center at Tipkai in 1912. He also founded a timber trading company known as 'Brahma Company' in order to encourage the Bodo youth in trade and commerce. Apart from that with a view to assist Bodo students in pursuing education, Kalicharan founded the 'Brahma Boarding' at Dhubri town in 1930. Brahma Boarding became the centre of think-tank of the Bodos to envisage the developed Bodo Nationality. As a first step under the active initiative and eldership of Rupnath Brahma and Modaram Brahma, the disciples of Kalicharan Brahma, the Bodo Chatra Sanmilani (Students' Organization) took birth in 1919 at Kokrajhar town. Due to the influence of Brahma Dharma, many people denounced the sacrifice of living creatures in the name of worship, and instead of this, they pray to Bathou by singing devotional songs dedicating to Bathou Brai and Mainao Brui and offer Prasad (mixture of edible things) to deities. With coming of Brahma religion among the Bodos, the use of Noma No and its importance has been changed as the follower of this cult neither set altar nor cook foods in the main house. They do not built main house like traditional Noma No, which posses, only one door and a side corridor running into the interior room without any window. Rather they build houses for their conveniences like other Indians, as there is no rigid rule for constructing houses among the Bodos of Brahma religion. In the Bodo society, the Brahma marriage is performed with Vedic rites associated with some traditional customs and rituals. The main function of the wedding starts with the Purohit (Priest) chanting Gayatri mantra, facing eastward, in front of the fire of Yajna, which will be followed by the father of the bride then also by the bride and bridegroom. Consequently, the new system of marriage came into existence in their society. The uses of rice-beer and pork on the day of wedding have been discouraged and the use of liquor has been replaced by tea. Tea has become one of the most important items to entertain guests in the wedding ceremony, nowadays. Modern band party has taken the place of traditional music. Nowadays, wedding takes place mostly at bride house. The bridegroom wears white Panjabi shirt, white dhoti and wrap white towel on his neck and puts on Murari (wedding crown) on his head. These days, it is observed that the well-to-do section of the Bodo people and lower middle class too give some valuable properties to their daughters, like furniture, gold ornaments, T.V., Scooter, Refrigerator, a plot of land for construction of house etc, according to their capacity. The parents of the bride feels humiliated if they fail to send anything with their daughter after marriage, as it has become a usual practice in the

present Bodo society. This system has developed because of the cultural interaction with the Assamese and Bengalis who are immediate neighbors to them. Sekhar Brahma opines, “*The introduction of Brahma religion by Gurudev Kalicharan Brahma, in the beginning of the 20th century, marked a new era in the history of Bodo society; it instituted reformative movement for the development of society and education and it lead to the development of Bodo language, literature and political ideas among the Bodos.*”^[11]

C. RESULTANT IMPACT OF BODO SOCIAL ORGANIZATIONS

It is observed that in due course of time various Bodo social organizations emerge with new outlook and innovation to uplift the backward Bodo Society. The organizations strongly participated in mobilization with reformation mission to uplift the entire socio-cultural, socio-economic, socio-religious and socio-political condition of the Bodo society. Thus, certain changes have come in Bodo culture and society through these organizations. Organizations that brought changes in Bodo society are- Habraghat Boro Sonmiloni (socio-religious organization), Boro Satra Sanmiloni (Bodo student’ union), Boro Maha Sonmiloni (socio-religious organization), Boro Ansai Afat (Boro welfare union), Boro Literary Club (socio-literary organization), Bodo Sahitya Sabha (Bodo literary organization), Bodo Writers’ Academy (Bodo writers’ literary organization), and All Bodo Students’ Union and so on.

