

## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction:

Literature is the mirror of a society and a form of art in which the society expresses itself. It is an art which emerges through one's feelings, thoughts, ideas, activities and experiences and are embellished in many beautiful forms and expressed in various ways. It is through literature that the thoughts and ideologies of a man and his personality get reflected. Language can bring out the identification of a particular community to the unknown world as an advanced stage of socially and culturally civilized group. Literature helps in the identification of one's community in the world as a civilized one by the others in the world. Every community has their own philosophy and it can also be represented through literature. The word literature and question of what literature actually is cannot be summed up in a word or a few words. Many critics and researchers have given various definitions on literature. According to the Dictionary of Literary terms and Literary Theory, "Literature is a broad term which usually denotes works which belong to the major genre: epic, drama, lyric, novel, short story, ode (qq.v)".<sup>1</sup>

Literature is a creative activity and a form of art where the social and political life of an era is reflected and represented. Moreover the way by which a man lives in this world is also reflected in literature. So literature is a document through which the creativity of the past society along with political history comes to light. The study of literature of any period also brings to light the different cultural, social, religious ethos, traditional customs and practices of the people of a particular period. The past history, science and value of philosophy of a society can be brought to lime light through literature. Thus Anil Kumar Brahma said –

“थुनलायखौ हारिनि आयना बुंनय जायो । थुनलाइया हारिनि आयनाब्ला बियो हारिनि सुबुं जिउनि लिरथुन । सुबुं गैयाब्ला हारिया बहा? थुनलाइ आरो सुबुंनि जिउ, सुबुंनि जिउ आरो थुनलाइ, गरसे फैसानि महर । गुबैयै मानसिया

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<sup>1</sup> Cuddon, JA, *Dictionary of Literary terms and Literary Theory*. p-404

मोनथिनो लुबैयो मानसिखौ । मानसिनि गेजेरावनो मानसिया गावनि सायखंखौ मोननो नाजायो । अंगुबै मानसिनि जिउखौ मोनथिनो नांगौब्ला, मानसिया मानसिनि खाथियाव साफिनोनांगोन । थुनलाइयाव सुबुं जिउनि बिथुनखौ मोनोखायसो थुनलाइया सुबुंनि आमायथुखुल बादि आदर मोनदों ।”<sup>2</sup>

English rendering –

Literature can be called the mirror of a community. If it is the mirror of community then it is the written collection of the lives of the people of a community. Where can we find any community without people? Literature and human lives and the human lives and the literature are both sides of the same coin. In reality man intends to know about men. Man seeks to get his own shadow among men. In order to understand and have the knowledge of the life of a man, one has to be present by the side of the other man. Since human life is reflected in literature, it is being given utmost care and protection.

Just like poetry, drama and short stories, the novel is also an inseparable integral part of literature. It is also a creative literature. Like the other genres of literature, novel is also a form of art where the true and realistic picture of the lives of the people in the society, the various aspects of livelihood, the harsh realities of human life and their experiences that are taken as themes are represented through proper embellishment. It can be said that a novel can represent the true and realistic pictures of life through which the thoughts and feelings, smiles and amusements, happinesses and sorrows, wins and losses etc. which are the nature of human lives are all reflected. Moreover, the whole activities and state of human lives are represented in the novel. In reference to this Indira Boro thus says –

“मोकथां सुबुं जिउनि थाखुमानानै थानाय सिंआरि समाजनि सुबुं जिउखौ दिनथिनायानो सलमानि थांखि ।”<sup>3</sup>

English rendering –

Unearthing of the true realistic picture of the human lives in the hidden society is the aim of the novel.

A part of literature which narrates the story of human lives in an elaborate manner is a novel. It is a lengthy story. The novel is a medium to express the various issues of the society. Through the novels, we can perceive the knowledge about the ethics, culture, economy, political, the means of livelihood, societal existence and history etc. of the particular society

<sup>2</sup> Brahma, Anil Kumar, *Soloma Thunlai gumur: Beni Geolangarnai, Boro Thunlai Bijirnai*.

