

CHAPTER 5

CONCLUSION

The intention of this chapter is to present the summery of the previous chapters and provide an analysis of the findings of the chapter justifying the fulfilment of hypothesis and the objectives.

The first chapter Introduction attempts to present the concept of literature and novels as well as history and trends of Bodo novels. Literature is a mirror of the society. It is an art by which the thoughts and feelings, habits and nature, emotions and activities etc. are expressed. In other words, the past history of a community is known through literature. 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. Among the different genres of literature, the novel is an important one. In the Bodo literature novel began during the mid of 20th century and is of very late in comparison with that of the arrival of novels in the Indian literature. Bodo novels started in the year 1962 with the written work *Jujaini Or* by Chittaranjan Mushahary which is a social novel and soon after this quite many other renowned novels took their form with his hands. Following his path many other Bodo litterateurs began to author different novels and they all contributed to the growth of Bodo literature. After him Monoranjana Lahary identifies himself as a novelist and has written seven novels. Even though his novels are social novels his theme selection is quite remarkable and praiseworthy. Autobiographical novels are also a part of novels. In the Bodo literature this type of novel is found through Mina Kherkhatary's novel *Gwrwbwni Radai*. In this way one after another different types of novels are created in the Bodo literature i.e. Historical novel, Detective novel, Regional novel, Science fiction novel etc. Looking through this perspective different types of novels are yet to be created in the Bodo literature, i.e. Psychological novel, Gothic novel, Adventures novel, Horror novels, Thriller novels, Epistolary novels and so on. This chapter has presented in detail the review of literature, problem statement, aims and objectives, area of the study, significance of the study, data collection and methodology that has been applied to this study.

In the second chapter ‘Ethnicity in Selected Bodo Novels’ an attempt has been made to discuss the depiction of ethnicity in the novels *Sanmwkhangari Lamajwng* and *Khwm sinifrai Swrangthing* by Katindra Swargiary, *Alaishri and Dainee?* by Monoranjan Lahary, *Thwisam* and *Swmaosarnaini Orgeng* by Rita Boro. In this chapter the concepts of ethnicity has been elaborately discussed at the same time ethnic culture or folk culture as reflected in the selected novels has been focused. Here, family life, agricultural practises, hunting and fishing, weaving or costume, food habits, live-stock and poultry farming, hospitality, community work, religious tradition, folk customs, folk festivals, village court, rites de passage and folk believes etc. of the Bodo community as reflected in the selected novels has been highlighted. The Bodo society is a paternal society. Even though it is a paternal society in agricultural practises as well as in religious traditions and rituals the women folk in the society play an equal role as the men folk. In the paternal society the father takes the responsibility in leading the family. In the Bodo society in the ancient times joint family was seen at a large scale. But, with the passage of time the faces of joint families began to vanish and the forms of nuclear families took shape. They depend upon agriculture for making their livelihood. So they celebrate different types of festivals related to agriculture. The Bodo people are adapt in livestock farming, poultry farming, weaving and fishing and hunting. The traditional cooking and food habits of the Bodo people are quite commendable. They collect their required vegetable by cultivation and hunt wild animals for food in the nearby forest. Besides using these items for household requirements they sell them in the market to fulfil their financial requirements. Their oldest religion is Bathou and based upon this religion they celebrate festivals like Kherai and Garja. It is worth mentioning that with the passage of time and the entrance of new religion in their community they began to adopt and convert. They maintain their social law and order with the help of village council. Just like every community in the world the Bodo community also have their distinct folk beliefs. Besides this there is a dangerous superstitious belief which is the belief in Witchcraft or Exorcism amongst the Bodos. These traditions and folk culture of the Bodo community are found in the selected novels which make them quite distinct from the other communities in the world. But it is worth mentioning that among the selected Bodo novels modernism is seen in the novels *Thwisam* and *Alaishri* where the novelists have reflected the perspectives of ethnicities of the Bodos only to a limited extend and have slightly diverted away from the concepts of it.

