

CHAPTER- 6

CONCLUSION, FINDINGS AND RECOMMENDATIONS

6.1 INTRODUCTION

The present study on socio-cultural aspects of Chittaranjan Mushahary's select novels, it is found that in most of his novels, the novelist highlighted the social scenarios of the Bodo society. His novels focus mainly on human nature and its influence on the society. Thus, in this concluding chapter of the present study the major findings have been summarized in order to see whether the sets of objectives have been achieved and to test the hypotheses and also to highlight the concluding remarks and some interpretations and recommendation in the study of socio-cultural perspectives of Mushahary's novel.

In the chapter-I, the key information and origin about the English literature, Indian literature and Bodo literature and its existence has been clearly enumerated. Moreover, the statement of the problem, significance of the study, aims and objectives and scope of the present research have been stated. The assumption and hypotheses of the present study, methodology, application of theory, delimitation of the study, adoption of citation of method, literary creation of the Chittaranjan Mushahary are also explained in this chapter. Further, the review of related literature and organization of the chapter has been clearly stated. In the introductory part, the creation of novels of Chittaranjan Mushahary has been highlighted like his first novel *Jujaini Or* which was the first Bodo novel in the history of Bodo literature. The aim of this research is to study the thematic concern and plot construction of the novels, socio-cultural condition of the Bodo society reflected in the novels, used of language and literary aesthetic style of the novels as well as analytic observation of the novels depicted by the renowned Bodo novelist Chittaranjan Mushahary in his novels. In this present study, the researcher has read all the select novels

created by the novelist and considered it as the form of primary source of data. The secondary source of data containing critical study done by the different writers, critics and scholars are also duly consulted and the undertaken study has been done in analytical method.

The chapter-II, contains a detailed note about the theme and plot construction of Mushahary's select novels. The theme of all six select novels of Chittaranjan Mushahary is about the social reality of the Bodo society. The issues like love, relationship, duty, responsibility, moral values, village economy, rural life, city life get reflected through the novels. The novelist writes about realistic issues. The prospects of music and love have been epitomized by the novelist in his novel. The concept of hatred and revenge has been highlighted in the novels. Moreover, in Mushahary's novel, through plot construction the creative works of the novels, the sequential progression of events and incidents as well as the artistic structure that the writer builds out of the action has been depicted. The construction of subplot along main plot has been considered for depiction of cast of characters and incidents in the novels so as to make a complete framework of a story. Thus, the theme and plot construction of Mushahary's novels are based on social reality of Bodo society which are coherent and unified.

In the chapter-III, attempt has been made and discussed extensively about the socio-cultural perspective in the select novels of Chittaranjan Mushahary. The chapter emphasizes the social and cultural on economy like village economy, agro-based economy as well as religion, customs, traditional and political influence, social conflict and so on. The setting of the novels of Mushahary's is based on behavior of human society in general and Bodo society in particular. The reflection of society's phenomenon in the novels like love and marriage, economic conditions, rural and urban life style, way of livelihood, religion and festival celebration as well as inter caste marriage and cultural behavior of Bengali community along Bodo community has been reflected in the Mushahary's novels.

In the chapter-IV, the use of language and thematic style of the six select novels of Chittaranjan Mushahary have been discussed extensively. The use of character wise language, situational language and fictionerative action has also been clearly reflected in the novel. His fictionerative actions and characters are convincingly realistic. His use of language and style are simple. The use of common people's language and simple style of language which are usually

used by the rural people or language spoken by the rustic people have been through these novels. As stated, he was one of the straight-forward persons and this quality is only known to us from his novels. His way of pointing out to a certain person in an obvious and direct way has been seen in his novels. Because of that, perhaps how much one can comprehend from the novel of other novelists, one can even comprehend more in one shot from Mushahary's novels can be easily understood. His novels are deeply connected with people's hearts. In his novels, it is found that staying in a village lifestyle, he could portray in broad and vivid picture rustic life style. In the novels, we can find the behavior, style of speaking language and natural environment of the people living in rural areas.

In the chapter-V, the analytic observation of the Mushahary's novels has been precisely discussed and enumerated accordingly. In this context, the present study has been clearly stated that the Mushahary's dialogues are natural, appropriate and vivid. Moreover, through the analytic observations the incidents, philosophical thoughts, expressions and others characters are found to be prevailed and existed in the society. The socio-cultural, socio-economic, religion, traditional belief and faiths and customary laws as well as other various aspects of the society has been depicted in the novels which are undertaken for study. The novelist convincingly depicted the social pictures where his portrayals of characters are essentially realistic, as most of the characters and incidents of the novels are delineate the real life situations. Further, in his novels through the structures and settings of the novels are vividly rooted with social pictures but along with that the traditional and contemporary incidents are also clearly seen in this undertaken research. Through the analytics observations, it is also found that along with the male characters, the role, positions and actions have been depicted through female characters like Alaisri, Shanti, Kalpana, Nilanjana, Phulmati and others which is also seen in the novel. Moreover, based on the analytical observations, the philosophy of humanism and feminism has been clearly reflected in the select novels.

