

CHAPTER -5

SUMMARY AND CONCLUDING STATEMENTE

The Bodos had been rich from in the oral literature, not in written form. It was in oral form and orally transformed generation to generation but after the arrival of the Missionaries, oral form of Bodo literature had come into written form in the 19 century where Christian Missionaries were contributing a lot towards the written form of literature. Hence they are considered as *the beginners of written form of Bodo literature*. But after the independence of India, Bodo literature was defund due to the lack of proper guidance and proper educational system. So, Bodo literature was long time in gloom. At that time there was properly no opportunity to take education; hence many Bodos were becoming illiterate in the society. Rarely only few countable conscious Bodo students were taking the education by the *Bangali or Assamese medium*. Bodo students were taking through the Bengali and Assamese medium was the way of earning knowledge for the Bodo students'. Like that, after a long gap more or Lesley Bodos become educated and conscious towards the education, as well as need of literature to reform the backward Bodo society through the literature. Luckily in the nick of time some personalities and courageous students were coming up among the Bodos and launce the socio educational reform movement. impact of that, under the leading of them *some Bodo social organizations has come into existence in the society for establishing the Bodo language and literature and the society for save guarding the identity of the Bodos through the creative writing activities*.

As a result by the initiative of the students like The *Habraghat Boro Sanmilani* ,*Dokhinkul (dwikungwla) Boro Sahitya Sanmilani and Boro Chatra Sanmilani*, Literary and student organization had been burned and took the responsibilities for creating the literature among the Bodos for gearing up the Bodos as well as the society. In this regard, some personalities and enthusiastic students were creating the literature and focused through the organizations. They think is that, during the period, the literature was only the tool for reforming the society. Hence, the students actively participated in the organization through activities of creative writing..But the creative writing of different genres of literature was not to be enlarged but just to create the literature for the upliftment of the society.

Like that, by the initiative of the Habraghat Boro Sanmilani has published the book named ***Boroni fisha O Ayen*** (law of Boro son) a book reflecting on the Bodo social law and religion in the year of 1915 *under the editorship of Ganga Chraran Kochary(Das), which book is consider to be the first book of the Bodos.* After that the Bihar magazine was published by the Boro Sanmilani in the year of 1924 which is accepted as the *first full flagged Bodo magazine of the Bodos as well as the Bodo literature.* The *Habraghat Boro Sanmilani* has wake up the Bodo literature among the Bodos but the Bihar has bloomed and formed the proper written form of Bodo literature necessarily. That is why the written form of Bodo literature is properly started from the Bihar magazine and so it has been also been known as the *Year Mark* of the written Bodo literature.

After forming the written form of Bodo literature, the literature is divided into two sub parts i.e. *the Old and Modern Bodo literature.* The Old literature is beginning from the year of 1919. The Boro Chatra Sanmilani has been born in 1919 and published its first mouth piece as well as the first Bodo magazine the named Bihar in 1924. Hence, the Old Bodo literature is considered from 1924 to 1951 in the Bodo literary history.

As per the trend of the literary creation of the period, the old literature has again been divided into two sub sections of Ages .These are

1. ***The Age of Bihar Literature:*** This age of literature is considered after the publishing of ***Bihar*** magazine to the Alongbar magazine.

2. ***The Age of Alongbar Literature:*** This is considered after the publishing of *Alongbar* magazine to 1951. On the other hand, the ***New or Modern part of Literature*** is considered from the birth of *Bodo Sahitya Sabha (1952)* to now where the *renaissance* of literature has also included here since the burned of *Bodo Sahitya Sabha* which is still going on.

During the early period of 21st century the Bodos were illiterate in the society. Due to the lack of education and illiteracy problems they were socially, educationally, economically religiously, politically and culturally very poor. Bodos were not conscious towards the *living of survival* and in the nationality. Due to these problems the Bodo society is filling with backwardness in the said angles and never could think about their reformation as well as they couldn't come to their original racial strangeness in the society.

During the time people were involving with *antisocial activities, habit of drinking more Jou* (home prepare wine), *involving with the child marriage, accessioning more animal and birds in the name of religion, playing more gambling in the fair and festivals*. Impact of that, other neighboring cast have been tried to denied and condemn the Bodo people as well as tried to dominate and exploit in to the every areas of opportunities in the society. Due to unconscious characters and exploitation of others, Bodos were become imbalances in their existence and because of the influence of others many Bodos converted to the other society and assimilating to other religions, culture, language by forgetting their own culture and society.

