

The Economic transition of the Bodos

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Abstract:

The Economic transition has come among the Bodos and it is an analysable matter. The Bodos are mostly rural people. They are the inhabitant and second largest speaker of Assam as well as the people spread out whole in the North-East state of India. Generally, they are agriculturist and so to say agriculture is the main economic source of ways for maintaining of the family. They are depended on the agriculture in the society. During the early time the ways for maintaining family is coming as traditional system in the society. Hence, they need to be faced with economic crisis and could not think towards the farther development of the family as well as for the upliftment of the society. They have many sources to develop the economic condition but economically not conscious. The reason was that, the cultivators as well as every man & women were not business minded, malty purposes and unscientific in the maintaining ways of life.

But today, after becoming conscious and by the influence of conscious attach people as well as impact of globalization Bodos compel to thing regarding the soundness or backwardness of the economic condition to maintain their ways of life for future. The Bodo agriculturist, man & women's ideology has come into changed. After that, they become economy and ambiguous trough malty purposes accept traditional technique of agricultural methods. Impact of that, they become self employed by opening the *Omani Faram, Daoni Faram, Hangswni Faram, Bwrma -Mwsouni Faram, Ji Dagra Khuli, Endi Ampouni Faram, soaps etc.* They have engaged in business, and private jobs are examples of economic transition accept only the traditional agricultural method. Like so, ultimately the socio-economic transition has come into exit in the society.

Keywords: *Dao, Hangsw, Oma, Bwrma, Mwsouni, Ji dagra Khuli, Endi Ampouni Faram.*

Scope: In this paper will analyse about the traditionally oriented economic system of the Bodos and how this system ran among them in the society. But the people after becoming conscious, their ideology and mentalities are changes as well as influence of other society and impact of globalization into their technique and occupation has changed from the traditionalised economic system among them which this field is discuses and focus hare.

Methodology: The paper was done based on the unpublished and published literary materials together the necessary data field works were conducted to collect the sources. Data were gathered from the primary and secondary sources. Besides interview method was also required in establishing the economic attitude. Further questionnaires methods were also applied for collecting sample data to make convenient analysis systematically. As secondary data, required published literary also in Bobo literature also collected in a great extent.

Introduction:

The *agriculture* is the main base for living source of the Bodos. Generally, they have cultivated in the two times of seasons i.e. summer and winter seasonal crops. In the summer season they cultivate the paddy in the low land by using the traditional seeds where water is provision to gate available. They produced the different types of paddy for a year. On the other side they produced the rabbi crops in the high and dry land in winter time. The *Sobai, Sibng, Bessor, Dali* are the main crops of this season. They products the areca nut and areca leave in their Bari Bagan (orchards) in every year. Accept doing of the paddy and rabbi cultivations they also produced the vegetable in the summer and winter time. On the other side, *Bodos are fond of domestic animal and birds but their rearing of that is only used as food (accept beef).*

Now the matter is that, like mention above there are many economic sources among Bodos in the society to maintain their social life accept the source of agricultural. But during the early time, they were

economically not conscious. They feel shame to sale any goods to others (*Nwjwr.pp.2-3*). Hence they were not the business minded on their produced and domestic economic sources. The system of sources was coming through the traditional system. The new system didn't take place in the society.

But later, after becoming the economic consciousness among the Bodos the trend and technique of cultivation and other sources has change as well as malty purposes through the new meth of science. The scientific method is come and takes place among the Bodos to develop their economic condition in the society. They become business minded in every step of agricultural production along with the domestic sources. The meat of domestic animals (i.e. accept the cow), birds is not only for food but it's become economic sources. The using of Jou i.e. rich bear or fitikha is also now becomes an earning source of a family. The youth men and women are engage with self employer (i.e. open the banana, lemon garden along with pig and broiler firm, weaving centre) to stand himself and solved the unemployment problems in the society. The women are product malty colour and design of men, women dreses and sale it. They also sale the hens, duck and piglet to fulfil the personal need or earned for future. Earlier Bodos were not interested to engage in the govt job. The parent not allowed going their son or daughter. But today they have to known the standardization as well as value of economic for maintaining life. That is why now join in the govt job. Like so the economic transition has take place among the Bodos and where now new generation are also following in the society.