In the Chapter-VI, the concluding part which is consists of findings of the study, achievement of objectives, testing of hypothesis, some brief recommendations, limitation of the Study and Scope for further research have been clearly stated in the present study.

6.2 MAJOR FINDINGS OF THE STUDY

The major findings of the study have been highlighted in this section.

- i) It is found that in the present research a socio-cultural study of Chittaranjan Mushahary's novels, the novelist clearly highlighted the socio-cultural pictures of the Bodo society in particular along with human society in general.
- ii) The study finds out the creation of the novels of Chittaranjan Mushahary delineated the social reality of the Bodo society. His creations are based on like love, marriage, relationship, responsibility, duty, moral values, village economy, rural and urban life, traditional, religion and festivals, social conflict and others which are prevailed and existed in the society.
- iii) It is also found that the novels of Chittaranjan Mushahary's are romantic mostly created with theme of romanticism. In this undertaken study the love between Ajoy and Alaisri in *Jujaini Or*, Shanti and Ajit in *Bikhaya Gaoyw Khugaya Geoya*, Nilratan and Nilanjana in *Call Girl*, Sonaram and Phulmati in *Phulmati*, Mira and Shyamal in *Undaha* and others.
- iv) The present study reveals that use of language and thematic style of the select novels are simple and common which are used by the rural people or the language spoken by the rustic people. Likewise the quote: *In temple, if you wanted to worship one deity or make them to love you; you don't have offer ghee, butter, banana, coconut, flower, instead you should offer your true heart, and then only the deity will love you, bless you.] (Jujaini Or, p.74)*
- v) The study further reveals that in Mushahary's novels, the use of character wise language, situational language and fictionerative action has also been clearly reflected for which his novels are deeply connected with people's heart. Moreover, his fictionerative actions and characters are convincingly realistic.

- vi) The study finds that in the novel *Jujaini Or*, the novelist depicted the true love between Ajoy and Alaisri of Bhutiapara village which was near Swrmanga River. But their love turn into tragedy and faced obstacles which has brought separation between them and it is because of Alaka as well as natural disaster the flood of Swrmanga River that brought destruction of Bhutiapara village and their true love, as depicted in the novel.
- vii) It is found that in the present research, the cultivation of agricultural and other allied activities has been seen through Pradip Mahajan by taking male servant and maid servant, he cultivate paddy plantation and others. The activities of maid servants like plucking veggies, fishing in the river stream has been seen through Humpey, Dumpey, Mansri, Gaodang, Thaishri and others which is reflected through the novel *Jujaini Or*.
- viii) The study also finds that the influence of religion of other communities in Bodo society through celebration and enjoying of *Deol Puja or Dol Jatra* which also called Holi festival. It is found that during *Deol puja* male servants and maid servants by taking chance in the corner, they tease and flirts with one another and also makes jokes with each other which is reflected through male servant like Gwlwndang, Bergo and Jwmao in the novel *Jujaini Or*.
- ix) In the novel, it is also found the two types of characteristics of women through Alaisri and Alaka in the novel *Jujaini Or*, as depicted in the novel because of her true love Alaisri always wishing to have Ajoy and want to sacrifice everything for him. But, Alaka is opposite to her character, as she could not sacrifice herself for Ajoy though she loves him.
- x) The study also reveals the gap between rich and poor and how the rich overpowering the poor which is seen through Pradip Mahajan in novel *Jujaini Or*, as because of the scarcity of money Ajoy's father Mahidhar had to stay under the control of Pradip

Mahajan to fulfill his son's study and ultimately Pradip Mahajan wanted Ajoy as his son-in-law for Alaka. Thus, the novel implicated that in the world how the rich and powerful people dominated the weak and poor and exploited them.

- xi) The study also reveals that how the broker or middle man play important role in the Bodo society during arrangement for marriage or for the other purpose through the Daola *Deowani* (broker) in the novel *Jujaini Or*, as they can exaggerate things and can arrange from impossible to possible, from truth to untruth and the success of the marriage between Ajoy and Alaka has been done only because of broker's role which has depicted in the novel.
- xii) In the study, it is also reveals the philosophical thought of Humanism and Feminism through the characters of Alaka in the novel *Jujaini Or*, as her father Pradip Mahajan wants his daughter Alaka to take part in every activities of social life along with male counterparts. He also stated for imparting higher education for girls and should not stray aloofness in their day to day activities.
- xiii) In the present study, through the novel of *Bikhaya Goayw Khugaya Geoya* it is reveal that how the wave of love could bring destruction during the student life and that has been depicted through the life Premdhar and Shanti. As in the novel Premdhar becomes mad because of his deep love towards Kalpana and on other hand Shanti sacrificed her both eyes to Ajit because of her true love which devastation in their lives.
- xiv) In the study, it is found that the novelist depicted some loose and inconsistent character of women through Kalpana's character in the novel *Bikhaya Goayw Khugaya Geoya*, The study reveals that Kalapana's behavior is not normal compared to other girls, as by using her tricks she ditches many boys in many times and also left Premdhar and at the end she married to Ajit.