During the period, some social workers or personalities and young Bodo students' community were heartily understood about the crisis and reasons of backwardness of the Bodos as well as the condition of society. The students think that, without education and creative Bodo literature it would not be possible to abolish the crisis of the Bodo society. Hence, at that period for enlarging the education the creation of literature was only the tool of the Bodos for eliminating the backwardness of the society. Because of that, the personalities and active students were taking vital role by announcing the education reform movement for creating wave of education and literature through the organizations.

Impact of that, the social organizations emergently created Bodo literature in different genres of literature i.e. poems, prose, dramas and stories. In stories students are created personally for the sharpness of Bodo society. And in poetries and dramas they took tremendously more role amongst the genres of the literature for gearing up the Bodos. The trends of created genres of literature are which only Bodo nationalities. At the time, some Bodo books have been created and contributed to create the literature. At the time, some magazines were also published except the *Bibar* and *Alongbar* i.e. *Hatorkhi Hala*, *Rup O Sintathara* where some prose and poetries appeared of enthusiast students. At that period, only one short story appeared in the *Hatorkhi Hala* named *Abary of Ishan Chandra Muchahary*. Except the stories the personalities created and published dramas but most of the dramas were translated from the Bengali. The trend of the creation was the Bodo nationalism to uplift the Bodo society which was reflecting in the every genres of literature. The literature took role to minimizing the backwardness of the Bodos existence. But the emergent trend was not to enlarge the literature but gearing up the Bodos as well as the society.

With the initiative of the students, many students emergently created the literature among the Bodos and after that, more or less Bodo people tried to understand about the value of education for the existence and development of the Bodo society. After that, by the creation of literature the people are become conscious regarding the building of the Bodo nation. Hence, after the birth of the Boro *Chatra Sanmilany*, another some more Bodo socio-literary organizations i.e. Ansai Afat, Boro Literary Club and Bithorai Afat were comes up among the Bodos for upgrading the Bodo people along with the society trough their literary and cultural activities. The organizations hardly tried to create the literature as well as culture and focused among the Bodo. During the time, Bibar, Alongbar and other magazines were giving the big contribution to Bodo society. Accept the magazines the created appearing poems and prose as well as dramas was also taking eminent role to make conscious the Bodo people along with to uplift the society.

After the joint working of the mentioned organizations ,finally the Bodo Sahitya Sabha has come into existence in the ear of 1952. After the birth of Bodo Sahitya Sabha, the Bodo literature has come in the another way. The new young creative writers came up and by the hand of new creators, the genres of literature i.e. Poetries, prose, short stories, novel and dramas step by step have bloom as stars in the Bodo society where the all social problems are reflected in the genres. At that time, many genres of books are appearing and focus as articles in the magazines by the initiative of the Bodo Sahitya Sabha. The trend of literature is modern and mode of renaissance.

Like so, after blooming of the literature, the literature has brought the modernity and renaissance among the Bodos as well as in the society. By getting the inspiration from the literature, the people became conscious towards the living mode and ideology has changed in every way of life. As a result, along with the some more students and literary organizations, the socio- economic, cultural religious, political organizations came into existence among the Bodos. After that, by the initiative of the organizations, ultimately upgrading is come as well as ideology ,mentality , and attitude of the people has changed along with the consciousness in the areas of education, language ,literature , *economic, culture and political in the society*. Lastly some social organizations have rooted for the future of the Bodos along with the political organization to fulfill the identity, cultural, economic and political crisis. By the activities of the organization through the mobilization along with creative literature, the people become

conscious towards the survival in every angles .The people have become hygienic and they welcome the modernity of science in the society to adjust in the modern society. Hence the socio- cultural, economic, religion and political transition has come in the society which transition has been reflected in the genres of the Bodo literature.