The economic transition of the Bodes in which areas has come in the society, theses transitions are analysed as follows—

1. Agriculture. The agriculture is the main living source of the Bodos (*Boro Rao Thunlaini Jarimin.p.8*). They are product seasonally deference kinds of crops. The producing paddy cultivation is the main crops of the summer session. They used the deferent traditional paddy seed i. e. jwsha, Maibra, Maisali, Malsira, swnjwl, Baoya, pulpakri etc. (*Boro somajari swdmsri.pp.10-11*) Another important producing crops are Pathw (jute), Sobai, Sibing and Beswor (seed of oil) of the winter season (*Boro Somajary Swdwmsri.pp.13-14*) is also main seasonal crops for their living. Generally the paddy crops is produced in the watery place where water is able to gate available in the field. On the other side, the winter crops is done in the dry and high field which land is call Hasrao Ha (high & dried land) (*A study in cultural Heritage of the Boros.p.6*). Like so, Bodos were seasoning wise producing the crops in the society trough the traditional method.

During the time there was helping system to each other and got freely rotation system without the remuneration for producing the paddy crops in the season. There was available labour in low rate in the society. But now no labour, rare to gate the labour or free worker, as well as with the remunerated labour system is placed. During the early time they were economically not conscious. They were not the business minded and ambitious with the malty purposes in the society. That is why Bodos kept in store for the next year without sailing the produced surplus crops. Instead of that, if someone or family requested to help for the crisis than there was freely donating system in the society without need to return. If some returned back it though nothing to give extra benefit.

But now days, after becoming the conscious as well as Bodos economically come into serious on agriculture for their existence in the society. The ideology has change along with the method of cultivation system is come into the new system in the place of old system. They try to understand about the value of economic and value of time. presently after gating the inspiration of *Bodo agricultural organisation i.e. DBAA (Dularai Bodo Abadary Afhat)*, they become industrialised (*Boroni jarimin are swmaosarnai.p.116*) and learned the scientific technique to produced of huge crops in a short time and in a limited field. They used the scientific certified seed and instrument (*now used the tractor instead of wooden plough*) (*Raithaihal.p.90*) and used the scientific fertiliser in the place of homemade fertiliser for their more economical benefit. But on the other side, now days accept the producing two times of seasonal crops they also produced the varieties vegetables Like Lai-Lapha, Kumbra, Jwgwnath, and Lao along with do the lemon, bananas garden and selling it for the self establishment in the society.

Like so, Bodos are come into business minded on the agriculture. They learned to sale their huge number of agricultural goods in the market. The donation system is eliminated but sailing system is take place among the Bodos. They are sailing the surplus producing crops, vegetables along with any items of goods to maintain the economic condition as well as to maintain the family. Then man or women learn the technique of buying and sailing activities on the domestic sources in the market. Accept it now some

economically sound man or women are opening soap, factory and involve the poor families as well as keep engage the unemployed youth for maintaining the economic crisis. Earlier Bodo are kept the earning money with own self, don't think about the important of bank balance. But later think of regarding the bank and today everybody knows the bank benefits as well as deposited to the bank balance for saving of money for future (**Raithaihung.p.77**).

2. Domestic animal & Birds. The Bodos are love of Domestic animals & Birds. They are found of meat accept the beef. They used the meat at home and also it is important in any social occasions or functions of the society as well as favour to use for honouring the guest. That is why every family are rearing the Pig, Goat, Cow, Hens, Duck and Pigeons at home for their meat (**Boro Harimuni Mohor Musri.p.64**). Particularly the women are rearing the animals, birds and take care of them. Rearing the cow is not for meat but for milk. But earlier due to lack of economic consciousness Bodos were not business minded regarding the rearing of domestic animals & birds. Hence, their rearing of domestic animals and birds are only for using as food at home as well as in the society. That was not for sailing. They don't think about the economic source by selling the domestic animals and birds for their maintaining source of the families.

But now days after becoming economic consciousness the ideology of the Bodos has changed in to the conducting ways of life in the society. They become business minded on the rearing of domestic animals and bird. Earlier there was restricted to sale the milk as well as fish among the Bodos. But, presently men and women are sale it along with the Hans, Duck and Pigs for maintaining their economic needs (**Boro Harimuni Mohor Musri. p.46**). The women are earning their gold, dresses like Gosla, Dokhna etc. Except these the women are keep the female pig and products huge number of Oma Fisha (pigged) to sale (**Boro harimuni Mohor musri p.46**) and make itself strong life in the society. Like so, they earn bank balance by soling the domestic animals. Now these are very inspirable among the people for making healthy life. So, by the mean time the rearing of domestic animal along with birds is come into the system and scientific in the society. It is now transform into the Farm system which is not only for food in the Bodo society it has became the earning source of the men and women as well as the family in the society as their maintenance of life.

