

CHAPTER-IV

IMPACT OF MODERNITY ON SOCIO-ECONOMIC ASPECTS AS REFLECTED IN SHORT STORIES

4.0 INTRODUCTION

Under this head, analysis may be divided into two sub-heads to observe the impact of modernity on socio-economic aspects as well as the changing trends of socio-economic aspects. Some selected short stories published from Pre-Independence period to till date, are selected for the study. The two sub-heads are- (a) Modernity on livelihood as depicted in the short stories from 1930s to 1990s and (b) Modernity on livelihood as depicted in the short stories from 1990s to till date.

4.1 MODERNITY ON LIVELIHOOD AS DEPICTED IN THE SHORT STORIES FROM 1930S TO 1990S

Under this sub-head, some chosen short stories from some well-known short story writers published from 1930s to 1990s are incorporated for analyzing the impact of modernity in livelihood. Here the short story books of some leading writers like--*Fwimal Mijing* (1970) of Chittaranjan Mushahary, *Hagra Guduni Mwi* (1972) of Nilkamal Brahma, *Solo-Bidang* (1978) of Monoranjan Lahary, *Shrimati Durlai* (1980) of Haribhusan Brahma and *Silingkhar* (1984) of Nilkamal Brahma some popular short stories are selected for analysis. Besides, *Dogri* and *Gwswthwnai* (Love) of Prasenjit Brahma are also included under this sub-section. The short story books are set in order to observe the changing trends of livelihood.

Prasenjit Brahma's *Dogri* and *Gwswthwnai* (Love) are taken as data for analysis. In the short story called '*Dogri*', change of mindset as well as rearing of poultry as source of income is nicely depicted. It is observed that modern education has brought a massive change in traditional outlook of the Bodos. The emergence of modern education, emergence of town and semi-town in Bodo concentrated areas, development of modern communication, market economy and new world view has influence the Bodos to rear poultry for commercial purpose also. Earlier Bodo people reared poultry only for domestic consumption. They are not interested in trade and commerce at all. But, now, Bodo people rear poultry to earn money. Poultry as well as crops are now their main source of cash

income. Some of the present generation has taken up poultry rearing on a commercial scale. In the story called Dogri, the writer has nicely reflected these aspects of Bodo culture. However, as the story telling of the text, it is observed that poultry is sold in market to earn money. In the story, the writer reveals that –

“*Nokhorni nidan sungnw hathaiaobw dihunhorw.*”^[1]

(Eng. Translation: To meet up the financial need of a family they are sold in a market.)

The guardians of Dogri (an orphan chick) rear hen both for domestic consumption and trade and commerce. Domestic hen, pig and goat are the basis of their economy. They earn money selling their domestic hen, pig and goat. They fulfill their additional needs of life by selling hen, pig and goat. The attitude of selling hen to earn money for their day-to-day necessities is modern. Thus, it is observed that modern education, emergence of town and semi-town in Bodo concentrated areas, development, democracy, free market as well as the new world view encourages Dogri’s guardians to rear poultry for earning money. Besides, Gurudev Kalicharan Brahma’s reform movement (in all field–social, religious, political, economic and education) and the new outlook of Bodo social organizations has inspired them to rear poultry both for family consumption as well as commercial purposes. Modernization is nothing but a commodity, a thing to be sold and bought, and an item for trade and commerce. Modernity means diffusion of money. Thus, it is found that source of income as well as livelihood of the Bodos is changing slowly due to impact of modernity. Modernity brings money economy in Bodo society against traditional barter system.

In the short story called ‘*Gwswthwnai*’, adoption of modern livelihood is painted fairly. Earlier life of the Bodos is solely dependent upon agriculture. Agriculture was the primary source of income as well as livelihood of the Bodos. Besides that, weaving, hunting, fishing, collection of forest product, basket and mat making were the main basis of Bodo economy. However, from the analysis of the text, it is observed that Alaishri is a service holder girl. Alaishri is an H.S.L.C. passed girl. She is a teacher of L.P. School, which is situated at her own village. Alaishri has accepted teaching job as main basis of income as well as livelihood. Thus, she earns money from her job. On the other hand, Onaru is also a service holder man. Onaru is a B.A. passed youth. Instead of agriculture, Onaru has accepted job as main source of income as well as livelihood. Onaru teaches in a private High School of own village. The knowledge of modern education, emergence of towns

¹ Brahma, Brajendra Kr (Ed.). *Aang Thoia*. Kokrajhar: Danali Publication, (2000). First Edition.p.22

and semi-towns in Bodo concentrated areas and the new world views encourage them to adopt job as main source of income; and the knowledge of modern education enables them to do the same. Business Corporation, factories and government agencies of towns and semi-towns has brought a change in the mindset and living style of the Bodos. The thinking of Alaishri and Onaru to lead life with the earning of job is modern and progressive. Modernity is considered describing a way of living and experiencing new life. Thus, it is found that modernity has influenced in the mindset and livelihood of both Onaru and Alaishri. In addition, it is observed that emergence of towns and semi-towns, development, market economy and emergence of educational organization like-primary education, high school, secondary school education and college education all has transformed the agrarian Bodo society into modern society.

Chittaranjan Mushahary's two short stories namely *Gwmanai Dairy* (Lost Dairy) and *Gaba Swlaih* are selected as data for analyzing the impact of modernity on livelihood. The two stories are taken from the story book called '*Fwimal mijing*' (Unfulfilled hope).

In the short story called '*Gwmanai Dairy*', occupational change is fairly reflected through the characters of Amrit, Krishno Narzary and Roton Narzary. Earlier people used to work on land, but this has been changing due to urbanization. As the story telling of the text, it is observed that Amrit, Krishno Narzary, Roton Narzary as well as father of Amrit are educated and modern. The mindset of Amrit, Krishno Narzary and Roton Narzary has changed after taking modern education. They think that the occupation emerged in towns is more suitable and profitable than the traditional occupation. Thus, it is observed that Amrit, Krishno Narzary and Roton Narzary all have accepted government job instead of cultivation, the traditional occupation of the Bodos. Amrit is a college professor. On the other hand, Krishno Narzary is a college principal. Moreover, Krishno Narzary gives his house in rent to earn money. Giving own house in rent to earn money is modern occupation for the Bodos. Apart from them, Rotan Narzary is a B.A. B.T. passed. Rotan Narzary is a head teacher of Sesapani High School. Amrit, Krishno Narzary and Roton Narzary lead their respective family with the earning of their job. Acceptance of job and the idea to earn money giving own house in rent is modern and progressive. Modernity means new habits and activities shaped by new ideologies. It is found that livelihood of Amrit, Krishno Narzary, Roton Narzary and Amrit's father is modern. The mindset and livelihood of Amrit, Krishno Narzary and Roton Narzary has changed due to emergence of

town and semi-town in Bodo concentrated areas, due to emergence of modern communication, due to emergence of science and technology and new world view. Moreover, modern education imparted the required skill and knowledge to them that are needed for doing service in business corporations and government agencies. Thus, it is observed that the emergence of educational organization like-primary education, high school, secondary school education and college education all has transformed the agrarian Bodo society into modern society.

