

CHAPTER-V

CONCLUSION

The study begins with the hypothetical statement that due to impact of modernity culture and society of the Bodos are changing slowly in course of time. The changes in socio-cultural and socio-economic aspects lead the traditional way of living to modern way of living.

After an extensive analysis of the selected short stories, it is observed that social and cultural life of the Bodos is changing gradually with the passing of time. The social outlook of the Bodos is changing gradually due to influence of modernity. Nowadays, majority of new generation prefer small family in place of joint family. As for example, in the short story called '*Gaba Swlaiw*', after marriage both Paresh and Naresh live at Kokrajhar town in rented house with their respective wife. In the short story called '*Udrainai*' (Purification), son of Maniram Baglary, who is an engineer of central P.W.P. department lives in Simla with wife after marriage.

The new generation realizes deeply the importance of modern education for growth of their community and accordingly sends their children to educational institution to learn modern education. The upcoming generations irrespective of male and female are sowing interest in studying higher education in all fields. As for example, in the story called '*Gwswthwnai*' (Love), Urbaishri, a friend of Alaishri is a college-going girl and Ramwnda, younger brother of Alaishri is a student of L.P. School. In the short story called '*Gaba Swlaiw*', both Nirmola and Promila are college students. They completed B.A. from Gauhati Cotton College. In the story called '*Megonni Akhol: Gwswni Mohor*', Somila, Arup, Modon and Kishore are college students. In the story called '*Hagra Guduni Mwi*' (Stag in the deep jungle); Urmila, sister of Somila is a college going girl. In the story called '*Raobw Raonibw Nwngya*', both Sorola and Ronjona are educated women. In the story called '*Owrainw*', Furen is a university student. In the story called '*Orni Begor*' (Fire's seed), Ongima is a student of Mahatma Gandhi Ashrom of Delhi and Swilesh is a student of Guahati University. In the story called '*Strike and counter strike*', eldest son of Bhudhiram reads in class ten at Dhubri Govt. High School. In the short story called '*Jobra*' (Illness), Shohen, an elder son of Ruparam passes H.S.L.C. examination in second division. In the short story called '*Narkhw*', Narkhw reads in town high school, but he

fails several times. In the short story called '*Challenge*', Lingkon, son of Daoharu reads in town English medium school. In the short story called '*Kebba*' (Fifth times), Dhabashri and Dhanthal daughter and son of the guard respectively reads at Norokphuri Higher secondary school. Dhabashri reads in class eight and Dhanthal reads in class five. In the short story called '*Phitha*' (Rice Cake), Khonshri, a daughter of Nibari reads in class eight at Girls' high school of Kokrajhar town. In the short story called '*Mem-Daodwi*', the three children of Nable are busy in studies. Nable's husband is a public servant of Meghalaya. Daughter of Nable is a university student. The second child is doing engineer and the third child is reading in Military school. Besides, Kim, son of Lanthi reads in English medium school. Hable and her husband also aspire to give their child called Nihir in English medium school. In the short story called '*Ashokhanda*', Somjit and Mwinathi educate their two children namely Alongbar (son) and Nijira (Daughter) in English medium school of Dhaligaon.

The traditional folk customs and believes of the Bodos are declining slowly. In traditional Bodo society, the head of the family as well as elder village folk took initiative to finalize marriage tie. However, nowadays, some of the present generation, chiefly educated people both male and female choose their life partner themselves. As for example, in the short story called '*Abari*', Abari gets married according to her choice. In the short story called '*Gwswthwnai*', Onaru tries to finalize his marriage tie himself. In the short story called '*Gaba Swlaiw*', Naresh marries Nirmola and Paresh marries Promila according to their will. In the short story called '*Hagra Guduni Mwi*' (Stag in the deep jungle), Sormila gets married with chief executive engineer P.K. Langthasa according to her will. In the short story called '*Raobw Raonibw Nonga*', Sorola and Ronjona gets married according to their will. Sorola gets married with Suren Choudury and Ronjona gets married with Prof. Ranelson Dawlagufu. In the short story called '*Narkhw*', Narkhw marries a girl whom he loves since school time. In the short story called '*Gasa Arw Sulung*' (The lamp and a winged white ant), Banashri (Mandari) gets married according to her choice. On the other hand, some parents of new generation, mainly educated persons allow their children to choose life partner themselves. As for example, in the short story called '*Gwmanai Dairy*' (Lost Dairy), father of Amrit allows Amrit to choose life partner himself. Earlier, in Bodo society, parents search for a girl for marriage that is expert in domestic work like-cultivation, fishing, spinning, weaving etc. than education. However, it is found that some of the new generations prefer educated girl for marriage. As for example, in the story