During the time, the Bodo society was traditionalized .The style of living of the Bodos was traditional and cultural based where the culture was their significance. Hence, Bodo always wanted to safe their cultural significance and don't want to deviate from the traditional identity. But after the rising up the literature ,people became conscious and the leading of the new ideology ,the Bodos that condition is not stable; it is become flexible and come into the transition in the society, Like the social system, agricultural, living along with in foods, Dresses system. As for example during the time, Bodos simply cooked and took the food without using the oil and species in the curry. Earlier the people just boiled the vegetable for food. But today use the oil along with spice, fry and use the varieties types of curry for food and which have also been reflected in the story *Bihamjw Hybrid* of Janil Kr. Brahma.

The Bodos were economically not conscious. Because of that; they were economically looser in the living. So Gurudev Kalicharan Brahma opened the weaving and carpentry centre in the Mainaguri and Tipkhai to develop the week economic condition of the Bodos. During the time Bodos have so many economic sources to maintain their family life like agriculture, handloom & textile as we a domestic animal and birds. But they were not business mined on their economic sources. Bodos were not business minded. They felt shame to sale any surplus goods and donated to other .There kept free lebour system to help each other in the society. But later change has come where free labour system is eliminated and money took place against the labor among the Bodos as well as in the society .Bodos didn't want to join in any govt. service. Govt. has forcefully imposed to join in the service. But today Bodos become economically conscious, they sale the goods in the market. Now the labour system has arrived with remuneration and serving any govt. job. The man and women are opening soap and maintaining the families. As par example *Dumphaoni Pitha* of Janil Kr. Brahma where Dumphao herself open the tea stall and earning for future along with the aim to engage some unemployed youths.

During the period The Bathou was the only religion of the Bodos. The Bathou religion is the oldest and main religion of the Bodos and when did Bodos accept the Bathou religion this is out of record. But only thought that, from the since time this religion is worshipping by the Bodos and enlarging in the society. So Anil Kr. Brahma has mentioned in his prose *Boro Hari (the Bodo nation)*. He mentioned that, *Boro harini gudi dwhwrwma Bathou .Gwdw gwdaini beseba jug sigangniphrainw Borophra Bathou dwhwrwm dwinanai bathou sibigasiniw (i.e The bathou was the main and origin religion of the Bodos .From the ancient time Bodos worshipping the Bathou)*. But after a long time, due to the change of ideology, attitude and mentality the Bathou is not only the religion of the Bodos, along with the Bathou now Christian, Brahmanism, Sat Shang (Joyguru) and Sangkari are become the religion of the Bodos to reform the society. Now accept the Bathou religion where followers of other religion try to reforming the Bodo society through their ideology.

The Socio- Cultural transition is one of the most remarkable that happened in the Bodo society. The Bodo have own culture to identify them i.e. agriculture, food, dresses, performing art, music and festival. During the period it is only at home, it has not come into focus. But after becoming the consciousness and influences of the modernization, the culture of the Bodos is not only become domestic , it is come into the transition along with change of ideology and attitude of the people. On the other side people become comfortable along with the business minded in the society. As for example- *during the time Bodos only boil their eatable food without using the spice. But now fried system has come along with the use of spice in items of food*. During the period, Bodo women were wearing the traditional design of colour and types. But now dresses the different design of modern dresses in the society. Like that, in the other evens is also come into same condition in the society which is reflecting in the literature and focused.

The Socio-Political transition has also taken place in the Bodo society as reflected in the literary genres. Earlier the Bodos were politically not conscious until 1929. At that period Bodos did not have separate political safeguards in the society. Impact of that, they were deprived from everything side in their livelihood, they could not fulfill their eagerness of equal constitutional rights and equal status. Hence, the socio -political organizations have come into existence among the Bodos to keep stand the agitation and movement against the domination,

unsociability, exploitation and equal rights. Hence, after the political consciousness, Bodos become alert towards rights as we as safeguards as other people. So Bodos are standing the agitation in the society for removing the socio- political problems. As for example- Bodos *language of medium of instruction to Roman script movement lead by the Bodo Sahitya Sabha in 1974-75, Udayachal movement lead by PTCA in 1967-69 and Bodoland movement lead by the All Bodo Students Union in 1989 to till now.*

There were some causes of transition of the society. These causes of transition is classifying into the Internal, External causes and Impact of the globalization in the traditional Bodo society.