In the Third chapter, the exploration of social issues in Bodo novels is found. Social issues are those problems which affects the society and community as a whole. The study has

revealed how these literary works reflect and engage with the social, cultural, and emotional landscapes of their time. The narrative strategies employed by the authors not only highlight prevailing social issues and ethnicity but also underscore the complexity of individual and collective experiences within these communities. The conditions of Bodo society, ethnic movement and its bizarre situations, communal riots, rape, superstitions, dominations of lower class people by the upper class, present societies and the helplessness of new generations as an impact of globalisation and modernization. In the novel *Sanmwkhangari Lamajwng*, besides precisely depicting the ethnicity of the Bodos, ethnic assertion or ethnic movements are also highlighted. In the name of revolutionary movement many Bodo youths had to struggle, shed blood, stripped of their dignity, sacrifice their lives and had to leave their homes and loved ones due to constant raids of the police and military. The prime reason behind these tragic incidents is political power and conflicts.

The novel 'Khwmsinifrai Swrangthing', reveals the complex dynamics of identity and cultural heritage in multi-ethnic societies. The narrative underscores how communal violence often stems from a small group with self-serving motives, disrupting the harmony of coexistence and exacerbating societal tensions rooted in economic disparities and division. Through the experiences of its characters, the novel highlights the profound impact of violence on both individual lives and communal identity. Misunderstandings and manipulations can escalate into collective violence, revealing deeper political and economic undercurrents that fuel resentment. Figures like Kasem Ali and Gofur Ali Khan exemplify how personal grievances can lead to widespread suffering and a cycle of retaliation that entrenches divisions. Moreover, the narrative serves as a poignant reminder of the fragility of social harmony, emphasizing the need for dialogue and understanding in conflict resolution. The call for reconciliation amidst rising tensions showcases the potential for unity through enlightened individuals. Ultimately, 'Khwmsinifrai Swrangthing' transcends a mere account of violence, urging readers to reflect on broader social issues and fostering awareness of the factors leading to discord. By addressing these concerns through storytelling, Bodo literature not only captures the realities of communal strife but also advocates for a future grounded in understanding and empathy, essential for the healing and development of fractured communities.

In the novel *Alaishri*, injustice and violence against women and the fight against these using women voice are highlighted. In different periods of time physical and psychological

suppression of women are seen. Such suppression is depicted through the character Alaishri. Even though Alaishri is raped by Molen she fights for her rights and achieves finally.

In the novel *Dainee?* the social issues of witch craft and witch hunting which is often in the Bodo community takes a considerable space. Conspiring anyone on the accusation and suspicion of practicing witchcraft without any reasonable proofs is serious crime, which is otherwise a result of superstitious beliefs prevailing in the society. The prime reason behind the growth of superstitious beliefs is the lack of education, lack of health and medical facilities, poverty and inability and inaccessibility of science and technology. Durmao becomes a scapegoat under such circumstance and in the end faces brutal death.

Rita Toro's novel *Thwisam* is based upon the present social context where the youths of the Bodo society becomes helpless upon the impact of globalization and modernization. It is a very serious social issue in the present times. Ansai too faces similar circumstances and because of his arrogant nature he has to lose everything in his life including his own identity.

In her novel *Swmaosarnaini Orgeng*, the sufferings and sacrifices by the people in the Bodo community during the Bodoland movement becomes clear. The Bodos struggled for a prolonged period of time in their demand for a separate state but due to the alienation and oppression by the government, constant conflicts and lack of unity among themselves their demands are not fully met. In this prolonged revolutionary movement they had to lose a lot like the villagers in the Bataibari village, where they had to struggle in their daily lives.

The fourth chapter is the representation of artistic styles and devices used by the writers in expressing the storyline of their novels. Artistic style and devise are genre of linguistics where the use of language in literature is analysed. Every writer uses their unique styles and devices to make their literary works more attractive in the minds of the readers. Such is seen in the selected novels too. The uses of prosaic as well as poetic language of expression, regional language or dialect are seen in the novels. In this matter plain, rustic and short conversations of rural villagers are used.