called '*Owrainw*', father of Furen desire to tie Furen's marriage tie with an educated girl and accordingly Furen's parents tie Furen's marriage tie with Mainaw, who is an H.S.L.C. passed girl. Moreover, nowadays, instead of bridegroom's home wedding takes place mostly at bride's home. As for instance, in the short story called '*Bothel Se Jou*', the marriage ceremony of Boripot's eldest son takes place in the house of Tarapod, the father of bride.

In traditional Bodo society, there is a belief in purity and pollution. There is a restriction in freely mix up and taking food in the house of other caste. However, it is found that nowadays, some of modern generation, mainly educated people irrespective of male and female freely mix up, interact with the people of other community without any perplexity and take food in the house of other caste. Even, nowadays, some of new generation irrespective of male and female prefer in inter-caste marriage and accordingly get married with the people of other religion as well as caste, though inter-caste marriage is restricted in traditional Bodo society. As for example, in the short story called '*Raobw Raonibw Nwngya*', Sorola keeps relation with Suren Choudury who is an Assamese, since her schooling time. Finally, she gets married with Suren Choudury. On the other hand, Prof. Ronjona also keeps relation with Prof. Ranelson Dawlagufu, who is a Dimassa by caste. Finally, she also weds Dawlagufu. In the short story called '*Mem-Daodwi*', Donder, who is an engineer, marries a Dimasa girl called Mem-Daodwi. In the short story called '*Ang fwifingwn*' (I will come back), the family members of Laoga accept Dulu Murmu, a Santhal boy, as one of the family. Besides, the villagers of Laoga accept Dulu as one of the society.

Majority of present generation do not follow the old tradition and believe like going to Oja, a medicine man, to treat sickness. It is found that Bodos of present generation, mainly educated people instead of going to Oja, they go to hospital to take help from doctor, if they fall in illness. For instance, in the short story called '*Jobra*' (Illness), Ruparam, a head clerk of elementary board checks up his health in Gauhati medical and Cooch Behar or Koch Bihar. Besides, following the advice of doctor, he desires go to Vellor (in Channnai) for treatment, when he comes to that he has been suffering from cancer disease. In the short story called '*Manshi Gidir*' (High Officer), Khordey Daimary, an M.E. teacher, goes to Dhubri town to check up Subashi's health with a famous doctor. Apart from them, in the short story called '*Gamini Simang*' (Vision for the village); being the

president of village Panchayat Somresh sets up a rural hospital at village to provide better medical care and medical facilities.

Nowadays, it is observed that majority of the Bodos are very much dependent on market for day-to-day essential family items. Moreover, they also buy essential commodities from market. For example, in the story called '*Gwswthwnai*' (Love), father of Alaishri goes to market to bring some essential item to prepare meal for Onaru, when he visits Alaishri's family. In the short story called '*Ang Fwifingwn*' (I will come back), Laoga brings essential family items from Bongaigaon town.