In the short story called '*Gaba Swlaih*', the writer has lucidly depicted the modern Bodo society. Economy and life of the Bodos was natural based. The primary basis of Bodo economy is land and cultivation. Besides, hunting, fishing, collecting of forest product, basket and mate-making etc. are traditional livelihood of the Bodos. However, emergence of towns or cities and industrialization has created a greater job opportunities in modern society. From the analysis of the story, it is found that instead of traditional livelihood both Paresh and Naresh prefer modern livelihood. They prefer to do government job instead of traditional livelihood. Thus, after completion of B.A. from Gauhati Cotton College, both Paresh and Naresh join in Bank job. Naresh joins as an employee in the office of State Bank of India, at Kokrajhar. On the other hand, Paresh also joins as an employee in the office of United Bank of India, at Kokrajhar. Later Paresh marries Promila and Naresh marries Nirmola. After their marriage both Paresh and Naresh live in rented house with their respective wife at Kokrajhar town. It is found that job is their main basis of income. Both Paresh and Naresh lead their respective family with the earnings of job. However, later Promila goes away with Pobitra, and Nirmola goes away with Nirendra. It is also observed that both Pobitra and Nirendra are service holders. Both are employee of F.C.I. office. The main earning source of Pobitra and Nirendra is their job. It is observed that mindset and livelihood of Paresh, Naresh, Pobitra and Nirendra has changed due to emergence of town and semi-town in Bodo concentrated areas. Moreover, emergence of modern education and new world view has brought a massive change in mindset of Paresh, Naresh, Pobitra and Nirendra. The knowledge of modern education encourages and enables them to take advantage of new opportunities that came in course of time. Modern education imparted the required skill and knowledge to them in doing their respective government job. Thus, it is seen that with the powerful blow of modernity the traditional livelihood of the Bodos is changing slowly.

Nilkamal Brahma's short stories namely *Megonni Akhol: Gwswni Mohor*, *Hagra Guduni Mwi* (Stag in the deep jungle), *Raobw Raonibw Noga*, *Gamini Simang* (Vision for the village) and *Beher* are taken as data for analyzing the impact of modernity on livelihood. The stories are collected from the short story book called '*Hagra Guduni Mwi*' (Stag in the deep jungle).

In the short story called '*Megonni Akhol: Gwswni Mohor*', the change of mindset and livelihood is fairly reflected through the characters of Somila and Nikolson Daimary. Modern generation, irrespective of male and female prefer modern livelihood instead of agriculture. From the analysis of the text, it is observed that Somila is a service holder girl. She is a B.A. passed girl. Instead of traditional livelihood, Somila has accepted government job. Somila is a teacher of government High School. She attaches firmly to her jobs. Job is her main source of income as well as livelihood. The job of government High School is a new occupation for Bodos. Thus, Somila's livelihood is modern. On the other hand, it is observed that Nikolson Daimary is also a service holder man. He is a professor of college. Job is his main source of income. Besides, Professor Nikolson Daimary is a talented short story writer. He writes stories for Bodo magazine. Nikolson lives in town for his service. In town he lives at rented house. Job of college is modern occupation for the Bodos. So, Nikolson Daimary's livelihood is modern. Besides service, the idea to earn money giving own house in rent is new for the Bodos. It is observed that nowadays many Bodo families of town give their own house in rent to earn money. Modern education has brought a massive change in the mindset of the Somila and Nikolson Daimary. Modern education enables Somila and Nikolson Daimary to accept modern livelihood. In addition, modern education imparted the required knowledge and skill to Somila and Nikolson Daimary for doing their government service. Modern education frees them from fear and superstitious belief; and leads them in to a new world. Educational organization emerged in Bodo concentrated areas has transformed the agrarian Bodo society into modern--bureaucratic--rational society. Moreover, the new world view that they come across encourages them to do job and to give their own house in rent to earn money. Moreover, it is observed that emergence of town and semi-town in Bodo concentrated areas, emergence of science and technology and development of modern communication has directly and indirectly inspired them to accept modern livelihood. Thus, it is observed that modernity has brought modern livelihood in Bodo society. With the emergence of modernity money economy has appeared in Bodo society.

In the short story called *Hagra Guduni Mwi* (Stag in the deep jungle), change of livelihood is reflected through the characters of Satyapriya and Khantal. The traditional source of earning and livelihood of the Bodos are cultivation, hunting, fishing, collection of forest produce, basket and mat making. Nevertheless, rearing of eri and production of eri cloth is another traditional source of income and livelihood of the Bodos. However, nowadays, some of the present generations think that job or contract work is more profitable than traditional occupation. Thus, some of the new generations prefer to do job or business or contract work as main source of income or subsidiary occupation in place of agriculture. As a result, salaried middle class as well as contractor middle class emerged in Bodo society. From the analysis of the short story, it is observed that Satyapriya is an educated man. He likes better service than agriculture. Thus, instead of cultivation Satyapriya has accepted government job. He is a service holder man. He is a teacher of High School. Satyapriya teaches in a High School where Urmila, sister of Somila reads. Nevertheless, Satyapriya is a private tutor for Urmila. Job as well as private tuition is his primary source of income. Working in government office and doing private tuition is modern livelihood for the Bodos. So, Satyapriya's livelihood is modern. Apart from him, it is observed that Khanthal, father of Sormila lives in town and does contract work. In place of cultivation, he has accepted contract works as main source of income as well as livelihood. With the earnings of contract works, he runs his family. Economic position of Khanthal improves slowly doing contract work. Thus, it is observed that modern education and contemporary world view has brought considerable degree of change in the mindset of Satyapriya and Khanthal; and accordingly occupational structure and other sphere of economic activities of Satyapriya and Khanthal has changed. In addition, emergence of town and semi-town in Bodo concentrated areas, development of modern communication, democracy as well as market economy encourages Satyapriya and Khanthal to adopt modern occupation. Thus, it is observed that livelihood and living style of Satyapriya and Khanthal has changed due to impact of modernity.

In the short story called '*Raobw Raonibw Nwngya*', change of mindset and livelihood is vividly reflected through the characters of Sorola and Ronjona. It is observed that in traditional society, the Bodo women are always busy with cultivation, rearing of eri, spinning, weaving, manufacture of eri cloth etc. However, from the analysis of the text, it is found that both Sorola and Ronjona are educated women. It is seen that like other Indian women, Sorola and Ronjona show more interest in learning modern education instead of

cultivation. Consequently, the mindset of Sorola and Ronjona has changed. Thus, Sorola and Ronjona prefer professional job in place of agriculture. Because, they consider that the occupations emerged in towns are more profitable and respectable than their traditional occupations. Thus, both Sorola and Ronjona has become job holder. In place of traditional cultivation both Sorola and Ronjona has accepted government job as main source of income as well as livelihood. Modernity privileges progress, optimism and universality. Sorola is a teacher of government L.P. School, which locates at Bijni. Sorola leads her family with the earnings of her job. On the other hand, Ronjona is a college professor. Thus, it is observed that the emergence of new town, science and technology and development of communication has brought a change in the mindset of Sorola and Ronjona. Knowledge of modern education encourages and enables Sorola and Ronjona to do government job. So, it is found that modern education has brought a massive change in the mindset of Sorola and Ronjona. As a result, the livelihood and living style of Sorola and Ronjona has changed. Thus, it is clear that source of income as well as livelihood of the Bodos is changing slowly due to impact of modernity.

In the short story called *Gamini Simang* (Vision for village), change of mindset and acceptance of modern livelihood is clearly reflected. Agriculture was the traditional occupation of the Bodos. In traditional society, people could not think of other than participating in cultivation. However, it is observed that due to influence of modernity the traditional mindset and occupation of the Bodos has been changing gradually. Nowadays, educated people go anywhere to do job for earning money. From the analysis of the story, it is observed that Somresh works in difference jobs. Somresh is an educated man. Instead of participating in cultivation, Somresh joins as an L.D.A. in Accountant General Office of Shillong to earn money. Somresh worked three years in Accountant General Office of Shillong. However, he resigns from the job. Then, Somresh starts teaching in the newly established high school of own village. Also when Panchayati Raj system was introduced, the village people make him President of village Panchayat. Modern education and contemporary world view encourages him to go to Shillong and to do job for earning money for running his family. Modernity means rationality of thinking. It also means experiencing new lifestyle. Apart from him, Somresh's mother sells jut to earn money. Modernity also means commodity; a thing to be bought and sold, and an item for trade and commerce. In addition to modern education and new world view, emergence of town and semi-town, social reform movement of Gurudev Kalicharan Brahma, new outlook and

mobilization of Bodo social organizations, activities of Christian missionaries, development of modern communication, development of science and technology directly and indirectly encourages Somresh to become an L.D.A. in Accountant General Office of Shillong, to become teacher as well as President of newly introduced Panchayati Raj system; and also encourages Somresh's mother to sell her crop for earning money. Thus, it is observed that modernity has impacted on traditional mindset and livelihood of Somresh and his mother.