1. The internal causes: The illiteracy problem was the major cause of social transition of Bodos. During the early period, there were objection to take education by the parents. On the side, there was lack of good facilities of the Govt. Hence most of the Bodos diverted from taking the education and as a result society becomes more backward. So the socio- education reform movement has come into being by the leading of some of Bodo conscious personalities along with students through their literary activities. After then some students and Bodo social organizations have come into existence among the Bodos to eliminate the illiteracy problem as well as to reform the society by creating literature.

The social problem was another cause of the social transition of the Bodos. During the period, due to the backwardness of education, the Bodo society has become gloomy. The people were involving with anti-social activities along with the superstitious faith in any social functions. There was a perfect system to maintain the society among the Bodos. But due to their unconsciousness people were out of system in their living in the society. That is why many of conscious Bodo families gave up own society and converted themselves to the other society. Hence some Bodo personalities and energetic students were filed Sade on the Bodos nature and came forward to upgrade the people for reforming the society. As a result the students along with social organizations have been born and take role to tackle social problem through various steps along with literary activities.

The cultural diffusion is one another mentionable cause of the transition of the Bodo society. The change of Bodo culture is happening in the society through the business, exchange and wanting of new invention and inter cast marriage. In that reasons, the culture is come into

exchange as well as impact to the society. Like in the inter cast marriage and foods the exchange has easily taken place and the transition has come in the society. By the buying and selling activities of the businessman the cultural goods are transferring from one to another society and have come into focus. In that cases love and acceptance of goods is automatically come.

The economic backwardness is also another next mentionable cause of social transition of the Bodos. Bodos have so many sources to make economically sound each and every one. But due to the idleness and lack of business awareness Bodos could not come into light in economic position in the society. But later by the initiative of the personalities and organizations through the step of inspiring and through the creative literature Bodos come into light in the economic system.

The Bodos have own religion i.e. Bathou religion. But during the period this religion was becoming looser among the Bodos due to the proffer worshipping system. The Bathou worshiper Bodos were involving with the blind faith and by the name religion most of the time enjoying by taking more liquor and sacrificing animal as well as birds life diverting from the main stream of religion. So during the time loser and uncontrolled situation has created in the society. Impact of that, many Bodos was converting to the other religion. So that Rupnath Brahma have been tried to stop by appealing trough his literary activities where he expresses in his *Methai* (song) about it.

Bodos were not free from the exploitation and unsociability in the society. So this point is also one another most mentionable causes of social transition of the Bodos. The think was that, during the time Illiterate Bodos were not hygienic in their living in the society. They were not conscious towards the healthy sound .In that change neighboring other literate conscious casts have exploited and misbehaved the Bodos which was long time attached with the Bodos. That is why after getting lesion Bodos compel to make conscious and latter Bodos doing hard work for eliminating exploitation and unsociability from the society trough the literary activities. In this regard Brajendr Kr. Brahma tried to gearing up the Bodo people through is poem *Okhrang Gongse Nanggou(need full of sky)*

The political crisis was the main cause of the social transition of the Bodo society. Bodos were politically not mature. Impact of that, Bodos since long time have been politically

exploited, suppressed and dominated. So they are politically looser, deprived of govt. facilities and constitutional rights. So that, the socio –political -organization has come into born fought against the exploiting, suppression as well as southing and to achieve the constitutional right and freedom which still running’ where Bodo political party too took vital role and now where now students organization actively taking role to uplift the political crisis of the Bodos.

2. The external causes: Generally during the century Bobos were select for dwelling in the river bank as well as in the forest area. Regarding of it Dr. Indira Boro has mentioned in her prose Boro Harimu (Boro culture).She mentioned that, *Daima gathwna Boro gamini mwne saogari.Boro gamiya jeblabw daima serao thaywkhi thayw.Daimayanw gami subungni jiou (river is a picture of the Bodos. Every moment Bodo village stayed near about the river side. River is the life of them).*The reasons of dwelling were for getting natural materials for maintaining life easily and freely. So, some time they need to face with the natural calamities. But later, after becoming conscious they migrated to other safe places where social change takes place among the Bodos. Now people don’t want to near about river side and remote areas but come into the urban area and want to stay where social changes have come.

During the time, educationally backward Bodos didn’t know regarding the family planning. Because of that, they could not maintain their huge number of family to their proper ways of life in the society. They could do nothing for the child, impact many children of the families have needed to face with blind in life. But after becoming the consciousness they follow the scientific ways of family planning by the initiative of the Bodo social organizations and change has come in the society. Now they try to think about the happy family in the society.