It is found that some of the new generation, mainly educated people irrespective male and female view the machine made costume as better, grander and more respectable than their traditional costume. Consequently, besides their traditional dress, the educated people both male and female prefer to attire themselves with machine made clothes. As for example, in the short story called '*Gwswthwnai*' (Love); Onaru, who is a B.A. passed and a teacher of private high school of own village, visits Alaishri's family wearing white Punjabi dhoti for marriage consent of Alaishri. In the short story called '*Hagra Guduni Mwi*' (Stag in the deep jungle); Sormila, a graduate girl likes to dress-up with contemporary clothing. On the other hand, Satyapriya also likes to wear white Punjabi cloth. In the short story called '*Gasa Arw Sulung*' (The lamp and a winged white ant), Maguram wears khaki uniform, overcoat, woolen cap and boot. In the short story called '*Gangburjwng Angjwng Glwm*' (Usable by Gangbur and me), Kodal and Gangbur buy double size blanket from Vaoraguri market to get over from coldness.

Apart from that, it is observed that these days, every rich family as well as educated family uses modern furniture that is made in factories. Modern domestic articles like- iron, wristwatch, mirror, sofa, cup, plate etc. are owned by the Bodos, as owned by the other Indian people. Accordingly, the standard of living is changing gradually. As for example, in the short story called '*Megonni Akhol: Gwswni Mohor*', Somila, a graduate girl, who is a teacher of high school uses modern domestic articles like- mirror, almirah (cupboard), chair etc. Besides, modern utensils like-cup, plate, try etc. are used in the house of Somila. In the short story called '*Hagra Guduni Mwi*' (Stag in the deep jungle); Satyapriya, a high school teacher uses iron, wristwatch, mirror, perfume etc. On the other hand, in the family of Khanthal, a contractor modern thing like cup, plate, sofa etc. are used. In the short story called '*Gwswthwnaini Laijam*' (Love letter); Ms. Rindaoshri Mushahary uses Sofa to sit in

the house. In the short story called '*Gaba Swlaiw*', electrical household goods like-T.V., Fridge, Generator etc. are used in the house of Pares and Naresh.

It is observed that with the coming of time people of remote villages also avail modern transports to move anywhere in place of traditional transport, the bullock-carts. As for example, in the story called '*Dogri*', the younger sister of the female guardian of Dogri goes back to home by train after taking lunch. In the short story called '*Gwswthwnai*' (Love), Onaru, who is a graduate and a teacher of private high school, visits Alaishri's family with down passenger train. Apart from them, both Promila and Nirmola visit anywhere with Scoter. In the short story called '*Raobw Raonibw Nwngya*', Sorola and Ronjona both avail modern transports to move from place to place. In the short story called '*Gamini Simang*' (Vision for the village); Somresh realizes the importance of modern transport and accordingly discusses with Bus Association to take necessary steps to provide a bus up to village. Nevertheless, some wealthy people, salaried people and business people have own vehicle for family use. As for example, in the story called '*Gaba Swlaiw*', both Pares and Naresh have Scoter. Besides, Pares and Naresh buy ambassador for going in office. Apart from them, both Promila and Nirmola visit anywhere with Scoter. In the short story called '*Challenge*', Daoharu, a cultivator goes to school with a bicycle to drops and bring back his son called Lingkon. In the short story called '*Ang Fwifingwn*' (I will come back); Laoga, a farmer uses bicycle in day-to-day life like for going to market. In the story called '*Manshi Gidir*' (High Officer); Megonram Bodo goes to bisuge (friend) Khordey Daimary's house from Dhubri town with own vehicle. In the short story called '*Gari Biguma*' (Owner of a Car); Orkhao Gwra Borgoyary uses Car for day-to-day life. In the story called '*Garai Khuru*' (Ringworm), husband of Thamphwai Delai, who is a B.D.O. buys vehicle for family use.