In the short story called '*Beher*', change of attitude and change of occupation is reflected vividly through the characters of Horbilash and Hongla; a government contractor and a godown (warehouse) guard of Food Corporation department respectively. Some people of present generation think that the occupations emerged in town and semi-town are more profitable as well as of high repute. Moreover, they prefer to live in town for better job facilities. Thus, from the analysis of the story, it is observed that Horbilash, the husband of Rongbashi, forwards to do contract work in place of traditional cultivation. He thinks that in contrast to traditional cultivation, the contract work is more profitable and of high honour. So, he becomes a contractor. Horbilash is a government contractor. In place of cultivation, Horbilash has accepted contract works as main basis of income as well as livelihood. Horbilash leads his family with the earnings of contract work. Doing contract work Horbilash becomes financially sound. Horbilash lives in town instead of village. Contract work is a new economic activity for the Bodos. So, the livelihood of Horbilash is modern. On the other hand, Hongla, father of Mwirathi is a job holder man. Hongla is a godown (warehouse) guard of Food Corporation Department. Hongla has accepted job as main source of income as well as livelihood. He leads his family with the earning of his job. The guard job is a new occupation for the Bodos. Thus, the livelihood of Hongla is modern. Emergence of town and semi-town in Bodo concentrated areas, reform movement of Gurudev Kalicharan Brahma, new outlook of Bodo social organizations, activities of Christian missionaries, development of modern communication, development of science and technology directly and indirectly brought a considerable degree of change in the mindset of Horbilash and Hongla. As a result, the livelihood and living style of Horbilash and Hongla changes. Thus, it is observed that modernity has brought new livelihood to Horbilash and Hongla.

Monoranjan Lahary's short stories namely '*Strike and counter strike*' and '*Jobra*' (Illness) are selected as data for analyzing the impact of modernity on livelihood. The short stories are taken from the short story book called '*Solo-bidang*'.

In the short story called '*Strike and counter strike*', change of mindset and change of livelihood is fairly reflected. Business corporations, factories and government agencies of Bodo concentrated areas have brought considerable degree of change in their mindset as well as in economic activities. In addition, mindset of some Bodo people has changed acquiring modern education. Modern education encourages and enables the agrarian Bodo people to realize that there are other sources for earning money besides traditional occupation. Nevertheless, the new generations prefer to live in town for their service. From the analysis of the story, it is observed that Bhudhiram is an educated man. Acquiring modern education the mindset of Bhudhiram has changed. Modern education encourages him to realize that there are other sources for earning money besides traditional occupation. Moreover, he think that the livelihood emerged in towns are more lucrative and respectable than their traditional livelihood. Thus, instead of cultivation he has accepted government job. He is a job holder man. Bhudhiram is an U.D. assistance of Dhubri district court. Job is Bhudhiram's main source of income as well as livelihood. Bhudhiram has five children. With the earnings of job, he leads his family. For his service, Bhudhiram lives at Bidhapara area of Dhubri town. With his wife and other family members, he lives at his rented house. Acceptance of job to earn money is new livelihood for the Bodos. Besides, living in town and mainly living in rented house is new experience for the Bodos. This is the impact of modernity. Modernity means new habit and activities shaped by new ideology. Thus, it is observed that the mindset and livelihood of Bhudhiram has changed due to emergence of modern education, due to emergence of town or city, due to emergence of modern communication, due to emergence of science and technology and new world view.

In the short story called *Jobra* (Illness), change of outlook and change of livelihood is nicely reflected. The new generation of the Bodos, mainly enlighten section think that job is more profitable than cultivation, rearing eri, weaving etc. Thus, it is observed that irrespective of male and female, mainly educated section has accepted modern livelihood. Consequently, salaried middle class emerges in Bodo society. The towns and semi-towns are hub of modern opportunities. Hence, some of the modern generation, mainly the

educated section prefers urban living. From the analysis of the story, it is observed that both Ruparam and Barnay are educated men. Modern education brings changes in their mindset and encourages them to accept job as main source of income as well as livelihood. They think that job is more profitable than cultivation, rearing eri, weaving etc. Thus, in place of cultivation, the traditional livelihood of the Bodos, they have accepted government job. Both Ruparam and Barnay are salaried middle class man. Ruparam is a head clerk of elementary board. With his other family members, he lives in Kokrajhar town, near Kokrajhar College. In Ruparam's family, there are five members. Job is Ruparam's principal source of income as well as livelihood. With the earning of job, he leads his family. Nevertheless, with the earning of job he educates his children. Shohen, elder son of Ruparam has passed H.S.L.C. examination in second division. Doing job in government office, economic condition of Ruparam improves. Ruparam has R.C.C. building and one bigha land near Kokrajhar college. On the other hand, Barnay, who has a relation with Mwinashi, a wife of Ruparam, is a clerk of supply department. Barnay also has accepted job as main source of income as well as livelihood. Thus, it is observed that emergence of modern education, emergence of town or city and new world view has brought a change in the livelihood of Ruparam and Barnay.

Haribhusan Brahma's two short stories called *Honglani Saori* and *Shrimati Durlai* are taken as data for analyzing the impact of modernity on livelihood. The short stories are taken from the book called '*Shrimati Durlai*'.

In the short story called '*Honglani Saori*' change of outlook as well as change of livelihood is reflected fairly. Earlier cultivation was mainly done for family use only. However, with the passing of time the new generation cultivate for both domestic consumption and marketing. It is observed that nowadays, some of them have taken crops as main source of income. They sell surplus crops to earn money. From an inclusive analysis of the text, it is observed that Hongla Mahazwn of Pathwibari village sells surplus crops for earning money for his day-to-day requirements. Development of town and semi-town in Bodo concentrated areas, development of modern communication and market economy directly and indirectly encourages Hongla Mahazwn to sell surplus crops for earning money. Earlier, Bodos could not think of about any other occupation except participating in cultivation. However, Bodos of present generation, mainly educated people has accepted modern livelihood besides agriculture. It is observed that Phaniya of

Thilapara village has accepted government job as additional source of income besides agriculture. Phaniya reads up to class ten and becomes a teacher (Master) of No. 249 Pathwibari L.P. School to earn money for running his family. As a result, the economic condition improves. Thus, it is clear that the outlook and livelihood of Hongla Mahazwn of Pathwibari village and Phaniya Master of Thilapara village has changed due to emergence of modern education as well as modern educational institution like primary education. Besides modern education, development of modern communication and development of science and technology and the new world view directly and indirectly encourages Hongla Mahazwn and Phaniya Master to be modern. The knowledge of modern education encourages and enables them to accept modern ideology and modern livelihood.