The other external cause of Bodos is that, the Tribal league (1933) and secondly PTCA (1967) was formed for the political parties of the plains Bodo tribal. Before these political parties there were no other political parties among the Bodos. Hence, Bodos had to cast vote by aliening in any powerful regional or national political party. At the time particularly some conscious leaders were also to do the work on behalf of the any regional or Indian National party which party is interested for the welfare of the Bodo nation as well as the society. But during the period most of the Bodo leaders could do nothing for the Bodos except something personal political gain in the society. Hence later Bodos have become conscious and the above said political parties were born in the society and more or Lesley change has come among the Bodos.

During the period Bodos were traditional in the society. But after becoming educated and conscious, Bodos followed the other social system. And the transition has come in religion, food, and dresses culture, housing and living style. During the time some systems influenced the Bodos and the influence has affected in the society which transition is take place in the traditional society of the Bodos. As par example -when one child is born then Bodos are doing and observe some traditional social systems or functions in the society. when child has birth then the invitee aged village women who expert to *cut the nerve by the serve bamboo stick and tide with five or seven round. Here is another system i.e. if the birth child baby is girl then tide is five on the other side if the baby is boy then tide is seven*). And then keep the child name adjusting with the safe and size of the child. But now child is giving to birth in the hospital, and name is keeping by consulting with the Astrologer or seeing ponzikha.

The Science and technology is another mentionable cause of social transition of the Bodos. Bodos after become consciousness science & technology may cause adoptive of the social transition. The science and technology has changed the ideology of the man. It is developed the men ideology as well as compel to change and adjust with the system of modernity. In the attempt to satisfy his wants fulfill his need and to make is life more comfortable, man builds civilization. The technology is a product of civilization. When the scientific knowledge is applied to the problems of life, it becomes technology. The technology is a systematic knowledge which is put into practice, that is, to use tools and run machines to serve human purposes.

3. Impact of the globalization in the traditional Bodo society: The next cause is the impact of the *globalization* in the Bodo society. Due to the impact of the globalization the people become modern and accept science & technology for the better ways of maintaining life in the society. Impact, the people tried to give up the traditionalized methods of living style and the social system in the society. The new inventions of science i.e. new tools or goods along with technique of works are entering in the place of traditional system of the Bodos.

At the same time by the impact of the globalization people's mind has become strong, advanced and in their living .As a result the people wanted the standardization , essayist and comfortable for conducting life where the science inventions and goods have tremendous effect and spread up among the Bodo people in their social life. Due to the impact of the globalization

the Bodos tried to think up regarding the modernization, Industrializations development of the means of Transport & communication, Transformation in the Economy Evaluation of the New Social Classes, Changes in Social Institution and Changes in values. The Bodo people have needed to adjust with the science and technology.

During the period Bodos were traditionalized in the maintaining every ways of life in the society. In the field of agriculture, culture, musical & art, handloom & textile, games & sports, living style, food, means of transport & communication and social class and money value system which was traditionally coming among the Bodos as well as in the society. Hence the existence of the Bodos was not come into forward and in any events of the ways of maintaining life was not focused. But today due to the impact of the science & technology, the technique of the living style has changed into the modern from the traditional system. The people have become practical and distinct in their existence or living, think about the earning money as well the people become fast and try to think up about the value of time for better maintaining the family in the society and want more in a short period and comfort without hesitation trough the science & technology in the society.

Findings

1. After flourishing of the written and contemporary Bodo literature and launching educational reform movement in the society, the literature led the Bodo people and then the ideology of the people has changed and become conscious in their existence as well as change has come in the society.

2. The people tried to think up their genuine exist problems of the society. So the Bodo people were analyses for finding the causes and consequence of backwardness of the Bodos along with tried to find out the ways of developments to go ahead and reform the society by abolishing the immeasurable problems of the Bodo society. During the period by taking the major role the Bodo students' organizations, personalities and the Bodo mass people help to *eliminate the backwardness of the society*.

3. The social organizations actively participated in mobilizing the educational and social reform movement in the society through their aims and objective from deferent angles. The aims

and objectives of the organizations were almost same and related to one cause which was only Bodo nation, for reforming the people as well as the society.