<sup>3</sup> Boro, Indira, *Boro Soloma Saorainai*. p-12

of a particular period of time. In simple words, a novel is a “reflection of human life”. At this Clara Reeve thus says – “The novel is a picture of real life and manners and of the time in which it is written. The Romance in lofty and elevated language describes what never happened nor is likely to happen.”<sup>4</sup>

According to the Dictionary of Literary terms and Literary Theory – “The actual term ‘novel’ has had a variety of meanings and implications at different stages. From roughly the 16<sup>th</sup> to the 18<sup>th</sup> c. its meaning tended to derive from the Italian novella and the Spanish novela (the French term *nouvella*, q.v., is closely related) and the term (often used in plural sense) denoted short stories or tales of the kind one finds in Boccaccio’s *Decameron* (c.1345-51), Marguerite of Navarre’s *Heptameron* (c.1530), George Pettie’s *A petite palace of pettie his pleasure* (1576) and Cervantes’s *novelas ejemplares* (1613).”<sup>5</sup> According to Kalyannath Dutta “The terms ‘Novel’ has come from the Italian word ‘Novella’ is a sort of romance – a story of love, adventure, or both. It comprises, no doubt, different episodes and event, and ends either in happy union or in a tragic suffering. But the novel, as it is known today, is something different. It is, no doubt, a story, but this is a story, wrought round the passions of man. It is not merely a series of incidents and situation, but also a revelation of character or characters. It is a story of life and a study of the characters, participating in the story. The combination of the story and the character-study forms the plinth of novel- writing, and the appropriate synthesis of the two marks the greatness of a novel.”<sup>6</sup>

A Novel is a creative literature. The novelist is a creator, where he/she expresses his/her personal and general experiences. He/She considers the various aspects and situations faced by both male and female members of the society, their livelihood, thoughts and feelings and ideologies are grasped together and depicted in the novel through all the characterizations, thus revealing the philosophy of the writer. It can be said that the novelist himself/herself is the creator of the story and with his/her own observation fills the entire content of the story. The experience of the true realities of human lives lies in the creativity of the novelists. It depends on the novelists’ own experiences on their observation as there is no any specific tradition to be followed for writing novels and moreover it got its birth without any specific tradition. The novelist can write using their own technique and style and with their own

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<sup>4</sup> Reeve Clara. *The progress of Romance*.

<sup>5</sup> Cuddon, J A. *Dictionary of Literary Terms and Literary Theory*.

<sup>6</sup> Dutta, Kalyannath. *Some aspects of the study of Literature*. p-499

observations and experiences. It is for this that various techniques and styles can be witnessed in novel writings and the themes and characters also differ from each other.

The history of novel started in 18<sup>th</sup> century in England. Daniel Defoe can be regarded as the first novelist in English literature. *Robinson Crusoe* (1719) is the first English Novel. In India the art of novel writing started in 19<sup>th</sup> century. In Bengali literature, the art of writing novels started in the hands of Bankim Chandra Chattopadhyay through his work *Durgeshnandini*. This novel appeared in the year 1865. In the same way, the art of writing novels also appeared in the Assamese literature in the hands of Padmanath Gohai Baruah through his work *Bhanumati* in the year 1890. In the Bodo literature too, novel came into existence soon after poetries and short stories. However, the art of writing novels in the Bodo literature took its first steps after the mid of the twentieth century. The beginning of Bodo novel is of very late in comparison with that of the arrival of novels in Bengali and Assamese literature. In the Bodo literature, Bodo novels started in the year 1962 with the written work *Jujaini Or* by Chittaranjan Mushahary. It is a social novel in which the storyline tells about two young lovers and the separation from their relationship from each other is taken as the theme and through which the social and economic conditions of the Bodo society is represented. He has sown the first seed of novel writing in the Bodo literature. After the novel *Jujaini Or*, he has contributed many novels for Bodo literature. Some of his excellent works in novel writing are – *Bikhaia Geoyw Khugaia Geoya* (1972), *Girls Hostel* (1981), *Ang Nilimamwn* (1983), *Phulmati* (1983), *Sujata* (1986), *Daokhani Baha* (1987), *Khithir* (1993), *Lorhainai Bibar* (1994), *Bibarni Am* (1995) and many others. Most of his novels are social novels. After him, many writers took down their pen in novel writing and all have laid a huge impact in building, enriching and expanding the Bodo literature to new heights.