In the short story called *Shrimati Durlai*, change of mindset and change of occupation is vividly reflected. Earlier, cultivation was done mainly for domestic consumption. Pig and poultry were reared only for domestic and community consumption. In addition, rice-beer was prepared only for family and community consumption. However, from an inclusive analysis of the text, it is observed that some villagers of nearby Gossaingaon town rear domestic animals not only for family consumption but also for commercial purposes too. Some of the villagers of nearby Gossaingaon town sell meat of pork and cooked pork to earn money for running family. Nevertheless, some Bodo women of nearby Gossaingaon town sell rice-beer to earn money, which are earlier produced only for domestic or community consumption. Now, these are the primary basis of earning money for some villagers of nearby Gossaingaon town. Some of the villagers fulfill their additional needs of life by selling pig, hen, local wine etc. It is observed that Salo, a villager of nearby town areas also sells rice-beer to earn money. The sale of pork and sale of local wine to earn money is new economic activities for the Bodos. Thus, it is observed that emergence of town and semi-town in Bodo concentrated area, development of modern communication and market economy has influenced directly and indirectly the Bodos to go for commercial farming. Besides, modern education and the new world view have influenced the Bodos to go for commercial farming in order to get additional income for essential commodities and services. Modernity means city life and diffusion of money. Nevertheless, use of sex for animal pleasure and monetary benefits also vividly reflects through character of Shrimati Durlai, the central character of the story. Modernity also

means uncertainty, risk and confusion. Writer depicts her by mild satire and irony for her loose nature to reform the up-coming generation of the society.

Nilkamal Brahma's three short stories namely *Silingkhar* (Tragic life), *Udrainai* (Purification) and *Gasa Arw Sulung* are chosen as data for analyzing the impact of modernity on livelihood. All the stories are taken from his short story book called '*Silingkhar*' (Tragic life).

In the short story called *Silingkhar* (Tragic life), change of mindset and livelihood is fairly painted. Earlier agriculture was the chief occupation of the Bodos. However, Bodos of present generation, mainly educated people prefer the job of government or semi-government office than agriculture. From the analysis of the story, it is observed that Bimalendue Khakhlary (Abinash Muchary) seeks job to maintain his family after his father's demise. Bimalendue Khakhlary is the central character of the story. Bimalendue Khakhlary is a graduate. Bimalendue becomes a clerk of private company. In his family, besides his wife, he has son and widow mother. He leads his family with the earning of job. While Bimalendue (Abinash Muchary) loses his clerical job of the private company, he starts doing tutorial class to earn money as well as to lead his family life. Later Bimalendue Khakhlary (Abinash Muchary) leads his family being a driver of Mr. B. Prakash Katham, a managing director of Electronic India Private Ltd. The acceptance of difference jobs signifies the change of his mindset as well as livelihood. Modern education and the new world view encourage him to change the traditional mindset and enable him to do difference job in his life. On the other hand, after Bimalendue's death the wife of Bimalendue becomes a labour of town rice meal to lead her family, which means her progressive attitude. This is also an impact of modernity and new world view. Apart from them, father of Abinash Muchary was a service holder man. He was a L.P. teacher. He used to earn money with his job besides agriculture. Thus, it is observed that apart from modern education and new world view, development of modern communication and development of science and technology has brought change in the mindset and livelihood of Bimalendue Khakhlary (Abinash Muchary), wife of Bimalendue Khakhlary and father of Bimalendue Khakhlary. Thus, it is observed that modernity has impacted on traditional livelihood of the Bodos.

In the short story called *Udrainai* (Purification), change of mindset and changed in livelihood is vividly reflected through the characters of Maniram Baglary, son of Maniram

Baglary and Doctor. Modernity brings change in the mindset of some Bodo people. From an inclusive analysis of the text, it is observed that Maniram Baglary and son of Maniram Baglary is job holder man. Maniram Baglary is a superintendent of weaving. Besides his wife, in his family, Maniram Baglary has one daughter, one son and one daughter-in-law. Job is Maniram Baglary's main source of income as well as livelihood. With the earnings of job, he runs his family. Acceptance of job brings improvement in his economic condition remarkably. With the earnings of job, Maniram Baglary constructs an R.C.C. building in Guwahati and buys an ambassador car to satisfy his wife. Maniram Baglary teaches his son and daughter in a rich educational institution with the earning of job. Accordingly his son becomes an engineer and his daughter completes M.A. Maniram Baglary's son is an employee of government office. Maniram Baglary's engineer son lives in Simla with his family; he is an employee of central P.W.D. department. Son of Maniram Baglary leads his family with the earning of job. Job is his main source of income. Apart from them, the person with whom Bonshri's marriage tie breaks is a doctor. Bonshri is a courageous woman; she seeks job while crisis come in their family. Bonshri's looking for job is the impact of modernity. Thus, it is observed that the livelihood of Maniram Baglary, livelihood of Maniram Baglary's son, livelihood of the person with whom Bonshri's marriage tie breaks are modern. Modernity means experiencing new lifestyle. It means urbanization, industrialization and capitalism. It is observed that in the life of Maniram Baglary, in the life Maniram Baglary's son, in the life of the person with whom Bonshri's marriage tie breaks and in the life of Bonshri modernity come through modern education and the new world view. In addition, modernity comes through urbanization, industrialization, modern communication, science and technology and market economy. Thus, it is observed that modernity has impacted in the livelihood of Bodos.

In the short story called *Gasa Arw Sulung* (The lamp and a winged white ant), change of social outlook and change of livelihood is vividly reflected through the characters of Maguram and husband of Banashri (Mandary). Maguram is the central character of the story. In place of traditional livelihood, some of new generations has adopted modern livelihood. From the analysis of the text, it is observed that Maguram is a progressive man, though is a penurious. Instead of keeping himself busy in agricultural work, Maguram goes to Shilong for earning money to marry Mandary (Banashri), a daughter of village head. In place of traditional livelihood, he has accepts other jobs to earn money. Maguram

works as a cook of M.L.A. in Shillong. Nevertheless, in Shilong, Maguram tirelessly does difference jobs both in day and night to earn money. In day time, he works as a bearer in the office of chief conservator of forest, as a carrier of officers' kids at Sent Peter's School and at Lorent Convent; and in night time he works as a night guard in Pinewood hotel in Shillong, which signifies his optimism and progressive mindset. Doing persistently in difference jobs, Maguram accumulates handsome amount of money. He improves his economic condition considerably. He becomes efficient and capable to marry Banashri. Modernity means city life and diffusion of money. However, in the mean time Banashri gets married with their domestic labour ironically. Later, Banashri's husband pulls rickshaw at local town to lead family. Modernity refers contrary to stereotype beliefs, old tradition as well as experiencing new life. Modernity also means elasticity of form than tradition and open world view. Thus, it is observed that modernity has influenced in the mindset and livelihood of Maguram and Banashri's husband (Mandary).

4.2 MODERNITY ON LIVELIHOOD AS DEPICTED IN THE SHORT STORIES FROM 1990S TO TILL DATE

Under this sub-head, some popular short stories of some renowned writers published from 1990s to till date are included for observing the impact of modernity on livelihood. Short stories are chosen from the short story Books of some leading writers. These are Nandeswar Daimary's *Boxing* (1993), Manaranjan Lahary's *Bajwi* (1994), Nilkamal Brahma's *Mem-Daodwi* (1995), Katindra Swargiary's *Hangla Pandit* (1995), Z. D. Basumatary's *Ang Fwifingwn* (1997), Janil Kr. Brahma's *Dumphaoni Phitha* (2005), Z.D. Basumatary's *Mr. Hybridni Gwlwmdwi Arw Mwdwi* (2005), Gobindo Basumatary's *Haraoni Saikhel* (2006) and Haribhusan Brahma's *Khiphi Bendwng* (2012). The short story books are arranged in chronological order.

Nandeswar Daimary's two stories namely '*Challenge*' and '*Khebba*' (Fifth time) are chosen as data for analyzing the impact of modernity on livelihood. The short stories are taken from the short story book called '*Boxing*'.

In the short story called '*Challenge*', impact of modernity on livelihood is visible through the character of Baisagu. Cultivation, rearing eri, weaving, hunting, fishing, collection of forest product, basket and mat-making etc. were the main source of income for the Bodos. However, it is observed that modernity has brought new professions in Bodo society.