- xv) In the novel *Bikhaya Gaoyw Khugaya Geoya*, it is also reveals honest and selfless character of women through Shanti's behavior. It is seen that for the sake of her true love, she sacrifices her both eyes cornea to Ajit and she became blind. Shanti has become victimized all through her life because of her shyness and not having courage to tell about her love to Ajit which is reflected in the novel.
- xvi) The study also reveals that through the characters of Dr, Grimwig and Dr. Mrinal the medical term and scientific advancement has been understood with the eye cornea operation of Ajit. The novelist depicted in his novel *Bikhaya Goayw Khugaya Geoya* about the concept and term of medical surgery during that time, where for the sake of her true love Shanti donated her two eyes cornea to her beloved Ajit.
- xvii) In the novel, it also reveal that the novelist shown the concept of taking higher education by going in abroad, as depicted in the novel *Bikhaya Gaoyw Khugaya Geoya* Ajit went to Bhilad in America to study his higher degree through which taking higher education in abroad is reflected.
- xviii) In the present study, it is also reveals that the deep affection between brother and sisters through the character of Shanti and Sushanta in the novel *Bikhaya Gaoyw Khugaya Geoya*, as brother Sushanta never resist her desire and this kind of love and affection towards own sister has been seen in the human society as well.
- xix) In the present study, it is also seen that donating and giving of properties to their beloved through the character of Shanti in the novel *Bikhaya Gaoyw Khugaya Geoya*, as for sake of her love she wished to give her property to Ajit, but since Ajit do not love then she has given her property in the name of Kalpana.
- xx) In the novel *Khither*, it is found that the novelist depicted Moloy's revengeful act against his paternal uncle Ramani Babu and the use of revengeful languages and such incidents may be seen in Bodo society as well as in other society.

- xxi) The study also finds out detective type of story through the characters of Moly in the novel *Khither*, as it is seen that the his mother Banati asked his son Moly to reclaim his father's property of Sonapur village and after listening his mother words later Moly could reach his father place to reclaim property from his uncle Ramani.
- xxii) Moreover, in the present study, through the characters of Banati in the novel *Khither* it is reveals that how widow women after the death of her husband lead her life with much difficulties and brought up his son Moly, this has clearly reflected the real characters of our social life
- xxiii) The study also finds out that in the novel *Khither* through the character of Moly who is trying stop opening of fair or mela nearby his village where drinking wine, gambling and other anti-social activities and his trying to do the development in the area which was prevalent in the Bodo village area. Moreover, the holding of such mela or fair still have been seen in the present day time where gambling and drinking is seen which is not good for the society.
- xxiv) The study also throws the light that through Moly's contribution, he could established Sobharam Girls, Horeswari Hospital, electricity, club, library as well as post office and could fulfill the aspiration of new generation, as earlier in the village area of Bodo society no such facilities were seen and through Moly contribution his effort for development and the socialization in the area has been reflected in the novel *Khither*.
- xxv) The present study reveals the characters and attitude of step mothers through Thampwi Delai in novel *Phulmati* where she has been seen as cunningness and how she scolded and treated badly to Phulmati. Because of her step mother dirty tricks Phulmati's life is not being pleasant and she had to lost her beloved Sonaram, and such step mother character also found to be been seen in the society.

- xxvi) Through the novel *Phulmati*, if anyone or any person commits social offences or baad then they have to perform penance or incarnation under *Agarbad* (illicit sexual relation) system to purify them which is seen through the character of Mayasri, where Mayasri after having illicit sexual relation with Ramwnda, she got pregnant and she has been boycotted by the villagers. Thus practices of such customary law have been in the Bodo society.
- xxvii) The study also finds out that Gwmbwr Mahajwn who being a village head man trying to misuse his power for his selfish interest at the behest of marrying to Phulmati, he lured with money and property which is reflected in the novel *Phulmati* and such characters found to be seen in the society.
- xxviii) The study also reveals that how a forceful marriage has been done by the step mother in the society which has been depicted by the novelist through the character of Thampwi Delai in the novel *Phulmati*. As, reflected in the novel Thampwi Delai arrange forcefully the marriage of her step daughter Phulamti with Gwmbwr Mahajan who is old age and widower but since Phulmati is very young and found not suitable with each other. Hence, the novel highlighted such incidents through this novel which is also prevalent in the society.
- xxix) The study reveal the existence of *Oza* or vaid in the Bodo society through Thobsa *Oza* in the novel *Phulmati*, as the *Oza* chants mantra or performed mantra while worshipping of God and they also gives herbal medicine to cure the diseases. Through this novel, it is seen that Thobsa *Oza* helps Mayasri to deliver a baby while she was boycotted by the villagers. Thus through the characteristic of Thobsa *Oza* his importance and prevalence has been seen in Bodo society.
- xxx) The present study finds that the victimization of simple and honest girl to become prostitute through the character of Nilanjana in the novel *Call Girl*. It is seen that due to revenge and enmity with Nilratan, the wicked person Rajesh Senal and Abhijit