Chitaranjan Mushahary is followed by Manoranjan Lahary, who also became a renowned novelist in Bodo literature. He has written altogether seven novels, thus enriching the Bodo literature further. *Kharlung* (1976) is his first novel and is a social novel. In this novel he represents the Bodo society's migrant nature and impatient mind. His second novel *Hainamuli* (1985) presents the theme based on superstitious beliefs prevalent in the Bodo society. In this novel he presents to the readers how superstitious beliefs lead a man to fall in his life and face hurdles and destructions. His next novels are *Rebeka* (1999), *Alaishri* (2003), *Dainee?* (2005), *Jom* (2006) and *Fame* (2008). His novel *Dainee?* represents witchcraft and witch hunting widely prevailing in the Bodo society and its consequences which leads to the

brutal torture and treatment given to the person suspected to be the practitioner of witchcraft. It is quite a common picture prevalent in the Bodo society. This novel can also be regarded as a regional novel. Lahary is awarded the Sahitya Akademy award for this work. His plot construction and characterization is quite different and far more advanced and progressive as compared to Mushahary's writings.

After him, the literary works of Dharanidhar Ouary are worth mentioning. His published work *Mwihur* in the year 1980 is one of the noteworthy novels of the Bodo literature, which is also a social novel. Here, the Manas forest is presented as the epicentre of the novel. The living conditions of the people of the nearby villages of the Manas forest, their joys and sorrows, hunger and thirst, wins and losses, their dependence on the forest for livelihood and their social lives etc. are depicted in this novel through the main characters *Golo and Dodere*, and centralizing their love relationship to clearly depict the picture of the Manas region. In this sense, it can be said that this novel is the first regional novel in Bodo literature.

The novel *Manjubala Devi* (1980) by Nandeswar Daimari is also one of the remarkable novels of the Bodo literature. Through this novel, inter-caste marriage is represented. It also represents the picture of Brahmin religion, caste discrimination, untouchability, dominance etc. It is a true philosophical social novel. She was followed by Kamalshrang Mushahary who wrote detective novels namely *Sujuphinjaywi Gwrwnthi*, *Operation Hangama trap* (1997) and *Phakhon* (2000) by Ranjan.

Tiren Boro's *Bigray Arw Dwisrai* (1992) is a creative social novel on the theme of Bodoland movement. Through this novel, the novelist depicts the various consequences faced by the Bodo people for the cause of the Bodoland movement. The novel depicts how the common Bodo people suffer in the hands of the government, police and militaries and the women being raped and who had to remove their chastity. This entire true and realistic picture is depicted in the novel.

Mina Kerketary's work *Gwrbwani Radai* (1996) is an autobiographical novel. It is a modern novel in the Bodo literature and by this work she has set up herself as a novelist.

They are followed by another novelist name Katindra Swargiary. His works *Jarwoli* (1999), *Sanmwkhangari Lamajwng* (2002), *Khwmsiniphrai Swrangthing* (2002) and *Khwmsi* have

laid an immense impact on the Bodo literature. His work *Khwmsiniphrai Swrangthing* is a social novel, where the story has been set up on the theme of the racial conflicts that took place between the Bodos and the Muslims. In reality he has brought to reflection the conflicts between Bodos and Muslims in Barpeta district that took place after the Bodoland accord.

Bidhyasagar Narzary is also one of the renowned novelists in the Bodo literature. His works include *Birgwsrini Thungri* (2004), *Khashphurni Hangma* (2005) and *Goblani Sao* (2006). His novels are historical novels. The novel *Birgwsrini Thungri* is a historical novel depicting the life of a heroic women fighter of the Bodo community, Thengpakhri and her devotion for the Bodo community by defending it against the Gongars (Bhutanese). He is awarded the Sahitya Akademy award for this novel.