D. RESULTANT IMPACT OF CHRISTIANITY

The traditional Bodo society, which met Christianity in the twentieth century, underwent through a great change that is visible in their outlook and traditional institutions. Various missionary namely Australian Baptist Missionary society, Anglican Church, Lutheran Missionaries etc. have come among the Bodos time to time for their work. The activities of the Christian missionaries among the Bodo people have significance in the social development of Bodos. Christian missionaries established schools and imparted education in Bodo areas. In addition, Christian missionaries founded dispensaries and provided medical treatment to the backward Bodo areas. Moreover, they taught cleanliness, health and hygiene; and also encouraged to pursue modern education and to become self-reliant. Apart from that the Christian missionaries taught the people many things-gospel, reading, writing, health care, personal hygiene, nutrition, vocational arts and so on. This changed

¹¹Brahma, Sekhar. *Religion of the Boros and their Socio-Cultural Transition*. Guwahati: DVS Publishers, 2011. Reprint.p.90

the outlook of the Bodo people who appreciated the rise in their standard of living that imparted quality to their lives. The activities of missionaries directly or indirectly freed the Bodo people from certain superstitions belief and practices. Due to conversion to Christianity new Bodo-Christian society emerged. The Bodo-Christians gave up old customs and rituals. The Christianity brought about a significant change in the institution of Bodo marriage. The religion plays more important role in a Christian marriage than the social customs. A Christian marriage takes place in the church. The adoption of western fashions especially wedding gowns, suits, bridal bouquets, veils, cake etc. plus introduction of beauty pageants with models dressed attire is direct fallout of modernity. Sekhar Brahma writes, “*The spread of Christianity among the Bodos has brought some remarkable changes in their pattern of living, customs, habit, belief and values. It was through Bodo-Christian society that some of the western values and culture came among the Bodos, which enabled them to evaluate their own culture and society. It also resulted to the transition of Bodo society from tradition to modernity to some extent.*”^[12]

E. RESULTANT IMPACT OF TOWNS AND SEMI-TOWNS

Emergence of towns and semi-towns is also one of the major factors for changing the traditional Bodo culture. The emergence of various new towns or semi-towns in different Bodo concentrated area has brought a change in the mindset and living style of the Bodos. Business corporations, factories and government agencies of these towns have created job opportunities for both educated and uneducated people of the society. In traditional Bodo society large number of people used to work on land, but this has changed due to emergence of towns or semi-towns in Bodo concentrated areas. Nowadays, some Bodo people work in factories, offices or business institution rather than in agriculture. Many people have accepted the industrial work, job of office or business organization as a subsidiary occupation. Thus, business middle class and salaried middle class emerged in Bodo society. The emergence of towns has brought money economy in Bodo society. Some people run vendors in towns or semi-towns. Some people engaged themselves as a daily labor, Rickshaw puller etc. Some people do contract works for earning money. Thus, urban living people are gradually increasing. It is observed that emergence of towns has brought considerable degree of change in their occupational structure and other sphere of economic activities. So, it is observed that the city-dwellers tend to be more firmly attached to their jobs which are generally better paid white-collar jobs, and owing to this

¹²Brahma, Sekhar. op-cited, p.59

they are committed to their new physical environments. Bodo industrial workers, who live in the towns, possess similar domestic articles as are owned by other Indian people. Consequently, the livelihood and living style of the Bodos are changing remarkably. Thus, emergence of towns and semi-towns has transformed the agrarian Bodo society into modern--bureaucratic--rational society.

F. RESULTANT IMPACT OF MODERN COMMUNICATION

Development of modern communication is also one of the factors for changing the Bodo society. Previously there were no good roads in Bodo areas. All the roads leading to the Bodo village were in bad condition. In every village, the bullock-carts were used widely for transportation and communication in daily social life. Nevertheless, nowadays, the roads of the village areas are improving gradually. Now pucca as well as gravel roads and concrete bridges are constructed in remote areas also. Nevertheless, the National Highway and Railway line interlinks the Bodos with the other parts as well as whole country. Peoples are availing the facilities of modern transports. In due course of time even in remote village areas also different types of modern transport like--bicycle, cycle rickshaw, electric-rickshaw, auto-rickshaw, scooter, motor bike, car, van, jeep, bus etc. are running widely as a means of transportation and communication. Apart from that the means of communications like- postal services, movies, radio etc have brought changes in the traditional outlook of the Bodos. Thus, the expansion in the technological means of travel and transport and increase in the number and circulation of the newspapers as forms of media-exposure have brought cultural changed among the Bodos. With the development of modern means of transport and communication, electronic media etc. they have come into contact with other society and accordingly leading to exchange of their thought and thereby brought a change in their way of life. Sekhar Brahma opines, “*Good transport and communication helped in changing the pattern of the society of this region.*” [13]