In course of time tea and coffee is widely used as drinks in every Bodo family. The new generations of the Bodos use tea and coffee in place of traditional rice-beer to receive and entertain guests on the day of wedding ceremony. As for example, in the short story called '*Dogri*', male guardian of Dogri drinks tea. In the short story '*Gwmanai Dairy*' (Lost Dairy), Radha, wife of Principal Krishno Narzary provides to Amrit a cup of coffee. In the short story called '*Megonni Akhol: Gwswni Mohor*', tea is used as drinks in the family of Somila. In the short story called '*Hagra Guduni Mwi*' (Stag in the deep jungle); Urmila, younger sister of Sormila provides a cup of tea to Satyapriya, when he visits their house. In

the short story called '*Gwswthwnaini Laijam*' (Love letter); Dumphe, a maid servant of Ms. Rindaoshri Mushahary, provides tea to Gurbla and Rwnao when they visit Rindaoshri's home. In the story called '*Bidinthani Lamayao Dandise*', tea and factory made liquor is given at marriage ceremony of Rwmari village to receive and entertain guests on the day of wedding ceremony. Nevertheless, it is visible that factory made biri and cigarettes are widely used in place of traditional smoking tobacco. In the short story called '*Gwmanai Dairy*' (Lost Dairy), Amrit, husband of Romola smokes cigarette.

In place of traditional music, modern band-party is widely used on the day of marriage ceremony to receive and amuse the guests nowadays. As for example, in the short story called '*Bothel Se Jou*' (A bottle rice-beer); Tarapot, father of the bride receives the bridegroom party members with Bairathis and band-party when bridegroom party members arrive at his home. Besides, their traditional games, the modern educated youth plays some new games nowadays.

In traditional Bodo society, there are certain loyalties to family. Earlier, people used to respect elder person. Nevertheless, they used to view honesty and goodness as important human traits. Such loyalties are declining today. Some of the new generations have no sentiment of sympathy and compassion for the members of family and community. Some of the present generations think only of his or her interest. Instead of simple, honest, straightforward, kindhearted and helpful, some of the new generations are becoming ambitious, fashionable and hypocrite. As for example, in the short story called *Gwmanai Dairy* (Lost Dairy); Romola kills her own elder sister, called Kamala, to wed Amrit. In the short story called '*Jobra*' (Illness), Mwinashi, wife of Ruparam, does not take care of her ill husband, who suffers from cancer disease. Rather, she goes to movie regularly with Barney, a clerk of supply department. In the short story called '*Udrainai*' (Purification), wife of Maniram Baglary, called Mayarani Baglary and son of Maniram Baglary, who is an engineer of central P.W.D., does not come forward to save Maniram Baglary, when he is terminated from the job and sent to jail for his corruption. In the short story called '*Manshi Gidir*' (High Officer), Megonram Bodo, a magistrate in Dhubri court is an unkind and hypocrite man. He does not co-operate his friend called Khordey Daimary.

In traditional Bodo society, women are always busy with spinning and weaving. However, modern Bodo women, mainly urban living women are not interested with all these traditional works. Rather, town living women lead modern way of life; free and comfort

life. They do not want to keep themselves within the four walls of bedroom. They mix up and interact with other communities without any fear. Like other Indian women, the town living Bodo women also go for movies as well as go for evening walk to keep her fit. Some of them are health conscious. In the short story called '*Hagra Guduni Mwi*' (Stag in the deep jungle); Sormila, a town living graduate girl likes to go for movies. In the short story called '*Jobra*' (Illness), Mwinashi, a town living woman, who is a wife of Ruparam, regularly goes to movie. In the short story called '*Shrimati Durlai*', Durlai enjoys Hindi and Bengali movies sitting amidst of non-Bodo youth at Gosaigaon town.

Today, some of the present generations give more importance on money, in place of moral values and character. Nevertheless, some of them are materialistic and consumerist; also some of them are fond of easy sexual relationship. In the short story called '*Gada Swlaiw*', Promila and Nirmola both give more importance on money in place of moral values and character. When their respective husbands fail to fulfill their aspirations both Promila and Nirmola give-up their respective husbands and accordingly Promila weds rich Pobitra and Nirmola weds wealthy Nirendra. Both Promila and Nirmola are materialistic and consumerist. In the short story called '*Gamini Simang*' (Vision for the village), Bimola, wife of Somresh who is a daughter of village head is a materialistic and consumerist. Rather she keeps illicit relation with rich Assamese contractor and finally she flees with the contractor. In the short story called '*Gwswthwnaini Laijam*' (Love letter); Ms. Rindaoshri Mushary, wife of Professor Khwrwmdaw Mushary keeps illicit relation with Dr. Daimalu Wary, who happened to be a friend of Professor Khwrwmdaw Mushary. Later Dr. Daimalu Wary kills Professor Khwrwmdaw Mushary to wed Ms. Rindaoshri Mushary.