Chakraborty kidnapped Nilanjana and sold to Lakhyahira and then forcefully she has been made prostitute a Call Girl in Mumbai which is reflected in the novel

- xxxii) The study finds out that Nilratan who hails from Udalguri, his Mahitosh could make him educated person and accordingly one day Nilratan accompanied with Nirmal in Calcutta and there he find a job in Martin and Melbourne Company. The novelist depicted through the characters of Nilaratan that even from the Bodo society they can reached Calcutta and works there job which has reflected advancement of Bodo society as shown in the novel *Call Girl* during that time.
- xxxiii) In the novel, it is seen that the novelist depicted cultural behavior of both Bengali Society and Bodo society through the characters of Nilratana and Nilanjan in the novel *Call Girl*. It is seen that Nilanjan with the help of Nilratan's sister Sharmila, she could learn about cooking gravy curry like jute leave (*Narji wngkri*), rice power (*Onla wngkri*) and weaving of eri cloths and sericulture activities etc. On the other hand Nilratan also seen having so many sweets items like Rosgolla, rabi, sandesh chop-cutlet etc. in Nilanajana's place.
- xxxiiii) The study throws the light that the novelist depicted the culture of inter caste marriage through the characters of Nilratan and Nilanjana in the novel *Call Girl*. It s seen that Nilaratan who went to Calcutta in searching job finds Alakesh sister Nilanjana and later married with her. As depicted in the novel, the inter caste marriage also seen in the present day society which is prevalent.
- xxxv) The study also reveals that how Nilanjana becoming bonded labour by selling her body and becomes prostitute. It is seen that in the novel *Call Girl*, Nilanjana has been kidnapped by the Rajesh and Abhijit and sold to Lakhyahira and later Lakhyhira sent to Anuradha Chattapadhya in Mumbai who becomes prostitute. It is seen that the income of selling her body is consumed by others which is inhuman and exploitation. Thus the novelist depicted existence of prostitution which is also seen in the society in the present time.

- xxxv) The present study reveals that the destruction and ruin of a family of both Sambaru Mahajan and Gobind Mahajan of Khwirwbari village in the novel *Undaha*. As seen in the novel, Sambaru Mahajan had five sons namely Naresh, Paresh, Shyamal, Maniram and Sonaram but all of his sons could not taken care of his parents during their difficulties. Moreover, Swrmanga River has also washed away his farmland which brought devastation in Sambaru's life. On the other hand, Govind Mahajan only daughter Mira also could save her father's property after death of her husband Shyamal.
- xxxvi) It this present research it is also seen that reflection of Bodo society's culture and tradition, as in the novel *Undaha*, the novelist portrayed Bodo society's culture through Sambaru Mahajan, as earlier or in present day society in the villages the rich persons hired or takes male and maid servants for cultivations and this has been reflected through the characters of male servant like Gojen, Sidam, Meglo, Nimai and Membrang, and maid servants like Durlai, Goisri, Laphasri and Gosathi in the novel.
- xxxvii) Moreover, the present study also highlights the traditional system of receiving or treatment of guest while coming to their place through Sambaru Mahajan in the novel *Undaha*. As it is seen in the novel, Sambaru Mahajan while his sons and daughter-in-laws are coming to their parental house, Sambaru orders to prepare delicious and traditional curry and food items like *daolakhasi* (capon chicken) with *onla* (rice powder), pork, mutton meat, fish etc. Thus, through this picture the novelist depicted the traditional system of receiving of guest in Bodo society which is still prevalent.
- xxxviii) Lastly, the present study highlighted and reveals the traditional, social and cultural pictures and different aspects like living condition and life style and livelihood of the people, religion, moral values, economy, customary laws, customs, social conflict etc. of the human society in general and Bodo society in particular.