G. RESULTANT IMPACT OF SCIENCE AND TECHNOLOGY

Science and technology is one of the major factors for changing the traditional Bodo culture. Emergence of science and technology has been playing an important role in changing the traditional Bodo culture in many aspects. The British laid the foundation of modernity in Assam. The British started inundating the region with goods manufactured in

¹³Brahma, Sekhar. op-cited, p. 39

England. The people of Assam began to witness for the first time a regular flow of mechanized goods into their land. These goods were cheaper and more attractive than the native products. Thus, these new goods could easily replace the indigenous ones. With the emergence of science and technology, new things are added in traditional – house building, furniture, utensils, musical instruments, costumes etc. Consequently, living condition improves a lot.

There were definite regulations for house building and maintaining household in traditional Bodo society. The house making materials of the Bodos were straw or jungle thatch, grass, bamboo trellis, strips of bamboo, wood, mud etc. The huts with mud plinths are erected so as to enclose a quadrangle or nearly square yard. The huts are made of straw or jungle grass supported by bamboo trellis or of strips of bamboo. The thatched roof resting on a bamboo or wooden framework projects considerably beyond the walls. The walls are mud-plastered. In traditional Bodo society, it is observed that before constructing any house they build the Granary (Bakri) in the east of the homestead. After that, they build another important house, the Cowshed (Goli) in the South-East corner. The main house (Noma No) is built on the North side, facing to the South. The main house is partitioned into three rooms. The first is known as Khopra, the middle is Akhong and the third is known as the Ising. The first room Khopra is used as sleeping room of the unmarried girls of the household, the second room Akhong is used as dining room and the third room Ising is used as kitchen. The main house possesses only one door and a passage inside from one room to another room. The guesthouse is built in the front of the homestead and generally, it is kept outside the inner compound of the homestead. The Bodos call the guesthouse as Chourano or Nosuna. The Chaoura No or Nosuna is used by the bachelors. However, emergence of science and technology has brought a great change in traditional regulations and house building materials. The new generation, mainly educated people do not follow the traditional regulations for constructing houses. Nevertheless, new houses were constructed with materials that are more durable. Nowadays, they build houses like other Indians. Even the villagers do not built house like traditional Noma No (The main house of a family), which posses only one door and a side corridor running into the interior room with small windows.

The traditional furniture of the Bodos was - jute sag, bamboo mats, bamboo made bedstead, wooden bedstead, low wooden seats etc. A low tool made of Gambari wood

called 'Gambari Khamhlai' was very popular among the Bodos. Gambari Khamplai, a low tool made of Gambari wood for sitting is very essential for traditional Bodo marriage. There were some traditional fishing implements among the Bodos. Sidney Endle mentions that the traditional fishing implements of the Bodos are Zakhai, Pholo and a small pointed metallic spearhead attached to a light bamboo and nets. He writes, "*The fishing implements used are of a very simple character, and are commonly prepared from materials found in almost every village. Nets are but rarely employed, as the water in these hill- streams is in the cold weather, i.e., the fishing season, usually very shallow, rarely exceeding two or three feet in depth. The implements commonly used are mainly two, i.e., (1) the zakhai and (2) the palha, the former being employed chiefly, but not exclusively, by women; and the latter by men. Both implements are made of split bamboo work fastened together with cane.*"^[14] But, it is observed that with the emergence of science and technology new things are adding up in traditional furniture of the Bodos. Nowadays, some of the modern family, mainly wealthy and educated family uses factory made modern chairs, tables, benches, dining tables, sofa etc. Besides, electronic goods like- television, fridge, washing machine, computer etc. are also widely used in modern Bodo families.