4. During the period, the Bodos were hated and exploited by the developed enamoring casts. The enamoring casts also compel the Bodos to assimilate them with their language, culture and religion by giving up their own racial identity. The Bodo people also had no way to deny it ,infected of that many selfish conscious Bodo families were converted to other society losing of own religion, culture, language and system of the society. Hence Brjendra Kr. Brahma has mentioned about it in his prose *Naiji jouthaini gibi khaoseyao Boro Mahary*(*The Bodo nation in 20th first half century*).

5. Due to unconscious mentalities, the Bodos were becoming looser in the area of economic, education, political and religion. Hence, they needed to face with scarcity in their daily lives .So to say the backwardness had surrounded the people in the society. As a result the Bodo people that gloomy in own place. They could not think up their upliftment of the nation as well as of the society. After that they had become conscious in their existence, the social organizations had came into a strong position in the society and were successful in eliminating backwardness step by step with the initiatives of the organizations. The organizations took active role for upgrading the people and the society. Every Bodo social organization took steps for upgrading the society.

6. During the period education and literature were the major factors which had to be brought among the Bodos for reforming the society. Like that, in the area of education, the Bodo Chatra Sanmilani actively participated to make aware the society regarding the education and literature in the society. The enthusiastic students and personalities were tried to focus in their creative writing and published through the organization.

7. At the same period, the Bodo Literary Club, Boro Maha Sanmilani, Habrakhat Boro Sanmilani, Ansai Afat, Boro *Thunlai Afat*, *Laimwn Afat*, *Jewary Afat*, *All Bodo Students Union (ABSU)* and *Plain Tribal Council of Assam (PTCA)* etc. were looking back towards the Bodo literature, religion, culture, nationality and society to safe the Bodos as well as to focus on the heritage to make ready for a new future. By the active initiatives of the said organizations some of antisocial activities and habit of using more liquor in every social and religious function were necessarily reformed in the society through the literarily activities.

8. During the period by the initiative of Bodo social organizations Bodos were also developing in the area of, education, economic, religion and also in the field of political in the society. The Bodos were becoming energetic, nationalized and tried to think their political rights and justice to establish the Bodo nation and also to think regarding the separate identity in the country for building the great Bodo nation along with the society.

9. During the time when the people were illiterate and innocent then they were stable, habits and character were traditionalized. Hence they never could think of about their development in the society. But after the role of the organizations and by the literary activities the change has come in the field of the *Socio- cultural, economic and political which change is reflecting in the literature.*

10. In the area of socio- cultural transition has come to the agricultural system, food habit, dresses and ornaments, material culture, smoking, hunting ,agricultural festivals, living style and the social system i.e. birth , marriage and death of the Bodos. In the field of the socio-political transition has come to the society, education, language, culture, political, religion, nationality and movement for political rights of the Bodos.

11. In the field of socio economic transition has come into the place of sale the surplus crops ,money earning source, handloom and textile of the women, used of liquor, economy, self employer and engage in the govt. job. The people diverted from the traditionalized to the commercialized and multipurpose in the society.

12. During the early time Bodos harvested through the traditional method of the wooden plough, goods of bamboo along with the two fair of oxen was the main tools of their agriculture. They used the natural fertilizer for the crops. The seeds are natural and prepared the temporary Dum for the provisions of water in the field. But later come to use the iron plough then Tractor took place along with use of the scientific seeds and Fertilizer. The concrete dump and boring system has come up in the Bodo society.

13. The food system of the Bodos was very simple and likes to take naturally gifted vegetables. Generally they boil the foods no fried system with the spices and used to cook with homemade Base (Karai).But today they use the oil and species. The using of soda and modern food system take place in the society. The people use to build the pucca RCC house in the place

of Katcha house along with used the TV, Radio, Fan cooker, Gas in cooking etc. and also used so many cosmetic goods in the society.

14. During the time Bodos were not conscious in the political treatment towards the own nationality development. Impact, Bodos was sufferer to upgrade the society, education, language, culture and the political. But later consciousness has come to the Bodos regarding the political exploitation in the society. As an example- Bodos were not getting education through their own language. But after the 1963, got chance to take education from the primary level to Degree to University by strong agitation or movement of the organization. The script of education has started from the Modified Roman, Bengali, Assamese and Devonagari where now Devonagari is rooted in the society. Like so, in the ground of culture and the political transition has come in the society.