Rita Boro is a women novelist of the Bodo literature. Her novel includes *Gongse Okhrangni Singao* (2002), *Thwisam* (2014), *Sykhong* (2016) and *Swmaosarnaini Orgeng* (2020). Her novels are also social novels and her writing style shows the picture of modernity. The novel *Thwisam* is notable for this type. This novel clearly depicts the picture of the ongoing issues of present the Bodo society, their environment, helplessness, new race and the nature of the middle class people. Her novel *Sykhong* is a social as well as a historical novel. This novel takes the theme of the impact of the contribution of Reverend Sidney Endle to the Bodo society and clearly throws light on the picture of the social, cultural, economics and religious conditions of Bodo society.

With a view on all of these novels presented above, it can be noticed that Social novel has occupied a maximum space in the novels of the Bodo literature. Only a few numbers of Historical, Regional, Autobiographical and Detective novels can be seen, so to say, to be able to count in the tip of the finger. So in comparison to other literature, the Bodo literature needs much more progress and development. More modern and varied forms of novels like Psychological novel, Gothic novel, picaresque novel, Realistic novel etc. are indeed needed to be written and published.

To study the entitled “Ethnicity and Social Issues as Represented in some Selected Bodo Novels” a total of six novels are selected to the study. As mentioned in the topic these novels are – Katindra Swargiary’s - *Sanmwkhangari Lamajng (Along the path to the Sun)* and *Khwmsinifrai Swrangthing (From Darkening to Light)*, Monoranjan Lahary’s - *Alaisri and*

*Dainee? (Witchcraft)*, Rita Boro's – *Thwisam (Blood clot)* and *Swmaosarnaini Orgeng (Revolutionary Fire)*.

Katindra Swargiary's - *Sanmwkhangari Lamajng (Along the path to the Sun)* is a social novel. It is published in 2002. His novel is based upon the rural village lifestyle, sacrifice and loss of lives of innocent Bodo youth during the Bodoland movement. He is awarded the prestigious Sahitya Akademi Award for this novel in the year 2006.

His other novel *Khwmsinifrai Swrangthing (From Darkening to Light)* is published in 2002. This novel is based upon the incidents of communal conflicts between the Bodo and Muslim communities. These conflicts has created and intense circumstances, loss of faith and a fear in one's own religion among the two communities.

Monoranjan Lahary's *Alaishri*, which is published in 2003, is a social novel based upon a female character and further upon the raise of women's voice and struggle due to suppression and oppression from the society and to free themselves from it.

His other novel *Dainee?* has been published in the year 2005. This novel is a social as well as regional novel based upon the superstitious beliefs, witchcraft and witch hunting. He is awarded the prestigious Sahitya Akademi Award in the year 2009.

Rita Boro's *Thwisam (Blood Clot)* novel is published in the year 2014. Her novel is a social novel based upon the present day scenario and the helplessness of the youth in the society. She is also awarded the prestigious Sahitya Akademi Award for this famous novel in the year 2017.

Rita Boro's other novel *Swmaosarnaini Orgeng (Revolutionary Fire)* is a social as well as historical novel which is published in the year 2020. In this novel Boro focuses upon the heated and intense circumstances thus created during the Bodoland movement.

## 1.2 Review of Literature:

The study is an attempt to present a panoramic view of ethnicity, social issues and artistic styles and devices of writers as reflected in some Bodo novels. Many authors have discussed

about theories and concepts based upon ethnicity and social issues in their studies. Some critical writings by different critics and scholars upon the selected novels can be found in different articles in different books, journals, magazines, etc. The writings of the selected novels are confined to critical analysis of the plot, theme, dialogue, characterization, writing technique, socio – cultural, socio – economic picture, female characters, feminism etc. but there is no particular study on the proposed topic.