The traditional utensils of the Bodos are Hatha, Dabkha or Maldang, Doongshu, Khadou, Hashung, Jantha, Laothai, Thona, Laihulai etc. The traditional utensils of the Bodos are generally made of earth, rice-straw, bamboo, leaves and wood. In traditional society, Jau (rice-beer) is filtered with the help of Jantha (a special strain made of bamboo) and the Jau rangra (distributors) distributes among the consumer with the help of Laothai (an instrument made of bamboo stump with a handle). The juice of Jau is taken in a Thona (a pot made of the bark of the banana tree). During the ceremony they use Laihulai (leaves of wild plants) to take meals. The Bodo people use bamboo tube (Owa Hashung) to preserve Napham, a kind of traditional food made of small dry fishes applying some quantity of streams of arum. Sidney Endle writes, "*But it may be stated that in a Kachari house there will usually be found an exceptionally large number of earthenware vessels (pottery, &c.) which are used freely and frequently in the preparation and distribution of the much-prized rice-beer (zu).*"^[15] Traditionally the Bodo people use earthen vessels or bamboo cylinders for carrying and storing water. The bamboo cylinder for storing water

¹⁴ Endle, S. *The Kacharis*. New Delhi: Low Price Publications, 1990.Reprinted.pp.16-17

¹⁵ Endle Sidney, op-cited, pp.12-19

was called 'Ha-Chung'. The rice-straw and a bamboo platform are used as an utensils to place and cover up an essential ingredient known as 'Emao' for preparing rice-beer. Straining apparatus composed of rice-straw is very important utensil of traditional Bodo society. It is used for straining most consumed rice-beer. But, it is observed that factory made modern utensils and cooking materials have taken the place of traditional utensils and cooking materials. Nowadays, some of the Bodo families, chiefly rich and educated families use factory made modern utensils like-jug, saucepan, plate, ladle, shovel, turner, sieve, spoon, fork, griddle, cup, plate, soup bowl, glass, jar, frying pan, fridge etc. for their daily life. Modern cooking materials like-pressure cooker, oven, microwave, gas stove etc. are also found in rich Bodo families.

The traditional musical instruments of the Bodos are- Kham, Siphug, Serja, Jotha, Japkhri, Gongona, Bingi and Thorkha. Kham is made of woods. It is made of woods like - Sama, Odl, Khanthal (jackfruit tree), Thajau (mango tree), Serfung, Ghugra and Sijau. Sifung is an important traditional musical instrument of the Bodos. Siphug is made of a particular bamboo, called Oaju. It has five holes for playing and one hole for blowing. Jotha is made of the metal or brass. Jotha is also an important musical instrument; generally, it is purchased from the market. Jotha is made of the metal or brass. It is used in different festivals of the Bodos. Serja is an important traditional musical instrument of Bodos. It is like a violin. The Serja have four strings and it traditionally played by a small bow made of bamboo strip. This instrument is mainly used in the marriage ceremony. Gongona is an important traditional musical instrument of Bodos. It is like the Jaw's harp and is a kind of small wind instrument. It is made of bamboo. It is indispensable during Baisagu and Domasi festivals. Another important musical instrument is Thorkha. It is made of bamboo. It is called bamboo clapper in English. This instrument is used during the festivals of Baisagu and Domasi. Both boys and girls use this instrument. Japkhri is also another popular and important traditional musical instrument. It is made of wood in crescent shape having some oval holes penetrating completely on its body to adjust the metallic discs coins by pins. It is indispensable during Baisagu and Domasi festivals. It is widely used in many festivals. Women widely use it while they dance in festivals. Bingi is one of the important traditional musical instruments of the Bodos. It is one-stringed blowing traditional musical instrument. It has a wooden frame body with a cup at the bottom, which is covered with iguana skin or she-goat skin. It is laid with the help of a bow. It is used during the Baisagu and Domasi festival widely. However, it is visible that

some new musical instruments are added to musical instruments of the Bodos. Nowadays, apart from their traditional musical instruments they also use some modern musical instruments like--tabla, harmonium, cymbals, tom-tom, violin, trumpet, conga drum, guitar, bugle, tuba, bass drum, naal, pepa, piano etc. during their different festivals as well as in some social functions. Among the younger generation, the machine made new instruments have become the symbol of modernity.