6.3 ACHIEVEMENT OF OBJECTIVES

The research is being carried out by the researcher to achieve the certain targeted objectives in mind. The major findings in this research as analyzed and narrated above have facilitated the researcher to fulfill the targeted sets of objectives as follows:

- i) The thematic concern and plot construction along with subplot of the Chittaranjan Mushahary's novels have been highlighted in this study extensively.
- ii) The depiction of socio-cultural perspectives of the Chittaranjan Mushahary's novels has been explored and narrated accordingly in this study.
- iii) The traditional socio-cultural and economic conditions of Bodo society reflected in the novels have been explored and highlighted accordingly.
- iv) The use of language and literary aesthetic style of Chittaranjan Mushahary's novels has been studied thoroughly in this study.
- v) The analytical observations of Chittaranjan Mushahary's novels has been studied and enumerated extensively in this study.

6.4 TESTING OF HYPOTHESES

In order to pin point present research in the right direction two hypotheses has been formulated. The findings of the research study have been verified and compared to test the validity of the drawn hypotheses. It is found that the findings of the study have proved to be true and found to be valid as understood from the following points.

Hypothesis- I

“A huge range of social pictures like human behavior, village life, role of women, deep feelings of love, affection, social customs, beliefs, brotherhood, amicable relationship, romantic and tragic state of affairs as well as economic and social conflict all have been depicted extensively in the novels of Chittaranjan Mushahary”

The present finding of the study clearly indicated the reflection of social pictures in various means and ways-

- i) The social pictures through the novel *Jujaini Or*, is clearly visible. It is seen that the novelist depicted the true love characters between Ajoy and Alaisri who were from Bhutiapara village, near Swrmanga River. But their love turn into tragedy and faced obstacles which has brought separation between them and it is because of Aloka daughter of Pradip Mahajan as well as natural disaster caused by the flood of Swrmanga River which has brought destruction of Bhutiapara village as depicted in the novel. Thus, the social picture has been visible through this character as well.
- ii) Through the novel *Jujaini Or*, it is seen that how the *Dewani* or broker or middle man play important role in the Bodo society during arrangement for marriage or in other purposes, it is being seen through the character of Daola *Deowani* (broker) in the novel, as they can exaggerate things and can arrange from impossible to possible, from truth to untruth. At the end the success of the marriage between Ajoy and Alaka has been done only because of broker's role which has been depicted in the novel. Thus it is being seen Bodo society.
- iii) Moreover, in the novel *Jujaini Or*, the social pictures also clearly visible. it is seen that there is always gap between rich and poor and how the rich overpowering the poor. This character is seen through Pradip Mahajan, as because of the scarcity of money Ajoy's father Mahidhar had to live under the control of Pradip Mahajan to fulfill his son's study and ultimately Pradip Mahajan wanted Ajoy as his son-in-law for Alaka. Thus, the novel implicated the dominance and exploitation of rich and powerful people over the weak and poor. This has relevance with the society's character.

- iv) The reflection of social picture also can be visible through the deep affection and kindness, the brother and sister relationship between Sushanta and Shanti in the novel *Bikhaya Gaoyw Khugaya Geoya*, it is seen that brother Sushanta never resist his sister Shanti's desire and wish. Thus, this kind of behavior and relationship has relevance in the society.
- v) Moreover, the social scenery has also be found with the characters of Banati in the novel *Khither*, it is seen that how widow women after the death of her husband has been ousted by her bother-in-law Ramani and had to lead her life with much difficulties and brought up his son Moly, this has clearly reflected the real characters of our social life.
- vi) The social pictures has been highlighted through the novel *Phulmati*, it is seen that, if anyone or any person commits social offences or baad then they have to perform penance or incarnation under *Agarbad* (illicit sexual relation) system to purify themselves. The novelist depicted through the character of Mayasri, where Mayasri after having illicit sexual relation with Ramwnda, she got pregnant and she has been boycotted by the villagers. Thus practices of such customary law have been in the Bodo society.
- vii) The social picture of the Bodo society has been reflected through the Thobsa *Oza* in the novel *Phulmati*. Thus the existence of *Oza* or vaid (oracle man/medicine man) in the Bodo society has been through Thobsa *Oza*, as the *Oza* chants mantra or performed mantra while worshipping of God and they also gives herbal medicine to cure the diseases. It is seen that Thobsa *Oza* helps Mayashri to deliver a baby while she was boycotted by the villagers in the abandoned place. Thus through the characteristic of Thobsa *Oza* his importance and prevalence has been seen in Bodo society.

- viii) Moreover, the reflections of social picture like the traditional system of receiving or treatment of guest while coming to their place has been seen through the character of Sambaru Mahajan in the novel *Undaha*. It is seen that Sambaru Mahajan while his sons and daughter-in-laws are coming to their parental house, Sambaru orders to prepare delicious and traditional curry and food items like *daola khasi* (capon chicken) with *onla* (rice powder) pork, mutton meat, fish etc. Thus, the traditional system of receiving of guest in Bodo society reflected through this study.

Hypothesis-II

“The socio-cultural set up of Bodo society has been reflected through Mushahary’s novels.”