Nowadays, some of the new generation, mainly educated and town living people engage in financial corruption and exploit lower class or poor section financially to lead of luxurious life as well as modern way of life. As for example, in the short story called '*Udrainai*' (Purification), Maniram Baglary, a weaving superintendent diverts eighty thousand rupees to his own account from government money for daughter's marriage. In the short story called '*Swima Gwtwini Soho*' (Death body of a Dog); ward commissioner Ms. Daimary of minister colony never distributes the grant of welfare board to beneficiaries properly. Rather, she diverts more than half portion of the grant for own benefit. Ms. Daimary is a dishonest and selfish ward commissioner. In the short story called '*Garai Khuru*'

(Ringworm), husband of Thamphwai Delai is a corrupt B.D.O. However, it is observed that the extreme longing of luxury, fashion, modern way of life and consumerist nature brings ruin in some families. As for example, in the short story called '*Udrainai*' (Purification), extreme longing of luxury, fashion and modern way of life brings ruin in the life of Maniram Baglary.

Nevertheless, due to extreme fashionable and trendy some of the Bodo youth spoil in life. As for example, in the short story called '*Shrimati Durlai*', due to extreme longing of fashion and modern way of life Shrimati Durlai turns into prostitute fully, life of Shrimati Durlai spoils. In the short story called '*Narkhw*', life as well as family of Narkhw ruined for his luxury, fashion and consumerist nature.

The study also begins with the hypothetical statement that due to impact of modernity the traditional livelihood of the Bodos is changing gradually. After an inclusive study of the selected short stories, it is found that the traditional livelihood of the Bodos is changing gradually in course of time due to influence of modernity. Nowadays, cultivation, weaving, rearing of eri, hunting, fishing, basket and mat-making etc. are done for trade and commercial purposes that are earlier done mainly for family use only. Farmers of present generation sell their excess crops to earn money. Selling crops and domestic animals, they buy some essential domestic items. As for example, in the short story called '*Gwswthwnai*' (Love); father of Alaishri produces crops for selling and buys some essential domestic items with the money earned from the crops. In the short story called '*Narkhw*', father of Narkhw sells surplus crops for earning money to run family. In the short story called '*Ang fwifingwn*' (I will come back); Laoga produces more crops and sells surplus crops to buy some essential domestic items. In the short story called '*Dumphaoni Phitha*' (Dumphao's Rice Cake); Dumphao earns money selling domestic hens and buys some essential domestic items for family. In the short story called '*Mister Hybridni Gwlwmdwi Arw Mwdwi*' (Mr. Haibrid's sweat and tear); Jwngblao cultivates crops for commercial purpose.

It is observed that besides cultivation they have learned various means to earn money nowadays. Bodos of present generation, mainly educated peoples work in different places like- factories, government offices, business corporations, shops etc. of town and semi-town to earn money as well as to lead their life. Thus, salaried middle class emerged in Bodo society; they are bureaucrats, doctor, engineer, teachers, police officer, army