1. *Ethnicity Theory and Experience*, (1975), edited by Nathan Glazer and Daniel P. Moynihan, launches a far-reaching exploration into the meaning, manifestations and significance of ethnicity in modern society. The distinguished authors offer a treasure of facts, ideas and perceptions they attempts to inquire readers to speculations and observations of their own.
2. *Nationality, Ethnicity and Cultural Identity in North East India*, (1990), by B. Pakem is an edited book. It has indicated that the issues of nationality, ethnicity, and cultural identity have assumed a multidimensional important view of the urgent need for economic, social, cultural and political development of North-East India. Regional Economic development can be sustained on rational policy forms and strategies for the achievement of the goal of overall development of nationalities conscious of their distinct identities. The issues of national formation should be viewed in proper perspectives and the question of nationality, ethnicity and cultural identity should be scientifically analysed.
3. *Ethnicity in India*, (1991), by Ajit K Danda is a theoretical book on ethnicity. In this book he made scientific study on the concept and history of ethnicity and its meaning in different perspectives.
4. *Realism and Reality the Novel and Society in India*, (1994), by Meenakshi Mukherjee, is a study of the emergence and growth of the novel in India during the 19<sup>th</sup> and early 20<sup>th</sup> century. The author argues that such a study cannot be a purely literary exercise because the genre was fashioned by complex cultural determinates. The political situations of a colonialised country, the nature of the social fabric in different region, the statuses of women, the caste systems, and impacts of English education all these gave novels a broad and generic shape which is distinctively Indian.
5. *Caste, Clan and Ethnicity*, (1999), by Lalit Mehta tries to present an alternative perspective to understand and analyse the social differences, inequalities and identities amongst the people in the society. It dissects a dominant and a powerful

clan taking the multifaceted views of historical sociology, micro-anthropology and sociology of ethnicity. This book also reveals the processes where a history is converted into sociology and self experiences are converted into authentic data.

6. *Ethnic Groups Cultural Continuities and Social Change in North East India*, (2002), is edited by Indira Barua, Sarthak Sengupta and Deepanjana Dutta Das. The book covers a wide spectrum of issues relating to ethnic groups, process of assimilation, acculturation and development of ethnic consciousness among various tribes and communities of North East India. The academicians, policy makers and planners may find interest in the book and it may meet partially the long felt need of the researches on this line.
7. *Ethnicity, Identity and Literature Reading Literature from Northeast India*, (2013), by Manash Pratim Borah is a schematic multifaceted dimension of the trilogy namely Ethnicity, Identity and Literature in North-East India. The book intends to afford wide view of North Eastern literature with novels theoretical paradigm and subsequent critical insight incorporating a very wide variety of fictional, non-fictional alongwith assorted poetic voices from the region.
8. *Ethnicity in North East India*, (2014), by Sarthak Sengupt is a book based upon the ethnicity of North East of India. In this it has been found that Ethnicity has been a major concern of anthropology and other branches of social science. Ethnicity is not a simple and isolable social observable fact, rather interconnected to many other multifaceted societal issues. It largely manifests the downtrodden issues and related anguish of the tribes of Northeast India.
9. *Indian Social Problems A Sociological Perspective*, (2019), by C.N. Shankar Rao is a study where he provides a glimpse of many social problems that have been haunting the Indian society since ancient times for centuries with clarity, simplicity and student friendly approach where he has mentioned about 30 social problems of India.
10. *Social Problems in India*, (2021), by Ram Ahuja tries to examine the current social issues or problems in India with a sociological perspective.
11. *Boro Solomani Bijirnai*, (2009), by Swarna Prabha Chainary is a critic approach to some Bodo novels. In this book she has critically analysed the novels of Katindra Swargiary's "*Khwmsinifrai Swrangthing*" and Monoranjan Lahary's "*Alaisri*". In the novel *Khwmsinifrai Swrangthing* the critic has conveyed the communal conflicts between the Bodos and Muslims. In the novel *Alaishree*, she has conveyed that the

novel is a social novel and is based on the life story of a college girl during the moment of struggle for Bodoland by the Bodos.