The study has also indicated the reality of the second hypothesis as the findings of the research reveals the following points:

- i) Through the present research the socio-cultural set up of Bodo society has been reflected, as it is seen in the novel *Jujaini Or*, the cultivation of agricultural and other allied activities has been seen through Pradip Mahajan by taking male servants and maid servants, he cultivate paddy plantation and other allied activities. The activities of maid servants like plucking veggies, fishing in the river stream has been seen through Humpey, Dumpey, Mansri, Gaodang, Thaisri and others which are existed in Bodo society.
- ii) The socio-cultural set of Bodo society also seen through their enjoyment in puja and during seasonal festivals, *Bwisagu*, *Domasi* and others. In the novel *Jujaini Or*, the enjoyment of Deol Puja or Dol Jatra which also called Holi festival has been reflected. It is found that during *Deol puja* male servants and maid servants by taking chance in the corner, they tease and flirts with one

another and also makes jokes with each other which is reflected through male servant like Gwlwndang, Bergo and Jwmao in the novel which is also seen in the present day

- iii) The traditional socio-cultural set up of Bodo society has been through the novel of *Bikhaya Goayw Khugaya Geoya*, as Bodo people after getting work done in order to get rid of tiredness, troublesome and for the receiving of guest as well as for family use, they prepared rice beer and distilled liquor. The novelist depicted this character through Sushanta where he drinks wine in order to pacify his broken heart during his sister Shanti's difficult time.
- iv) In the novel *Call Girl*, the socio-cultural set up Bodo society along with Bengali society has been reflected through the characters of Nilratana and Nilanjan. It is seen that Nilanjan with the help of Nilratana's sister Sharmila, she could learn about cooking gravy curry like jute leave (*Narji wngkri*), rice power (*Onla wngkri*) and weaving of eri cloths and sericulture activities etc. which are the cultural fabric of Bodo society. On the other hand Nilratana also seen having so many sweets items like Rosgolla, rabi, sandesh chop-cutlet etc. in Nilanajana's place.
- v) The reflection of socio-cultural set up of Bodo society has been seen in the novel *Phulmati*, as for the marriage arrangement Gwmbwr Mahajan sent his *Dewani* (broker or middle man) along some persons to Thampwi Delai's house for marriage proposal with Phulmati. On the other hand, Sonaram's mother also seen sending *Dewani* (broker) along with some persons to Thampwi Delai for the marriage proposal of her son with Phulmati which is reflected the traditional culture and custom of the Bodos.

6.5 INTERPRETATION AND RECOMMENDATIONS

The present research highlighted the various range of social pictures like human behavior, village, role of women, deep feelings of love, affection, social customs, beliefs,

brotherhood, Romaic as well as tragic state of affairs, economy and social conflict etc. Further, the present study also explored the use of language and thematic style of Mushahary's novels and it has been investigated through analytic observations. Considering the major findings of the present research study, the following interpretation and recommendations are made accordingly.

- i) In the novel *Jujaini Or*, it is found that the novelist depicted Alaisri's characters as mad, as her deep love towards Ajoy has failed because of Alaka. The novelist has depicted Alaisri's characters as mad and crazy whereas, such depiction found to be rare in the real life. Therefore, the novelist should have been portrayed with different characters for Alaisri.
- ii) In is also seen that in the novel *Jujaini Or*, Ajoy who was in deep love with Alaisri but he has been bowed down to Alaka's father Pradip Mahajan, as he had to follow the commitment of his father Mahidhar and mother Gosati. But being as educated man Ajoy should have been decided himself or for the sake of his love towards Alaisri, as money does not matter for everything and he could have repay the debt to Pradip Mahajan that took by his father during his studies.
- iii) In the novel, *Jujaini Or*, the novel has been created with the tragedy love story of Ajoy and Alaisri, but if it is analyzed then it can not be generalized the similar character and occurrences with living conditions of Bodo society. The novelist depicted obstacles mostly in Alaisri's life which is seemed to be one sided reaction only.
- iv) It also seen that in the novel *Bikhaya Gaoyw Khugaya Geoya*, Shanti for the sake of her love towards Ajit, she has donated her both eyes cornea to Ajit and become blind for whole life . The novelist fails to portray the solution for Shanti's life in her difficult situation. Further, such character depicted by the novelist is not practicable in real life.