officers, private tutor, clerk, driver, labor etc. Moreover, some people have accepted contract work a main basis of income as well as livelihood. For example, in the short story called '*Gwswthwnai*' (Love), both Alaishri and Onaru are School teachers. In the short story called '*Gwmanai Dairy*' (Lost Dairy), Amrit is a college professor, Krishno Narzary is a college principal and Roton Narzary is head teacher of a school. In the short story called '*Gaba Swlaih*', both Naresh and Paresh are Bank employees. Besides, Nirendra and Poresh are employees of F.C.I. office. In the short story called '*Megonni Akhol: Gwswni Mohor*', Somila is a school teacher and Nikolson Daimary is a college professor. In the short story called '*Hagra Guduni Mwi*' (stag in the deep jungle); Satyapriya is a school teacher. In the short story called '*Raobw Raonibw Nonga*', Sorola is a school teacher and Ronjona is a college professor. In the short story called '*Gamini Simang*' (Vision for the village); Somresh was an L.D.A. of Accountant General Office of Shillong. In the short story called '*Strike and counter strike*', Bhudhiram is an U.D. assistance of Dhubri district Court. In the short story called '*Jobra*' (Illness), Ruparam is a head Clerk of elementary board and Barney is a clerk of supply department. In the short story called '*Silingkhar*' (Tragic life); Bimalendu Khakhlary (Abinash Muchary) is a driver. In the short story called '*Udrainai*' (Purification), Maniram Baglary is a superintendent of weaving and son of Maniram Baglary is an engineer. In the short story called '*Gasa Arw Sulung*' (The lamp and a winged white ant), Maguram works as cook, guard and beerer of students. In the short story called 'Challenge', Bwisagu is a school teacher. In the short story called '*Khebba*' (Fifth times); father of Dabashri and Danthal is a guard of Public health department, Khakhlary is a school teacher and Ganda is a third grade employee of school. In the short story called '*Mem-Daodwi*', husband of Nable, is a grade one officer of Meghalaya (Public Servant of Meghalaya), Nable is a college professor, Donder is an engineer, husband of Hable is a third grade employee of Railway department and husband of Lanthi is a guard of Bank. In the short story called '*Swima Gwtwini Soho*' (Death body of a Dog); Basumatary is a college professor, Ms. Daimary is a ward Commissioner and husband of Ms. Daimary is a doctor. In the short story called '*Gwswthwnaini Laijam*' (Love letter); Gurbala is a private detective, Daimalu wary is a doctor and both Khwrwmdaw Mushahary and Rwnao are college professors. In the short story called '*Dumphaoi Phitha*' (Dumphao's Rice Cake); Somen is a school teacher, husband of Gaodang is an employee of F.C.I. office and husband of Sorola is an employee of Air Force. In the short story called '*Manshi Gidir*' (High Officer), Khordey Daimary is a school teacher and Megonram Bodo is a magistrate of Dhubri court. In the short story

called *Ashokhanda*, Somjit is a supervisor. In the short story called '*Bidinthani Lamayao Dandise*', Zebra is a writer and Birjoy Muchary is a district transport officer of Bongaigaon. In the short story called *Garai Khuru* (Ringworm), husband of Thamphwai Delai is a B.D.O. Moreover, some people have accepted contract work a main basis of income as well as livelihood. As for example, in the short story called '*Hagra Guduni Mwi*' (Stag of the deep jungle); Khantal, father of Sormila and Urmila is a contractor. He lives in town. In the short story called '*Gari Biguma*' (Owner of a Car); Orkhao Gwra Borgoyary is a contractor as well as a businessperson. He lives in town.

Nevertheless, some of the present generations have learned to run business for earning money. For example, in the short story called '*Phitha*' (Rice Cake), Nibari, wife of Sonaram is a businessperson. She runs a stall of phitha and tea near R.N.B. road of Kokrajhar town. In the short story called '*Dumphaoni Phitha*' (Dumphao's Rice Cake); Dumphao, wife of Somen teacher is a businessperson; she sells phitha, chithao and tea. Besides, she has tailoring center called '*Dumphao Tailoring*' at Samthaibari market place. In the short story called '*Anwi Onaishini Usunda*' (Half-burned firewood of Onaishi ant); Onaishi, wife of Merga is a businessperson. She sells phitha, tea and local liquor at Rongia town. In the short story called '*Ashokhanda*', Mwinathi, wife of Somjit sells local liquor at Dhaligaon town. Apart from that, some of the present generation, mainly town living people earn money giving their houses in rent. As for example, in the short story called '*Gwmanai Dairy*' (Lost Dairy), Principal Krishno Narzary gives his house in rent. Professor Amrit is a tenant of Principal Krishno Narzary.