The Bodos produce their traditional costume at home. Earlier in every family of Bodo society there is a pit loom, which is known as Hi-cham-chali (hi-cloth, cham-to make, chali-place). The Bodo women are expert weavers. Weaving is practice in every home. The Bodos rare silk cocoons and spin fine yarn out of them and made lustrous cloth dyed with blue, red and yellow pigments. They collect various types of leaves or roots of trees from nature and prepare them for dying their garments. In traditional Bodo society, a girl who is ignorant of spinning and weaving do not get any position in society. Generally, she is castigated by society. Mohini Mohan Brahma writes, "*Spinning and weaving are chief arts of Bodo women, and the maiden who is ignorant of these, not only incurs the social odium but also finds it difficult to get married.*" [16] In traditional Bodo society, the male person both young and old put traditional dress woven at home. Generally, the dress of a man is different from a woman. There are different types of garments for male persons. The traditional garments used by the male person are-- Gamcha, Chadri, Aronai and Phalale. The dresses of Bodo women are very beautiful and attractive. The traditional garments used by Bodo women are Dokhna, Pharsa, Chador and Aronai. Bodo women both young and old use Dokhona and they love it. Generally, Bodo women tie Dokhona round the chest just below the arm that hangs to the toe. It is observed that Bodo women like to wear decorated or ornamented Dokhona. Colour of Dokhona may be red, blue, green etc. Traditionally there are two types of Dokhonas. They are (a) Salamatha and (b) Dokhna thawsi. The plain or unornamented Dokhona is known as Salamatha in Bodo society. This type of Dokhna is less important in Bodo society. Generally, the Bodo women use this type of Dokhona while they stay at home. Decorated or ornamented Dokhna is known as Dokhona thawsi in traditional society. This type of Dokhna is essential during the marriage ceremony. During traditional marriage, the new bride and two Boirathis also wear the 'Dokhona thaosi'. At the time of Kherai festival (Kherai, a

¹⁶Brahma, Mohini Mohan. *Folk-Songs of the Bodos*. Calcutta: Publication Department Gauhati University, 1960. First Edition. p.175

religious festivals of traditional Bathou religion) Doudini also wears Dokhona thaosi. The Dokhona thaosi used by the Doudini must be of a red color. In earlier days, the unmarried Bodo women did not use 'Dokhona thaosi'. Bodo woman likes to decorate herself wearing various types of ornaments. Even the poor Bodo family who earns his livelihood by cutting wood and collecting faggots provides ornaments for his wife and daughter. Traditionally Bodo women use ornaments for- ear, nose, neck and hands.

However, it is found that some new clothes made in factory are adding up in Bodo society although the traditional clothes of the Bodos are resplendent and colorful. Nowadays, some of the present generations irrespective of male and female, mainly educated boys and girls prefer to attire themselves in machine made clothes, which they viewed as better, grander and more respectable than their traditional dress. The new world view that they encountered brought a change in their way of thinking and accordingly they have accepted new clothes made in factory. Nowadays, besides their traditional dress the machine made cloths are very popular among the villagers also. No doubt weaving is still popular among them but its place is being gradually taken over by the machine made clothes. Almost all the villagers, irrespective of male and female, prefer to wear machine made cloths. The families of remote areas also have adopted the modern form of dress like --shirts, neck-tie, trousers, coat, pant, belt, socks, shoes, skirts, blouse etc. as school uniforms for their children. Apart from that, it is observed that new clothing implements invented by science and technology are introduced in place of traditional clothing implements. So, the production of cloths increased. Clothes are produced for marketing beside the needs of family members now a day.