15. At the same time Bodos were also economically not conscious in maintaining himself in the society. Every poor and rich Bodo families were traditionally maintain their economic system in the society. But after becoming the conscious on the economic system people become serious and tried to understand about the value of time as well as value of money. Now the Bodo people think about how to earn in a short period along with how to save earning money for future. Without money no one get the best life in the society, which mentality has come into among the people.

16. Science & Technology has affected the Bodos and people have become relaxed or easygoing and want to be comfortable. Due to the good opportunities of the science and technology Bodos are like it in their daily life as the comfort against traditional and transition is come in the society. Due to the development of science and technology Bodo people are also in search of it to use in the daily life and transition is found in the society. Such transition, whose is reflected in the different genres of Bodo Literature and focus in the society.

17. During the early phase of 21st century the illiteracy or educational backwardness was the first and major causes of transition of the Bodo society. In that period, Bodos didn't give interest towards the education for the upliftment of the society. Due to the lack of illiteracy condition Bodo cannot forward but involved with the anti social activities.

18. Bodos suffer due to the educational backwardness; the society was filling with the gloomy. Due to the illiteracy problem the people were involving themselves with the antisocial activities in the society. Hence some conscious Bodo families disliked own society and converted to the other society. At the same time the women have no equal status; they have discriminated in the society. Infected by that, the Bodo social organizations have come into existence in the Bodo society and took vital role for the reformation of society.

19. The Bathou is the main and oldest religion of the Bodos. But in the early period this religion became looser among Bodos due to the lack of the proper worshiping system and followers. At that period, the Bodos in the name of religion enjoyed taking more liquor as well as sacrificing blindly animals and birds along with other ugliness activities were continuing in the society. So to say in the name of religion Bodos created uncontrolled situation in the society. Impacts of that, of some conscious Bodo families were converting themselves to the other religion.

20. During the time Bodos were in the every step of living depended on the tradition. They run their life through the system or the traditional method. In this regard the significances of the Bodos were traditionally identified as well as the society of the Bodos was also traditionally oriented. But due to the time and situation the traditionally oriented society has changed to the new.

21. The causes of the transitions are- the geographical, biological and cultural. Generally Bodos are living near the river bank or the forest area and rural areas. Hence Bodos have to face natural calamities like flood, cyclone and forest wild life. Impact they needed to migrate to other places and transition has come which the picture has reflected in the Novel *Jujaini Or* (fire of Husk) of Cittaranjan Muchahary. During the time Bodos were *biologically* not conscious for maintaining their family. They have no family planning. Hence Bodos need to face with maintaining families. So, Nilkal Brahma has expressed in his Story *Solo Nogya, Nathai Solosw* (not story but story) regarding it to reform the society. Another cause of the transition of the society is impact of Globalization on the Bodos. Due to the impact of Globalization as well as good opportunities of science and technology Bodos turn out from the traditionalized every angles of communication system and accepted the modernization of life in the society.

Now after the finding of the research work, the statement of the Researcher is that, the education and flourishing of literature are the main tools for upgrading the Bodo people as well as reforming the society. The education and literature have made the Bodos conscious towards the society and the economic, religious, cultural and political ways of life where the literature too major role in the society. After that, the literature has brought the change and transition among the Bodos in every field of life for the upliftment of the society which the every social problems Bodos and transition is reflected in different genres i.e. poem, prose short stories, novel and drama of the Old and Modern literature.

Now learned persons are increasing as well as the literature is also blooming and leading the people in the right way to life. On the other hand, the new inventions or development of the science and technology along with the Globalizations have also arrived and the transition is taking place among the Bodos as well as in the society. Now transition is going on among the Bodos by the impact of education, literature, science technology and globalization. Due to the impact of that, now people are accepting the modernization and want to divert from the traditional ways of life as well as living style in the society. Now the last comment of the Researcher is that, if the transition leads the Bodos day by day then the people will rise up and set up with the modernization but original customs and traditions will be looser and milieu and lastly may be eliminated to present society.

Scope for further studies

1. Traveling & adventure in Bodo literature.
 2. Bodo Translation literature.
 3. Religious reflected genres of literature in the Bodo literature.
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