The emergence of towns in Bodo concentrated areas brings money economy in Bodo society. Nowadays, wealthy and salaried people save their income in Bank as well as in Post office for necessities. In the short story called '*Jobra*' (Illness), Ruparam, a middle class salaried man, who is a head clerk of elementary board, has a habit of keeping income in Bank and Post office. Besides, Mwinashi, wife of Ruparam also have saving account in Bank and Post office. In the short story called '*Ang Fwifingwn*' (I will come back), Laoga has a habit of saving money in Bank. In the name of Dulu, he saves money in Bank.

Acceptance of modern livelihood brings progress in their economic condition. Consequently the houses of salaried person as well as businessperson improve; consequently bungalow and R.C.C. building replaces the traditional house type. Moreover, some of them buy vehicle for day-to-day use. For example, in the short story called '*Gaba*

Swlaiw', Naresh, Paresh, Nirandra and Pobitra all becomes wealth and buy vehicle for family use. In the short story called '*Jobra*' (Illness), Ruparam has R.C.C. building and one begha (acre) land at Kokrajhar town. In the short story called '*Udrainai*' (Purification), Maniram Baglary, a superintendent of weaving builds an R.C.C. building in Guwahati and he buys an ambassador car for family use. In the short story called '*Dumphaoni Phitha*' (Dumphao's Rice Cake); after accepting business as main source of income and after regularization of job, Somen and Dumphao buy agricultural land and build three bungalow houses. In the short story called '*Manshi Gidir*' (High Officer), Megonram Bodo, a magistrate of Dhubri court buys vehicle for family use. In the short story called '*Gari Biguma*' (Owner of a Car); after doing contract work and business, Orkhao Gwra Borgoyary buys a car for family use. In the short story called '*Garai Khuru*' (Ringworm), husband of Thamphwai Delai, who is a B.D.O. builds building house and buys vehicle for family use.

Bodos are traditionally dweller of village. But, it is observed that nowadays, some of the new generation; especially service holder peoples, businesspersons, contractors and wealth peoples prefer living in town for various opportunities. As for example, in the short story called '*Gwmanai Dairy*' (Lost Dairy), both Professor Amrit and Principal Krishno Narzary live in town. Professor Amrit lives in town as a tenant of Principal Krishno Narzary. In the short story called '*Gaba Swlaiw*', Naresh and Paresh live in Kokrajhar town. In the short story called '*Megonni Akhol: Gwswni Mohor*', Somila's family lives in town. In the short story called '*Hagra Guduni Mwi*' (Stage in the deep jungle); Khanthal, a contractor lives in town with family members. In the short story called '*Strike and counter strike*', Bhudhiram, an U.D. assistance of Dhubri district court, lives in Dhubri town with family members. In the short story called '*Jobra*' (Illness), Ruparam, a head clerk of elementary board, lives in Kokrajhar town with family members. In the short story called '*Swima Gwtwni Soho*' (Death body of a Dog), Minister, Writer, Basumatary professor, Ms. Daimary and her husband live in town. In the short story called '*Gwswthwnaini Laijam*' (Love letter); Gurbla, a private detective and brother of Ms. Rindaoshri Mushahary, who is a professor, lives in Delhi. In the short story called '*Dumphaoni Phitha*' (Dumphao's Rice Cake); Gaodang and Sorola, both live in town with their respective husband. Gaodang lives in Guwahati and Sorola lives in Kashmir. In the short story called '*Manshi Gidir*' (High Officer); Megonram Bodo, a magistrate of Dhubri court, lives at official quarter in Dhubri town with family members. In the short story

called 'Ashokhanda', Somjit, a supervisor of a contractor, lives in Dhaligaon town with family members. In the short story called 'Gari Biguma' (Owner of a Care); Orkhao Gwra Borgoyary, a contractor as well as businessperson lives in town with family members. In the short story called 'Garai Khuru' (Ringworm), husband of Thamphwai Delai, who is a B.D.O. lives at official quarter in town with family members.