- v) Moreover, through the novel *Bikhaya Gaoyw Khugaya Geoya*, the novelist brought the characters of Ajit and Shanti whereas, Ajit behavior towards Shanti seems to be selfish and incomplete. In the novel, Ajit said he does not know about Shanti and do not love her. Moreover, while Shanti disguising herself as Kalpana during his blind and took care of Ajit, so this characters portrayed by the novelist in not convincible in real life.
- vi) It also found that in the novel, *Bikhaya Gaoyw Khugaya Geoya*, donating or giving her all properties willingly to Kalpana for sake of her love towards Ajit. But such character does reflect real picture of the society and it is not possible in practical life.
- vii) In the novel, *Khither*, the novelist could not well portrayed about Moloy how he could taken back his father's property from uncle Ramani, even though he has contributed development of the village by providing some facilities. But the novelist fails to highlight clarity on the characters depicted in the novel.
- viii) Through study, it is also found that in the novel *Khither*, the novelist also could not brought clearly on how Moloy could able to provide such facilities with help of uncle Ramani everything for village where providing such facilities is not possible for the common people like Moloy in real life and as these can be done by government agencies only.
- ix) In the Bodo society, it is found every village has their own village committee where village Headman or *Gaonbura* looks after the problems and prospects of the village, but it is seen that Moloy's mother Banati had to leave her husband's place after death of her husband. So, the novelist could have portrayed or shown obtaining of justice to Banati, since in the village there is village committee or society to look into the matter thus it lacks clarity.
- x) In the novel *Phulmati* ,it is seen that Gwmbwr Mahajan luring with money and property for getting Phulmati for marriage does signify morality in the society since

- Gwmbwr Mahajan also village headman of the village and he can not do alone where there is other member in the society. Thus, in the aspects the novelist contradicts with moral values of the society.
- xi) In the novel *Phulmati*, though it has highlighted customary laws of the Bodo but the novelist could not become successful by depicting the Mayasri who got boycotted from the village for committing social offences or *baad* system. So, here the novelist should have find some way instead of depicting harsh punishment to Mayasri.
 - xii) In the novel *Phulmati*, the novelist fails to show clear way the love between Phulmati and Sonaram, as in the novel it is seen that Phulmati committed suicide by drinking potassium cyanide for her marriage with old age Gwmbwr Mahajan,. So, Sonaram should have found some way or the other to marry *Phulmati*. That's why novelist fails to become successful in the context.
 - xiii) In the novel *Call Girl*, the novelist could not become successful as because at the end Nilanjana has been seen killing herself by shooting with liftman's revolver. But for cause of her love and family members, she could have thought and find other way to return to her place and live with Nilratan. Moreover, the consequence on Nilratan's life has not been depicted clearly.
 - xiv) In the novel *Call Girl*, the novelist could not become successful in bringing clear picture of Bengali culture though he has brought the characters from Bengali society through Nilanjana and Alakesh from Calcutta.
 - xv) In the novel *Call Girl*, on the other hand it is seen that the novelist only depicted that Nilaratan pays attention only on his job and company but not about his family members. So, his enmity with Rajesh and Abhijit victimized his beloved Nilanjana to become a Call Girl or a prostitute.

- xvi) In the novel *Undaha*, the novelist fails to highlight the rational reason for destruction or ruin of a family of Somabu Mahajan, as Sombaru had five sons and who could have taken care of their parents and properties. So, the novelist fails to bring clear picture in this aspect.
- xvii) Moreover, in the novel *Undaha*, the novelist fails to highlight clarity about the destruction or ruin of Govind Mahajan's family and his daughter Mira's dark future after the death of her husband Shyamal, the consequences has not been clearly depicted.
- xviii) The characters depicted by the novelist as Paresh and Naresh in the novel *Undaha*, it is seen that they have denied giving money to their father during their mother's illness. So, in the practical such situation does not seem to be appropriate, as every son or daughter have sympathy and belongingness to their parents. So, it is not convincing to some extent.
- xix) Further, it is seen that the novelist fails to highlight intellectual beauty of the hero and the heroine in his novels and depicted the role only on women. So, the novelist should have been depicted equal role to males also in his novels.
- xx) Lastly, it can be stated that the novels of Mushahary are stereotypes, as his writings fail to highlight neither complete traditional picture of the Bodo society nor contemporary culture of Bodo society. So, it would have been more convincing, if these things were clearly reflected in his novels.

6.6 LIMITATIONS OF THE STUDY AND SCOPE FOR FURTHER RESEARCH

The present study entitled "A Socio-Cultural Study of Chittaranjan Mushahary's Novels" has been done keeping in mind the Socio-Cultural aspects reflected in the novels, like human

behavior, village life, role of women, deep feelings of love, affection, social customs, beliefs, brotherhood, Romantic as well as tragic state of affairs, economy, social conflict and so on. The study is limited to only Socio-Cultural perspective of Mushahary's novels. Further, the study has been concentrated on the six novels of Chittaranjan Mushahary namely- *Jujaini Or*, *Bikhaya Gaoyw Khugaya Geoya*, *Phulmati*, *Khither*, *Call Girl* and *Undaha*. But, the novelist has created more than fifty novels in Bodo literature. So, it is equally important to study about other various aspects and perspectives of Mushahary's novels.