Nowadays, towns or semi-towns are coming up in Bodo concentrated areas where both government and private institutions like- Schools and Colleges are emerging. New generation thinks that the jobs emerged in town and semi-town is more suitable and gainful in contrast to traditional livelihood. From the analysis of the story, it is observed that Baisagu, a classmate of Daoharu is a service holder man. Baisagu thinks that the jobs emerged in town and semi-town is more lucrative and of high repute than their traditional livelihood. Thus, after passing out B.A. from Saint Anthony's College of Shillong, he becomes a teacher of Sacred Heart mission school, an English school of town where Lingkon, a son of Daoharu, reads. Job is his main source of income as well as livelihood. Job is modern livelihood for Bodos. Thus, acceptance of job in town English medium School called Sacred Heart mission school for earning money refers acceptance of modern livelihood. Thus, it is observed that modern education, emergence of town, emergence of government organizations like-school and college has brought a change in the mindset and livelihood of Baisagu. Consequently, the agrarian Bodo society is becoming modern day by day. Thus, it is observed that modernity has changed the traditional livelihood of the Bodos.

In the short story called *Khebba* (Fifth times), acceptance of modern livelihood is painted vividly through the characters of Guard, Ganda, Nogen, Khaklary and Basumatary. Modernity has brought a huge change in traditional outlook of some Bodo people; and accordingly some of the new generations consider that the jobs, which are emerged with town and semi-town, are more profitable and more respectable than their traditional occupations. From the analysis of the story, it is observed that livelihood of Guard, Ganda, Nogen, Khaklary and Basumatary is modern. Guard, Ganda, Nogen, Khaklary and Basumatary all are service holders. They come forward to do job in government agencies instead of traditional cultivation. Job is their main source of income and livelihood. Modern education encourages and enables them in doing job. It is observed that the father of Dhabashri and Dhanthwl is a guard of Public Health Department. Besides traditional cultivation, he does job for earning money. It is observed that the economic condition of the guard improves after getting job in public health department and accordingly the way of living of the Guard changes. Apart from him, Nogen, father of Khaklary is a Lower Primary teacher. He is an H.S.L.C passed man. Khaklary, son of Nogen is also a B.Sc. teacher at Norokphuri Higher Secondary School. Basumatary is a principal of Norokphuri Higher Secondary School and Ganda is a third grade employee of Norokphuri Higher

Secondary School. Thus, it is observed that due to emergence modern education, due to emergence of town in Bodo areas, due to emergence of government institutions in Bodo areas like -schools and colleges, due to development of communication, due to development of science and technology and due to the new world view the traditional mindset and livelihood of Guard, Ganda, Nogen, Khaklary and Basumatary has changed. Change of mindset and adoption of modern livelihood brings cultural change in Bodo society. As a result, the traditional Bodo society is becoming modern slowly.

Monoranjan Lahary's short story called *Phitha* (Cake) is selected as data for analyzing the impact of modernity on livelihood. The short story is taken from the short story book called *Bajwi*. The short story book called *Bajwi* was published in 1994. There are sixteen short stories in the book.

In the short story called *Phitha* (Rice Cake), acceptance of business as main source of income as well as livelihood is nicely reflected through the character of Nibari, a wife of Sonaram. Agriculture is the principal occupation of the Bodos. Besides agriculture, economy of the Bodos was dependent on hunting, fishing, collection of forest product and basket and mate making. In addition, in traditional society, Bodo women used to go to forest for collection of seasonal leafy vegetables, mushrooms, roots, fruits etc. They used to collect necessary vegetables and firewood from jungle. Cultivation is done mainly for domestic consumption in traditional society. However, it is observed that present generations have accepted modern livelihood. From the analysis of the story, it is observed that Nibari, a wife of Sonaram, is a business woman. She is the main character of the story. Though agriculture is the chief occupation of the Bodos, it is observed that in place of cultivation, Nibari, a wife of Sonaram, has accepted business as main source of income. When Sonaram becomes poor, Nibari, a wife of Sonaram, starts business with small investment. This is the impact of modernity. In traditional society, rice-beer is produced only for domestic or community consumption. But, Nibari produces rice-beer not only for domestic or community use but also for commercial purposes. She sells rice-beer for earning money to run her family which means her progressive mindset. In traditional society, Phitha is prepared only for family and community eating. But, Nibari prepares Phitha both for family eating and selling. This also means her progressive mindset. It is observed that Nibari runs stall of tea and Phitha (traditional cake of the Bodos made from rice as breakfast) near R.N.B. road of Kokrajhar town for earning money to educating their

children as well as to run family. The stall of Phitha, tea and wine is the main source of income for Nibari and her family. With the income of business, Nibari educates their children. Nibari accepts business as main source of income as well as livelihood. Thus, it is observed that Nibari is modern and progressive. Emergence of Kokrajhar town, emergence of modern communication and the new world view brings change in the mindset and livelihood of Nibari. Apart from that, the social reforms of Gurudev Kalicharan Brahma and the outlook of Bodo social organizations and their mobilization with reformation mission to uplift the society is indirectly inspired her to accept business as main source of livelihood. Thus, it is observed that modernity has influenced the mindset and livelihood of Nibari. Nowadays, like Nibari, some Bodo women run business in town and semi-town of Bodo concentrated areas. Some Bodo women sell rice-beer for earning money to run family; and some Bodo women run stall of tea and Phitha (traditional cake of the Bodos made from rice as breakfast) for earning money to lead their family. For them, business of Phitha, tea and rice-beer is the main source of cash income as well as livelihood.

Nilkamal Brahma's another important short story book called '*Mem-Daodwi*' was published in 1995. Eight short stories are incorporated in the book. From the book, for present study, the stories called *Mem-Daodwi* and *Swima Gwtwini Soho* (Death body of a Dog) are taken as data for analyzing the impact of modernity on livelihood.

In the short story called *Mem-Daodwi*, acceptance of modern livelihood is vividly reflected through the characters of Nable, Nable's husband, Lanthi's husband, Hable's husband, Donder and Rindaw. From an inclusive analysis of the text, it is observed that Nable, Nable's husband, Lanthi, Lanthi's husband, Hable, Hable's husband, Donder, Doder's wife and Rindaw all are modern. Nable, Nable's husband, Lanthi's husband, Hable's husband, Donder and Rindaw all think that the livelihood emerged in town and semi-town are more lucrative as well as highly regard. Thus, in place of cultivation, fishing, collection of forest product, basket and mate making they have accepted the new livelihood emerged in town and semi-town. They have accepted government job as main source of income as well as livelihood. It is observed that both Nable and her husband are service holders. Both Nable and her husband are government employees. Nable is a lecture of college and her husband is a Public Servant of Meghalaya. Nevertheless, before joining as a Public Servant of Meghalaya, the officer (husband of Nable) teaches in a school

where Rindaw read. Job is their main source of income. With the earning of job, they run their family and educate their three children. On the other hand, it is observed that in place of cultivation, Lanthi's husband and Hable's has accepted job in government office. Lanthi's husband is a guard of Bank. Nevertheless, before joining as a guard of Bank, he was an army. Job is his main source of income. With the income of job, he leads his family. It is observed that in place of their traditional occupation Hable's husband has accepted modern livelihood. Hable's husband is an employee of Railway department. He is a third grade employee of Railway department. His main source of income is job. With the earning of job, he desires to teach his child in a central school of Guwahati, which is an English medium school. Hable and her husband live in Guwahati at railway quarter. Apart from them, Donder and Rindaw also have accepted government service instead of cultivation. Donder, a husband of Mem-Daodwi, is an engineer. Job is his main source of income as well as livelihood. Rindaw, an educated man of Jekhai Khona village, is a job holder youth. He is a station superintendent of Indian Railway. Thus, it can be said that the mindset and livelihood of Nable, Nable's husband, Hable's husband, Lanthi's husband, Donder and Rindaw has changed due to modern education, emergence of town or urbanization, development, democracy, free market as well as the new world view. In a word, modernity has changed the livelihood of the Bodos.