In the art of characterization, the novelists have created characters alike to the people of the Bodo society and have depicted the realistic picture of the society through them. Through the character, Saikhong from the novel, *Sanmwkhangari Lamajwng* and the character, Mithisar

from Swmaosarnaini Orgeng, the nature of Bodo youth like the love of one's race, the movement for the liberties, language, literature, culture and identity of one's race and sacrificing oneself has been reflected. Similarly, through the character Rakheb from the novel, Kwmsiniphrai Swrangthing, though even after leaving the studies and joining the movement but could not prosper in life for which due to frustration leaved amidst bad habits of drinking and gambling and do illegal act for money, which goes against one's own community has been charactered. Through the character of Durmao from the novel, Dainee and the character, Theleb from the novel Thwisam, the character of Bodo widow women in poverty and women struggling to stand by their own feet is characterised. But through Durmao, the superstitious belief of the Bodos has been presented. In the similar way, through the character Alaishri from the novel Alaishri, the courage and strength to claim one's own rights of the present day women is character and through Molen, the evil natured character, doing evil deeds, depending on parent's money is characterised. Through the character Agoli, taken from the novel, Swmaosarnaini Orgeng, a person, who looks after prosper of the society and a strong leader of the women association is represented. In regards to the conversation, the novelists have used languages suited to both the character and the situation. Their theme selection is clear and matches the contemporary social circumstances and tries to bring social awareness and send message to the community people to fight for their rights and protect their language, literature, culture, ethnicity and ethnic identity. Women and their issues are also highlighted in the novels. The writers have expressed their novels as an omniscient narrator. Thus it can be said that their novels are based upon social reality.

The chapter five, i.e. the conclusion chapter describes all the chapters of the study, research findings as well as future scope of study on the concerned topic in brief.

Findings:

1. The ethnicity of the Bodos is quite rich and diverse. In the selected novels the folk belief, folk customs, folk festivals, folk elements, religious traditions and practices of the Bodo community are found which are quite distinct from the other cultures.
2. Ethnicity and folk culture has a very close relation. Folk culture plays a vital role in creating awareness and unifying their ethnic groups and ethnicity.
3. The novelists try to preserve their traditions even though there is the impact of globalization, modernity and coexistence.

4. The novels have been written based upon themes of ethnic movement or identity crisis, communal violence, violence against women, witchcraft and witch hunting, crisis of young generation and social movement as well as poverty, illiteracy, corruption, superstitious beliefs, economic and political issues are found here. The novels try to bring awareness among the women, awareness for education and consciousness in the society as a whole.
5. The depiction of social and historical sources of movements is found. Through this theme the novelists try to bring ethnic assertion among the Bodos. During the movement many Bodo people had to lose their lives; while some lost their parents, some others lost their children, while some were allegedly raped, and others lost their limbs.
6. Katindra Swargiary has expressed the novel as an omniscient narrator. Besides Traditional Novel he also uses open ended method to write his novel. The novelist uses both Prosaic as well as poetic language of expression. In this matter plain, rustic and short conversations of rural villagers are used. He further uses Flashbacks in midst of the storyline and also uses Soliloquy. In his novels the picture of ethnicity or traditional practices is expressed quite exquisitely.
7. Lahary chooses a rather clear theme to coordinate with the society and circumstances. Abrupt beginning is found in Lahary's novels. Lahary's novel is based upon women and their issues and seeks to bring about a sense of consciousness and awareness in the society.
8. Rita Boro's selection of theme is quite unique, clear and has a close resemblance to the reality. Boro uses regional language or dialect in her novels. No doubt that Boro is also an omniscient narrator like the other novelists, but writing along with traditional novels, open ended novels are also found.

Further Scope of the Study:

The study of the topic entitled as – “A Study of Ethnicity and Social Issues Selected Bodo Novels” is a sociological study on the Ethnicity of the Bodos and their social issues covering special aspects of social realities as reflected in the selected novels. Though this study attempt has been made to find out the Ethnicity and the social issues and realities as reflected in the Bodo society in perspective of the selected novels. There is ample scope to make a

detailed study of each topic of which the researcher has left for the future researchers in this respect –

1. There is a scope of comparative study in regards to sociological viewpoint with other fiction.
2. Studies can be made in regards to Bodo movements in regards to Ethnic and historical viewpoint.
3. Studies can be made based upon Feminism.
4. Comparative studies based upon Artistic style and Devices with other fiction.