12. *Soloma arw Boro Soloma*, (2010), written by Chinon Narzary includes a chapter which is “*Khwmsinifrai Swrangthing Solomani Sayao Sungdo Saorainai*” In this work the critic has analysed the novel *Khwmsinifrai swrangthing* which is based upon the social and communal conflicts prevalent at that time. This novel consists of a main plot along with two sub-plots which makes the expression of the storyline of the novel clear and distinct. Social and religious consciousness among the people can also be seen to be portrayed through this novel.
13. *Boro Soloma- Dahar arw Somajari Saogari*, (2017), edited by Prasanta Boro is a collection of various articles from the UGC sponsored National Seminar on “The Reflection of Tribal life in the Novels of Indian Languages.
14. *Monoranjan Lahary ni soloma nwjwr arw songjirnai*, (2018), is a collection of essays written by different writers and scholars which is edited by Phukan Chandra Basumatary. The critic has tried to focus on the plot, theme and the writing techniques of the novels of Monoranjan Lahary. It also discusses the folk beliefs, women characters and socio- cultural picture of the Bodo society reflected in the novels.
15. *Phwrwnglai*, vol- xvi, (2019), edited by Phukan Basumatary is a journal of the Bodo Department Teachers’ Association. This journal consists of 18 articles from different writers. In the journal Rahel Mochahary has analysed the women characters of the novel *Dainee?* and Mridul Basumatary also has analysed Katindra Swargiary’s ‘*Sanmwkhangari Lamajng*’, where he has discussed the important aspects of the Bodo society reflected in the novel.
16. *Boro soloma saorainai*, (2020), written by Indira Boro, is also an important thing to be noted. In this work the critic has analysed about the regional view point of the novel *Dainee?* as well as discussed on the dialogue in it.
17. *Journal of the Department of Bodo*, vol-I, Bodoland University, Phukan Chandra Basumatary analysed about Katindra Swargiary’s novel *Sanmwkhangari Lamajwng*. He has described about the sociological view point of the novel *Sanmwkhangari Lamajwng* where he has highlighted the information of social history, correlation between culture and bio diversity, correlation between ethno botany and language.
18. *Culture, Ethnicity and Womanhood: A study of the novels of Monoranjan Lahary*, is a thesis submitted by Priyanath Basumatary in 2020. In this research work he has chosen seven novels and has analysed on pictures like Bodo culture, ethnicity and

womanhood as depicted in these novels. The novels of Lahary's are the store house of distinctive marks of Bodo culture and ethnicity.

19. *Socio cultural picture as revealed in the novels of Monoranjan Lahary, (2020)*, is a thesis submitted by Dwipen Baro. For this he has taken a total of four novels namely *Kharlung, Hynamuli, Alaishree' and Dainee?*. He has systematically analysed social, cultural and economic pictures and the impact of modernism as revealed in these novels.
20. *Socio- economic picture reflected in the Bodo novels, with special reference to the novel of Monoranjan Lahary, Tiren Boro and Katindra Swargiary, (2020)*, is a thesis submitted by Anjali Narzary. In this work the researcher has studied growth and development of Bodo novels, Social and Economic picture of the mentioned authors.
21. *Laithun, vol-21*, edited by Ranen Chandra Mushahary is a book of collection of seminars presented by the resource persons in various seminars organized by the Bodo Writer Academy. In this book, Sunil Phukan Basumatary has analysed the novel *Alaishree*. The novelist Monoranjan Lahary perfectly establishes feminism in the novel. The role of Alaishree is an example of it where he says Alaishree is a novel of radical feminism.
22. *Globalization arw gubun gubun Raithai, (2021)*, the author Rujab Mushahary has analysed Monoranjan Lahary's *Dainee?* and Katindra Swargiary's *Khwmsinifrai Swrangthing*. He has critically analysed the novel *Dainee?* whereas in the main plot he has focused on witch hunting and belief in witchcraft that has particularly dominated the Bodo society, and in the sub-plot he has revealed about the love affairs between Nijira and Arangbir. He has clearly analysed upon the main characters of the novel, as well as highlighted the social pictures of the Bodo society

He has also analysed the social realities as revealed in the novel *Khwmsinifrai Swrangthing*. Swargiary's *Khwmsinifrai Swrangthing* is a novel reflecting the social realities. This novel reveals the social reality during the Bodoland movement and the communal conflicts between the Bodos and Muslims where a lot of people lost their lives and livelihood. This novel also reveals the about the fear to lose one's social, religious and cultural identity as well as ethnicity.

Through this literature review it has been found that no proper and systematic study has been done yet upon ethnicity and social issues. It is in this perspective that the present work bears ample significance, keeping in mind the present research work has been made.