In the short story called *Swima Gwtwini Soho* (Death body of a Dog), acceptance of modern livelihood is reflected through the characters of Minister, Writer, Basumatary professor, Ms. Daimary and doctor Daimary. The background of the story is urban. The source of income as well as livelihood of the Bodos is changing slowly due to impact of modernity. From the analysis of the text, it is observed that mindset of Minister, Writer, Basumatary, Ms. Daimary and doctor Daimary of minister colony has changed due to impact of modernity. Majority people of minister colony are highly educated. They think that modern livelihood emerges in the town and semi-town is more lucrative than traditional livelihood of the Bodos. Accordingly, people of minister colony has accepted modern livelihood to lead their life. Their main source of income as well as livelihood is modern. It is observed that the teller of the story is a writer. Besides agriculture, writing is his profession. In place of cultivation, Basumatary, who lives under the minister colony, has accepted a government job to earn money. Basumatary is a college professor. Basumatary's main source of income is his job. With the earning of job, he leads his family. Nevertheless, Basumatary does tuition for earning money. In place of agriculture,

Ms. Daimary and her husband has accepted government job to earn money. Ms. Daimary is a ward commissioner and her husband is a doctor. Government job is their main source of income as well as livelihood. Apart from them, owner of Bhutta is a minister. He is a professional politician. Thus, it is observed that modernity brings changed in the mindset and livelihood of Minister, Writer, Basumatary professor, Ms. Daimary and doctor Daimary. Acceptance of modern livelihood brings urban living. Consequently, the culture and society of the Bodos are changing speedily. Thus, it is observed that the mindset and livelihood of minister, writer, Basumatary professor, Ms. Daimary and doctor Daimary has changed for modern education, emergence of town or urbanization, development, democracy, market economy as well as the new world view. Modern education imparted the required skill and knowledge to them, and enables them to take advantage of new opportunities that came in course of time.

Katindra Swargiary is also a famous short story writer of Bodo literature. *Hangla Pandit* of Katindra Swargiary was published in 1995. The writer included fourteen stories in this book. Of them, the short stories called *Hongla Pondit* and *Gwswthwnaini Laijam* (Love letter) are chosen as data for analyzing the impact of modernity on livelihood.

In the short story called '*Hongla Pondit*', the impact of modernity on livelihood is reflected through the characters of Hongla Pondit (Horgobindo), Ram and Aurgun. Nowadays, in place of agriculture, some people work in offices, factories or business institution to earn money. Many people have accepted the job of office or business organization as a subsidiary occupation or major occupation. From an inclusive analysis of the text, it is observed that besides agriculture, Hongla of Shamtaibari area, whose father was a village headman, has accepted government job to lead his family. Hongla Pondit passes H.S.L.C. examination; then he becomes a teacher of L.P. School. The primary source of Hongla is his job. With the earning of his teaching job, he runs his family. With the earning of his job, Hongla Pondit educates his four children keeping them in town. Hongla Pondit has three sons and a daughter; namely they are Ram, Aurjun, Debjani and Nobojyoti. Besides Hongla Pondit, his two sons namely Ram and Aurjun do job in town after completion of B.A. degree. Moreover, they live in town for doing job with their respective wife. It is clear that the livelihood of Hongla Pondit, Ram and Aurgun are modern. The outlook and livelihood of Hongla Pondit (Horgobindo), Ram and Aurgun has changed due to modern education, urbanization, development, democracy, market

economy as well as the new world view. Modern education encourages and enables them to adopt modern livelihood. Thus, it is observed that change of outlook and change of livelihood is nicely reflected through the story.

In the short story called *Gwswthwnaini Laijam* (Love letter), change of mindset and livelihood is visible through the characters of Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Gurbla and Rwnao. Government agencies, business corporation and factories of towns have brought considerable degree of change in the occupational structure and economic activities of the Bodos. From the analysis of the text, it is observed that Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Gurbla Rwnao and elder brother of Rindaoshri all are educated men. The Bodo society is an agrarian society. However, for Mushahary, Dr. Dwimalu Wary, Gurbla and Rwnao modern occupation arises in office and business establishment of town and semi-town are more lucrative. They have accepted modern livelihood in place of traditional cultivation. It is observed that Gurbla is an employee of private agency. He is a private detective of Delhi based private agency. Originally, he is from a village. However, for his job he lives in town. Job is his main source of income as well as livelihood. Besides Rwnao, Dr. Daimalu Wary, elder brother of Rindaoshri and Khwrwmdaw Mushahary are service holders. They are employee of government agency. Rwnao is a college professor of local area. Dr. Daimalu Wary is an employee of a government hospital and elder brother of Rindaoshri, who lives in Delhi, is a Professor. Job is their main source of income as well as livelihood. However, for his job he lives in town. Modernity means urbanization. It also means town or city life and diffusion of money. Thus, it is clear that modern education, urbanization, development of modern communication, development of science and technology, democracy, market economy as well as new world view has brought a change in the mindset and livelihood of Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Gurbla, Rwnao and elder brother of Rindaoshri. Acceptance of job in various offices and business establishment of towns or semi-town brings town living people in Bodo society. As a result, the traditional Bodo society is changing gradually.

Z. D. Basumatary is a talented short story teller of contemporary Bodo literature. The short story called *Khaila Gwmwn*, is chosen as data for analyzing the impact of modernity on livelihood. The short story is taken from the short story book called *Ang Fwifingwn* (I will come back).

In the short story called '*Khaila Gwmwn*', acceptance of modern livelihood is visible through the characters of Sulekh Islary and Nolini Daimary's husband. From the analysis of the story, it is observed that both Sulekh Islary and husband of Nolini Daimary are highly educated men. In towns or cities new occupations, professions and service were emerged. The occupations, profession and service emerged in town or cities are more lucrative for educated persons. Thus, in place of agriculture, the traditional occupation, both Sulekh Islary and Nolini Daimary's husband they have accepted government job as main source of income as well as livelihood. Sulekh Islary and Nolini Daimary's husband are service holders. It is also found that Sulekh Islary, a husband of Ruma Islary is a Doctor. Dr. Sulekh Islary always remains busy at nursing home. Sulekh and Ruma have two children; they are namely Goutom and Junu. Sulekh and his family members live in Dhubri town. Job is Sulekh Islary's main source of income as well as livelihood. Economic position of Sulekh Islary develops after being a doctor. He becomes an owner of car. On the other hand, Nolini Daimary's husband is a college professor. Job is his main source of income as well as livelihood. Professor Daimary becomes wealthy doing job. Thus, he makes his marriage ceremony in a grand style. Thus, it is observed that the mindset and livelihood of Sulekh Islary and husband of Nolini Daimary has changed for modern education, emergence of town or urbanization, development, democracy, market economy as well as the new world view. Modern education imparted the required skill and knowledge to them, and enables them to take new livelihood. Thus, it is observed that modernity has brought new livelihood in Bodo society.

Janil Kr. Brahma is a renowned short story writer of Bodo literature. Critics are of the opinion that Janil Kr. Brahma is a talented short story teller among the contemporary Bodo short story writers. His stories are replete with wit and humor. Janil Kr. Brahma's *Dumphaoni Phitha* was published in 2005. Fifteen stories are included in this book. For present study stories, namely *Dumphaoni Phitha* (Dumphao's Rice Cake), *Anwi Onaishini Usunda* (Half-burnt firewood of ant Onaishi) and *Manshi Gidir* (High Officer) are taken as data for analyzing the impact of modernity on livelihood.

In the short story called *Dumphaoni Phitha* (Dumphao's Rice Cake), acceptance of trade and commerce as means of livelihood is reflected through the character of Dumphao. Besides, in the story acceptance of job as a means of income as well as livelihood is vividly found through the characters of Somen, Gaodang's husband Sorola's husband.