Thus, it is observed that many new things are added to social and cultural aspects of the Bodos. The change of social attitude as well as addition of new things on traditional family structure, on house planning and construction, on cultivation, on religion, on hygiene, on diet, on dress, on festivals and on livelihood brings changes on social and cultural life of the Bodos considerably. It is worth mentioning that though some are modified to a greater or lesser extent still they have able to retain their ethnic identity.

OBSERVATIONS

From an extensive study of the selected short stories from the perspective of sociological and cultural studies, the following observation can be made.

1. Writers of the selected short stories have attempted to reflect the contemporary social life of the Bodos in their short stories.
2. Realization of modern education as well as takings of modern education brings changes in social outlook of the Bodos. Modern education liberates them from fear and unscientific belief and introduces them to a new world. Some of the present generation, mainly enlightened persons irrespective of male and female have abandoned traditional belief and traditional forms of behavior.
3. Due to impact of modernity, cultivation, weaving, rearing of eri, hunting, fishing, basket and mat-making etc. are done both for family use as well as for commercial purposes also. Besides agriculture, some people come forward to do job in government or semi- government office. Some people have accepted contract work or business as main source of income as well as livelihood. Apart from that, some have engaged in different wage earning jobs like- Rickshaw puller, daily labor, vegetable supplier etc. to earn money as well as to lead family.
4. Economic condition and standard of living improves after acceptance of modern livelihood.
5. Money economy emerged against traditional barter system.

6. A middle class society came up from traditional Bodo society. Majority of the middle class are dependent on market economy. Necessity or needs of the middle class people increased. Some of them become consumerist and money-oriented. Moreover, some of them have become ambitious, fashionable and hypocrite.
7. Bodos of present generation freely mix up with the people of other religion as well as community and accordingly exchange their thought, and thereby brought a change in their way of life. With the development of modern means of transport and communication, electronic media etc. they encountered the people of other community. They avail the opportunities of modern transport and communication.
8. Some of the new generation, especially service holder peoples, businesspersons, contractors and wealthy peoples prefer living in town for various opportunities.
9. Bodo people began to prefer modern costumes, modern furniture, modern utensils as well as new food habits.
10. Due to impact of modernity, social customs and beliefs are declining slowly. New marriage system has been developed in Bodo society such as-court marriage, church marriage, temple marriage etc.
11. Acceptance of hygienic ways of living, proper dietary habits and medical services contributed to a better life. Some of the Bodos, chiefly educated people imbibed new ideology and higher standard of living.
12. Bodo society has become a plural society and they have learnt to accept pluralistic concept of society.

It may be opined that the observations mentioned here are found reflected in the short stories selected for an extensive study.

Modernity is accepted because it is considered necessary for their survival and growth. Social and cultural change is essential to survive as well as to suit with the changing epoch. However, it is observed that in recent time due to influence of modernity and globalization there is erosion in traditional Bodo culture. They are abandoning many rich cultural treasures. But, modernity and globalization cannot be stopped. Thus, they should thoughtfully select modern as well as global practices that which will permit them to retain their own culture as well as practices and at the same time, which will improve their social and cultural life. Moreover, they should not blindly embrace modern or global culture.

Nevertheless, they should preserve their culture to retain their culture as well as ethnic identity.

SCOPE FOR FURTHER STUDY

Based on the short stories of Ishan Chandra Mushahary, Prasenjit Brahma, Chittaranjan Mushahary, Nilkamal Brahma, Monoranjan Lahary, Haribhusan Brahma, Nandeswar Daimary, Gobindo Basumatary, Janil Kr. Brahma and Zumaidala Basumatary different scholars have been studied from various angles. Scholars have been discussed about the theme, plot, characterization, social life and style of the short stories. Moreover, based on the short stories of selected writers, a detail study can be done on naratology, on feminism, on ethnicity and on nationalism. Apart from that, based on the short stories of the writers, social and cultural history can also be carried out from sociological perspective.