### 1.3 Problem Statement of the study:

The proposed topic is focused on the ethnicity and social issues as represented in the selected Bodo Novels of different writers. As the human civilization comprises of various ethnic groups in different geographical locations around the world sharing same or different racial origin, likewise, the Bodo ethnic group is also formed among its constituent members with distinct social norms and cultural behaviours. Ethnicity includes tradition, folk culture, religion, folk literature, language etc. On the other hand, socio cultural issues include economic issues, religious issues, political issues, atrocities against women, witch – craft and witch hunting, communal violence, corruption etc. It is only after 50 years since the beginning of Bodo Literature that Bodo novels took its shape and in comparison with the other literatures and their novels, the Bodo novels are yet to grow like them. Novels exhibit the way of life, culture, customs, history and social issues of a society. The Bodo people representing the Tibeto-Burman ethnicity have their own traditional customs, religion, rites, habits, beliefs etc. They identify themselves as the Bodos and stress that their social issues are an important matter of the society. Due to the impact of globalisation and modernization the Bodos are also diverting away from their ethnicity. The topic thus stands as a significant issue in the contemporary times. Therefore the entitled matter of ethnicity and social issues represented in the selected Bodo novels are proposed for study.

### 1.4 Aims and Objectives of the study:

The study is an attempt to present a comprehensive view of ethnicity and social issues of the Bodos as represented in the selected Bodo novels. The main focus of attention in the work is to study the realism, tradition and living standard of the Bodos and social issues of the Bodo society. The aims and objectives of the present research work are –

1. To study the context of ethnicity as has been presented in the selected novels.
2. To study the social issues of the Bodo society as reflected in the selected novels.
3. To exhibit and explore the Artistic Style and Devices in the selected novels.

### 1.5 Area of the study:

In the proposed topic the area of the study has been considered on the ethnicity and social issues as represented in the selected Bodo Novels. As mentioned in the topic these novels are – *Sanmwkhangari Lamajwng (2002) and Khwmsinifrai Swrangthing (2002) by Katindra Swargiary, Alaisri (2003) and Dainee?(2005) by Monoranjan Lahary, Thwisam (2014) and*

*Swmaosarnaini Orgeng (2020) by Rita Boro*. These novels have been based upon the Bodo society where utter reality, revolution, tradition and way of life as well as ethnicity and a variety of social issues by which the ethnic identity of the Bodo society is established and the same have been taken for study.

### 1.6 Significance of the study:

The proposed research work, “*A Study of Ethnicity and Social Issues as Represented in some Selected Bodo Novels*” is a part of the Bodo literature and society has much significance. The Bodos are an ethnic group of Assam who have their own tradition, culture and way of life. The Bodo community possess a rich and diverse folk culture with their own traditional culture in which they breathe and think. The proposed topic on the selected Bodo Novels defines the importance, knowledge, skill and behaviour, customs, traditions, language, religion and covers all the aspects of ethnic identity as well as various social issues and social realities. It is considered to help various researches, academic competence as well as other critical studies in culture. It also helps the readers and scholars to know about Bodo ethnicity, their social life and arts of novelist. The outcome of this topic will throw a new light and detail information about how the Bodos established their ethnic identity.

### 1.7 Methodology and Data collection:

Methodology is a part and parcel of thesis. To study the proposed topic *Ethnicity and Social Issues as Represented in some Selected Bodo Novels* the analytical method has been applied as well as descriptive method of the selected novels.

To study this topic various data are collected both from primary and secondary sources. The primary data is collected from the textbooks of the selected novels. For the collection of secondary data, different libraries such as – Madaram Brahma Central Library, Bodoland University, Kokrajhar, Madhuram Boro Library, Department of Bodo, Bodoland University, Kokrajhar has been visited and the related data based on the available written literary materials has been collected. Moreover, for collecting secondary data, many published books, magazines, journals, dissertations, thesis, internet etc. has been acquired.

## 1.8 Hypothesis:

The following hypothesis has been formulated in order to test the validity of the Research study:

1. In case of ethnicity, the tradition, culture, folk customs, religion, folk belief, folk festivals, folk literature, language etc. of the Bodos is represented in the novels.
2. The Bodo community is a peace loving community but is often entangled in social issues relating to identity, communal harmony and superstitious beliefs.
3. The novelist's mode of expression by using their own specific styles makes their stories attractive and feasible.