Dumphao and Somen are two important characters of the story. From the analysis of the text, it is observed that Dumphao, wife of Somen Basumatary rears poultry mainly for commercial purpose which is formerly reared for domestic as well as community consumption. She sells hen at local market to earn money; and the income earned from the hen is utilized for purchasing some essential family items which signifies her optimism and progressive mindset. Besides cultivation and family work, earlier, Bodo women were always busy with weaving, rearing, spinning, fishing and collecting forest product. Bodo women used to go to jungle for collection of seasonal leafy vegetables, mushrooms, roots, fruits, firewood etc. But, it is observed that Dumphao has accepted modern livelihood. She is a businesswoman. In place of cultivation, she has accepted business as means of income as well as livelihood. It is observed that selling domestic hens; she has started a stall of phitha, chithao and tea near national highway of Samthaibari market to help her husband in running family. Besides, Dumphao establishes a tailoring center called 'Dumphao Tailoring' at Samthaibari market engaging some educated local youths. Modernity means commercialization. It also refers town life and diffusion of money. Bodos are an agricultural community. Agriculture is the chief occupation of the Bodos. But, it is observed that Somen, husband of Dumphao has accepted government job as main source of income as well as livelihood. Job is modern livelihood for the Bodos. It is observed that the income economic position of Dumphao and Somen improves remarkably after accepting business as well as job as main source of income. Consequently, their way of living improves. Modernity means new habits and activities shaped by new ideology. Apart from them, husband of Gaodang and Sorola are also service holders. Husband of Gaodang is an employee of F.C.I. Office, which situates in Guwahati. On the other hand, husband of Sorola lives in Kashmir, he is an employee of Air Force. It is observed that instead of cultivation, both husband of Gaodang and Sorola have accepted job as main source of income as well as livelihood which means their progressive mindset. With the earning of job, they run their respective family. Economic position of both husband of Sorola and Gaodang improves after accepting job as means of income. As a result, the living styles of both the families have changed. It is observed that in contrast to previous generation, both Gaodang and Sorola are more fashionable and fond of money, jewellery and dress. They are materialistic and consumerist. Thus, it is clear that modernity has brought a massive change in the livelihood of Dumphao, Somen as well as husband of Gaodang and Sorola. The mindset and livelihood of Dumphao, Somen as well as husband of Gaodang and Sorola has changed due to emergence of modern education, emergence of

town and semi-town, development of modern communication, development of science and technology, market economy and new world view. Acceptance of business and job in government agencies not only bring improvement in the economic condition of some Bodo people remarkably but also produce some urban living people too. Hence, in due course of time agro-based Bodo society has transformed in to modern society due to impact of modernity.

In the short story called *Anwi Onaishini Usunda* (Half-burned firewood of ant Onaishi) the acceptance of business as main source of income as well as livelihood has reflected nicely through the characters of Onaishi. Besides, Merga, a husband of Onaishi, lead his family being a wage labour. From the analysis of the story, it is observed that in place of traditional livelihood like- cultivation, weaving, rearing of eri, hunting, fishing and basket and mat-making, Onaishi, a wife of Merga, has accepted business as her main source of income as well as livelihood. Earlier Bodo people are not interested in trade and commerce due to prevailing of some traditional customs and beliefs. But, it is found that Onaishi has accepted business as main source of income as well as livelihood. Business is new livelihood for the Bodos. Acceptance of business as main source of income as well as livelihood signifies acceptance of new ideology. Onaishi lives at a village, which is two kilometers far from Rongiya town. Previously, Bodos prepared both phitha and rice-beer only for family and community use. But, it is observed that Onaishi prepares phitha and rice-beer mainly for trade and commerce. Thus, it is seen that Onaishi sells phitha, tea and rice-beer at Rongiya town to earn money for running her family. Dorle, a daughter of Onaishi, helps her every day in selling phitha, tea and rice-beer at Rongiya town. Modernity means commodity, a thing to be bought and sold, and an item for trade and commerce. Modernity also means town and city life and diffusion of money. Both Onaishi and Dorle are progressive women. On the other hand, due to lack of modern education and skill Merga fails to take advantage of town. Hence, losing all his land and properties, he leads his family being a wage labour until his demise. Traditionally there was no wage labour in Bodo society. Thus, running a family being a wage labour is new economic activities. To earn money being a wage labour is a new idea and new attitude. Apart from them, the person who always comes to Onaishi's stall to drink tea is a clerk of C.I.D Office. Traditionally Bodos are agriculturist. Thus, Job is a new profession for the Bodos. The acceptance of job as a main source of income or livelihood refers acceptance of new ideology. Thus, it is observed that the source of income as well as live livelihood of

Onaishi, Merga and the clerk of C.I.D Office is modern. The mindset and livelihood of Onaishi, Merga and the clerk of C.I.D Office has changed due to emergence of modern education, due to emergence of Rongia Town, due to development of modern communication, due to development of science and technology, due to emergence market economy and new world view. Acceptance of job and business improved their economic position and way of life a lot.

In the short story called *Manshi Gidir* (High Officer), changed of outlook and acceptance of modern livelihood is vividly revealed through the characters of Khordey Daimary and Megonram Bodo. From an extensive analysis of the text, it is observed that in place of cultivation, the traditional occupation of the Bodos, both Khordey Daimary and Megonram have accepted modern occupation. The occupations, professions, services emerged in towns or cities are modern for the Bodos. Modern generation, mainly educated persons think that the occupations, professions, services emerged due to emergence of town are more suitable, more profitable and of high repute. Thus, educated people irrespective of male and female come forward to do work in factories, offices or business institution instead of engaging in cultivation. Both Khordey Daimary and Megonram Bodo are educated men. Khordey Daimary and Megonram Bodo both have accepted job of government organization. It is observed that Khordey Daimary, husband of Subashi Daimary is a teacher of M.E. school. Khordey Daimary lives at village. Besides cultivation, Khordey Daimary has accepted government job as source of income as well as livelihood. With the earning of job, he leads his family. On the other hand, Megonram Bodo, bisuge (friend) of Khordey Daimary has also accepted job as main source of income as well as livelihood in place of traditional occupation. Megonram Bodo is a magistrate in Dhubri court. Megonram Bodo and his family members live in Dhubri town. With the income of job, he leads his family. Modernity means town or city life. Thus, it is observed that livelihood of Khordey Daimary and Megonram Bodo is modern. Their outlook is modern. The mindset and livelihood of Khordey Daimary and Megonram Bodo has changed due to emergence of modern education, Dhubri town, modern communication, science and technology and new world view. Modern education has brought changes in their mindset and provided essential knowledge and skill to them for doing job in government agency.

Z. D. Basumatary's another famous short story book is *Mr. Hybridni Gwlmwdwi Arw Mwdwi* (Mr. Haibrid's sweat and tear). From *Mr. Hybridni Gwlmwdwi Arw Mwdwi*, the three short stories namely *Mr. Hybridni Gwlmwdwi Arw Mwdwi*, *Ashokhanda* and *Bidinthani Lamayao Dandise* are chosen as data for analyzing the impact of modernity on Bodo culture.