Impact of modernity is observed in every sphere of Bodo society and culture. Influence of modernity is seen on traditional family structure, on house planning and construction, on cultivation, on religion, on hygiene, on livelihood, on traditional diet, on dress, on festivals and so on. Modernity has broadened the world of the Bodos and has brought basic changes in their social and cultural life. The traditional family structure of the Bodos changes due to influence of modernity. Majority of the present generations prefer small family instead of joint family. Modernity brings new houses in place of traditional house. Bodos of present generation desire to construct their house like the houses of other Indian. Due to influence of modernity, some farmers of present generation use power tillers, tractors, chemical fertilizer, pesticides etc. for more production crops. Farmers of present

generation produce crops both for family use and for commercial purposes also. With the emergence of towns and semi-towns new employment opportunities are introduced. Some of the new generation, mainly educated people imbibe new ideology. They think the occupations emerged in towns or semi-towns are more suitable and profitable than the traditional occupations. Thus, some of the new generations, particularly educated people accept modern occupations instead of agriculture. Consequently, a middle class society came up from traditional Bodo society. Now in Bodo society, also we see bureaucrats, teachers, doctors, engineer, nurse, lawyers, police and army officers, pharmacists etc. As a result, standard of living improves gradually. Some of the middle class Bodo have migrated to towns. Land is means of all economic activities. When some of them lost their land, they engage themselves in different wage earning jobs like-rickshaw puller, daily labour, milk or vegetable supplier etc. for their livelihood at towns. Moreover, some of the new generations have accepted business and contract work as basis of income as well as livelihood. Besides, some self-help groups have come forward with industrious zeal. Due to impact of modernity different types of modern food items like- tea, coffee, butter, wheat, barley, ghee etc are added to traditional diet. Nevertheless, fast food like Maggie, Noodles, and Coca-Cola etc. are widely used in modern society. Milk drinking once a taboo for Bodos has become quite popular for modern society. Television, fridge, washing machine, computer etc. are widely used in Bodo society nowadays. It is observed that modern comfortable furniture, utensils and cooking materials are indispensable for educated and rich families. All living being are inter dependent in this universe. Neither a person can live in isolation nor can a society or community exist in exclusion to other. So, the Bodos are also mixing up with other community and accordingly leading to exchange of their thought and thereby brought a change in their social and cultural life. Nowadays, besides their traditional dress, some of the present generations have accepted factory made modern dresses. Moreover, modernity led many Bodos to abandon their old value system and traditional forms of behavior. A section of the Bodos converts into different religions. Consequently, Bodo society has become a multi-religious society. Thus, in Bodo society different surnames like- Brahma, Brahma Choudhuery, Patgiri, Thakhuria, Deuri, Lahary and so on is emerged. Due to influence of modernity, the Bodo society has become a plural society and they have learnt to accept pluralistic concept of society. Now, in Bodo society there are people of multi religion.

Globalization makes people global citizens and multi-cultural. At the recent face of globalization, it is seen that the traditional Bodo way of life has changed a lot. Today, there is a great change on traditional Bodo culture in terms of production, consumption, exchange, employment, etc. Now, they have learned to think out of the traditional system and become more open-minded. Nowadays, the Bodo people mix up with other community to exchange their thought and thereby the Bodo people imbibed new morals, values and higher standard of living. The Bodos migrated to urban areas where they imbibed new ideas, which enabled them to rise to the highest positions in society. New economic system emerged against the traditional barter system. Globalization teaches them commercialization of their agrarian economy, improvements of crops production, introduction of new technologies in cultivation, introduction of new communication and awareness of rights. Necessity or needs of the Bodo people are increasing gradually in the recent face of globalization. They have adopted consumerist mindset. It is worth mentioning that there is erosion in traditional Bodo culture in the recent face of globalization.