The nature and characteristics, language and thematic style of other novels of Mushahary can also be explored through systematic study in numerous ways. In depth the impact of Mushahary's novels in the contemporary society and its relevance can also be explored. The further study on micro areas like female characters, economic aspects and others can be studied and explored more deeply by the future researcher. Therefore, it may not be appropriate to generalize the result of the present study in the whole context of Mushahary's novels.

6.7 SUMMING UP ON THE COMPARATIVE STUDY OF MUSHAHARY'S NOVELS WITH OTHER LITERATURE

Summing up, a brief comparative study of Mushahary's novels with other literature has been highlighted accordingly. It can be said that the romantic elements in Chittaranjan Mushahary's novels can be compared with the romantic elements in Shakespeare's romantic plays. The characters like Ajoy and Alaisri in *Jujaini Or*, Shanti and Ajit in *Bikhaya Gaoyw Khugaya Geoya*, Nilratan and Nilanjana in *Call Girl*, Sonaram and Phulmati in *Phulmati*, Mira and Shyamal in *Undaha* are some of the prominent ones. These characters can be compared with the characters of Shakespeare namely Ferdinand and Miranda in *The Tempest*, Antony and Cleopatra in *Antony and Cleopatra*, Orsino and Viola in *Twelfth Night*, Macbeth and Lady Macbeth in *Macbeth*, Othello and Desdemona in *Othello*.

It is also found that the thematic analysis is also similar to certain extent. Both their text talk about love and happiness. The characters appear to be in deep love with each other. Love is at the centre of these writings. Both the writers Chittaranjan Mushahary and William Shakespeare deal with love and its after effects. It is seen that the lovers are featured in an

idealized manner. They are somewhat shown to be courageous and unconditional. In the writings of both the writers the courtship of the couples can be seen, the men are required by their beloveds to undergo a period of self-examination before the relationship begins. The conflict between love and fortune is often emphasized. There is also a reference to the double standard that permits the males to have extramarital affair and premarital affair.

Love is always a universal human theme packed with emotion that appears in a variety of forms in both Mushahary and Shakespeare's plays. As marked sometimes there is insistence on enduring and passionate and unrequited love when on other times there is a reference to unconditional love.

Further, Chittaranjan Mushahary's reference to the sufferings of a girl can be compared with Ishan Mushahary's short story "Abari". The character of Abari also suffers at the hands of her family members like mother, brother and sister. Here, as it is found both the writers talk about the grief and predicament of a girl. The cast of such grief stricken character refer to a world of suffering and pain.

Moreover, Nilanjana from the novel 'Call Girl' can be compared with Tharli from the short story "The Means" by Hareswar Basumatary. Both Nilanjana and Tharli were forced to sell their bodies. Nilanjana was forced to become a prostitute whereas Tharli was forced to sell herself. Tharli became the victim of Sonaram's negative insight. She had no other way out to save her family from getting ruined. Her father was an irresponsible and an alcoholic man. That is the only means which she has adopted. For her the agony of the stomach is much more than the purity of the body. On the other hand Nilanjana was sold to a prostitute. She was rather made a prostitute. Both the writers here try to specify the victimized women and their contribution to the society.

As stated Literature is the mirror of the society. It reflects the social, cultural, economic and historical aspects of a society and the human beings. Hence, from English literature we find Jane Austen's *Mansfield Park* and many more comments on the socio cultural aspects of a society. Just like Mushahary she also writes about the society and its various implications. However, the fictional works of the Indian English writers like Nayantara Sehgal, Khushwant Singh, Kamala Markandaya concentrate on the depiction of social reality of the times. They have posited their views on contemporary Indian society whereas Mushahary has depicted the

contemporary Bodo society through his novels and his portrayal of different characters. His works summarize on contemporary social reality from traditional realistic perspective. His fictions are completely authentic presentation of Bodo society.

6.8 CONCLUSION

The study explored different socio-cultural pictures and characteristics of Chittaranjan Mushahary's select novels. The present research study has highlighted the philosophical thoughts, expression, behaviour and moral values of the society. The cultural behavior and norms of the society has also been explored through this study. Moreover, the study also reveals the use of common language usually used by the rural people or language spoken by the rustic people. Thus, Chittaranjan Mushahary has portrayed different types of social and cultural picture by depicting different characters and incidents in the novels where some of them are through individual and some of them are through the society of particular community. This analysis shows that the creation of the Mushahary's novels are deeply connected with socio-cultural life condition of the Bodos and their society and because of his attempt only in 1962 '*Jujaini Or*' the first ever Bodo novel has been written in the history of Bodo literature. As stated he was not only interested in Bodo literature but also in other literatures as well and he was deeply influenced by the Assamese and Bengali Literature. His contribution to Bodo literature is worth mentioning.