In the short story called *Mr Hybridni Gwlmwdwi Arw Mwdwi* (Mr. Haibrid's sweat and tear), change of mindset and acceptance of cultivation on a commercial scale is vividly visible through the character of Jwngblao. Previously the Bodo people were not interested in trade and commerce at all due to prevailing social customs and beliefs. Thus, in traditional Bodo society, crops are cultivated mainly for domestic and community consumption, but not for commercial purpose. From the analysis of the story, it is observed that Jwngblao has taken up the cultivation on a commercial scale. Jwngblao is a modern cultivator. From Punjab and Haryana, he gets inspiration for cultivation. Modernity creates dependence. In modern society, people depend on one another. Jwngblao cultivates with modern scientific methods. Jwngblao believes that one can earn lac money, if he cultivates with hybrid seeds and modern scientific methods. He cultivates not only for consumption but also for selling. He cultivates on commercial scale in order to get additional income for essential commodities and services. Crops are Jwngblao's main source of cash income as well as livelihood. Jwngblao is busy in calculating about his new scheme. He wants to make Bodoland like a Punjab. The acceptance of cultivation on commercial purpose and the attitude to run a family with the earning of cultivation are modern and progressive. This is the impact of modernity. The mindset of Jwngblao has changed due to emergence of town, development of modern communication, development of science and technology, market economy and new world view. In addition to that, social reforms movement of Gurudev Kalicharan Brahma and the new outlook and mobilization of various Bodo social organizations directly and indirectly inspired him to accept cultivation on commercial scale. Thus, it observed that modernity has brought a change in the mindset and livelihood of Jwngblao.

In the short story called '*Ashokhanda*', acceptance of job and brewing of rice-beer to earning money is vividly observed. Earlier economy of the Bodos is dependent mainly on agriculture. They were satisfied participating in the process of cultivation in village. They could not think other profession than participating in cultivation. From the analysis of the

text, it is seen that Somjit and Mwinathi both are H.S. passed. Somjit and Mwinathi is originally an inhabitant of village. However, it is observed that both Somjit prefers job or business to earn money for running their family. Thus, in place of traditional occupation, Somjit has accepted modern livelihood. Somjit has accepted job as main source of income as well as livelihood. Somjit is a supervisor. Under a contractor of B.R.P.L. he works as a supervisor. With the earning of job, he leads his family. The supervisor job is new profession for the Bodos. On the other hand, Mwinathi, wife of Somjit has accepted business as main source of income as well as livelihood. In traditional society, rice-beer is prepared mainly for family and community consumption. But, it is observed that Mwinathi, wife of Somjit brews rice-beer for selling. She brews rice-beer to earning money. With the earning of rice-beer they decide to educate their children, namely Alongbar and Nijira in English medium school of Dhaligaon town. Both Somjit and Mwinathi live at Dhaligaon at rented house. Modernity means town or city life. Mwinathi sells rice-beer to meet up the expenditure of their child as well as other expenditure of the family. Somjit's fondness of job as well as becoming a supervisor under a contractor of B.R.P.L. and Mwinathi's brewing and selling of local rice-beer to teach their children is new for Bodos. Modernity means trade and commerce. Thus, it is observed that the main source of income as well as livelihood of Somjit and Mwinathi is modern. Mindset and livelihood of Somjit and Mwinathi has changed due to emergence of modern education, development of Dhaligaon town, due to development of B.R.P.L. and new world view. Moreover, modern education encourages and enables them to accept modern livelihood in place of traditional occupation.

In the short story called '*Bidinthani Lamayao Dandise*', acceptance of modern livelihood is vividly reflected through the characters of Zebra and Birjoy Muchary. From the analysis of the text, it is observed that in both Zebra and Birjoy Muchary are educated men. It is found that besides cultivation, Zebra has accepted writing profession for subsidiary income. Zebra is a professional short story writer. It is seen that besides earning from agriculture, Zebra earn money writing Bodo short stories. Thus, Zebra sells magazine namely 'Phungja' among the Bodo employees of Bongaigaon Railway Colony. Writing profession is a new occupation for the Bodos. Thus, the livelihood of Zebra is modern. On the other hand, instead of cultivation, the main traditional occupation of the Bodos, Birjoy Muchary has accepted government job to earn money. He is a transport officer of Bongaigaon district. Government job is his main source of income as well as livelihood.

Birjoy Muchary has two children. He runs his family with the earning of his job. After long time, Zebra meets Birjoy Muchary in a marriage ceremony of Rwmari village. Birjoy Muchary takes 'Phungja' a Bodo magazine from Zabra. Thus, it is observed that, the mindset and livelihood of both Zebra and Birjoy Muchary has changed due to emergence of modern education, emergence of towns or cities, due to development of modern communication and due to development of science and technology, due to emergence of market economy and new world view. Knowledge of modern education enables them to accept new occupation instead of agriculture. Thus, it is clear that modernity has brought a change in the mindset and livelihood of both Zebra and Birjoy Muchary.

Gobindo Basumatary is a well-known short story writer of contemporary Bodo literature. From his famous short story book called *Haraoni Saikhel* (Harao's bicycle), the short story called *Gari Biguma* is taken as data for analyzing the impact of modernity on livelihood.

In the short story called *Gari Biguma* (Owner of a Car), change of occupation and change of economic position is vividly reflected through the character of Orkhao Gwra Borgoyary. It is observed that in contrast to previous generation, some of present generations are more interested in trade and commerce than cultivation. Some of present generations have learned to run business in town and semi-town. Nevertheless, some of the present generation like better contract work than agriculture. From the analysis of the text, it is visible that Orkhao Gwra Borgoyary has accepted trade and commerce as main source of income as well as means of livelihood instead of cultivation, the main traditional occupation of the Bodos. Orkhao Gwra Borgoyary actively took part in Bodoland movement and encouraged others to join in movement. After signing the Bodo accord when Bodoland movement ended, he surrendered and took license of wine shop and accordingly he accepted business as his main source of income as well as livelihood in place of agriculture. Nevertheless, along with business he has accepted contract work as main source of income. With the earning of business and contract work, he leads his family. Doing business as well as contract works, he has become wealthy; he has become an owner of a Car. Business and contract work is new occupation for the Bodos. Thus, it is observed that modernity has brought a change in the mindset and livelihood of Orkhao Gwra Borgoyary. The mindset and livelihood of Orkhao Gwra Borgoyary has changed due to emergence of modern education, town or city, modern communication, science and

technology and new world view. Besides, the new outlook and mobilization of various Bodo social organizations directly or indirectly help him to accept modern livelihood.

Haribhusan Brahma is a renowned and talented short story teller of Bodo literature. From his short story book called *Khiphi bendwng*, the short story called *Garai Khuru* (Ringworm) is taken as data for analyzing the impact of modernity on livelihood of the Bodos. Besides *Garai Khuru* (Ringworm), acceptance of trade and commerce as main source of income as well as livelihood is visible in the story called '*Siman*', acceptance of contract works as main source of income is vividly depicted in the story called '*Shifung Bedla*'.

In the short story called *Garai Khuru* (Ringworm), acceptance of job as main source of income as well as livelihood is vividly depicted through the characters of storyteller or writer (husband of Thamphwai Delai) and Dadura. Earlier agriculture is the principal livelihood of the Bodos. However, from the analysis of the text, it is found that in place of agriculture, the main traditional livelihood of the Bodos, both the writer (husband of Thamphwai Delai) and Dadura have accepted government job. Both, the writer (husband of Thamphwai Delai) and Dadura are employees of government agency. The writer (husband of Thamphwai Delai) is a B.D.O. of government office. Job is the main source of income as well as livelihood of the husband of Thamphwai Delai. After becoming B.D.O., the economic condition of the writer remarkably improves. Thus, the writer fulfills Thamphwai Delai's hopes and aspiration. With the earning of job, he makes building house and buys vehicle. Nevertheless, he educates his three children with the income of his job. The writer runs his family with the earning of his job. On the other hand, Dadura is a peon of B.D.O. office. He leads his life with the earning of job. B.D.O. and peon job are new occupation for the Bodos. Thus, it is observed that the mindset and livelihood of the writer and Dadura has changed due to impact of modernity. As a result, the agrarian Bodo society is changing gradually. The mindset and livelihood of storyteller or writer (husband of Thamphwai Delai) and Dadura has changed due to emergence of towns or cities, development of modern communication and new worldview. Modern education imparted the required knowledge and skill to storyteller or writer (husband of Thamphwai Delai) and Dadura for doing services in government agency.