3. Handloom & textile. The Bodo women are wearing 'Dokhna' and Pasra', (main wearing dresses of the women) the men are wearing 'Gamsa' (dress of the men). The Indi see (Indi silk) was the most popular in the Bodo society which 'Endi Silk' was made by the Bodo women for both the wearing clothes of the men and women (**Angni Nwjr Arw Bijirthe. Pp.5-6**). One popular clothe is 'Aronai' (traditional design of prestigious Bodo cloth) in the Bodo society which was also made by the Bodo women. Accept the Dokna, Pasra, Endi ji and Aronai women are also made the bade seat (which is call Sima ji) to fulfil the need of domestic clothes. During the early time, the women were only made the 'Dokhna', Gamsa', Aronai and Indi Ji is to fulfil their need of the personal necessity of dress. They are not business minded. Not for their financial benefit. Their making both of the dress is only for maintaining their need but not for selling. In the early time this Endi Shee/ji (cloth) was not for sell but made only for the personal used or need in the society.

But presently after gating the inspiration of the socio- women organisations the Bodo women are becoming professional on their self producing dresses. Now they made it and sale the Dokhna, Pasra and Aronai in the market. The industry of the Dokhna Pasra, Gamsa and Aronai also open by the Bodo women. The antithesis of the Endi – Muga (**Laisini Bikhayao Indramalati.p.13**) silk has imported to the other country and popularly sale in high prises. Now professionally the made of the Dokhna and Pasra maintain the personal life as well as the families in the society. The colour and design of the clothes are come in varieties. Like the Aronai, Dokna and Pasra. The Bodo women ware now products varieties huge number of Aronai and sale it in the different rate and earned money to stand him as well as for saving the Bodo culture. The technique of making is also learned from the science and technology. That is why the weaving system is transformed into the new system of commercialised in the Bodo society and its value is not only confined within the Bodo society but impact into the other society and now Bodo handlooms and textile is subject to be the commercialised.

4. The use of liquor. The using of the liquor is like a culture of the Bodo. The using of the liquor is traditionally coming among the Bodos which is call the 'jou'. This Jou is become common to every family and it is usable in the every occasion as well as social functions of the society where from the child birth to marriage ceremony and death, the jou is usable or very essential in the Bodo society (**Boro somajary**

swdwmsri. p.35) Generally the 'Jou' is two types i.e. 2. Jou Gwran/ Ukhundai / Serep (dry vodka) and 2. Glsi'/Gthang(*wade vodka*) . The 'Gwran' is product juice type which is prepared of the boiling kook rich. On the other side The 'Gisi' is product juice which is prepared by the kook rich mixing with collect medicated plans through the traditional process. The thing is that, during the early period, the Bodo people are made the 'Jou' only for using in a social and the religious function, marriage personal used along with using it at home for honouring the guests well as to enjoy purposes (**Boroni Subung Harimu.p.66**). Their production is, not for the commercial purpose.

But now using of 'Jou' is not generalised in the society. It is become less and some of the family want to avoid from the using of 'Jou'. Even than minimising the used of it in any social functions of the society. Still more or less used it but consciousness is take place among the people and understood the value of commercial. Impacts of that, Bodos are converted to the commercial purposes instead of unnecessarily using of Jou in the society. Now days Bodos are using the 'Jou' as well as bring it in the economic sources in the society (**A study in cultural Heritage of the Boros. pp-5-6**). They product it for selling purposes for adjusting their economic condition.

There is one another popular type of Jou i.e. call Jou Phinay, it is especially made of Maibra Mairong (steeping rice). This type of jou is very expensive and not available. Now that is become not only for homely used but Bodos produce it in the commercialised purposes in the society. Like so, some of family maintaining their family by soling the 'Jou' (home prepared win) without any disturbance in the society. So that, presently by the commercial motif the Jou is not only within the Bodo society but it has spread over to abroad.

5. Economy .In the early period of time, Bodos were not economy in their daily life. They didn't know towards value of time and saving of earning money for future. That is why the Bodos were economically not developed in the society. They were most of the time passed with the drinking and eating as well as unnecessarily pass with the enjoyed in the any observe of the festivals in the society. They were over expendable without any limitation of the budget. They had no limitation in any eating, food, along with in any expenditure in their maintaining daily life or the family.

Generally Bodos are very simple obedient and helpful each other. So that, if someone or some families face with crisis than, rich family help them by giving his surpluses goods without any alternative extra benefit. But didn't sale the surplus vegetables to others but gave freely .They were economically not selfish in the society but not the past, they did not know how to maintain the time of economy in their existence. Hence, most of the people or families are facing with the economic crisis in the society.

But at the present moment it has change and come into the economy in the society. The Bodo have limitation in using any kind of materials in the society. Maintain the enjoying time in any social festivals or occasions. Earlier Bodos were enjoyed the Bwisagu festival with one month .But now minimise to two to three days or maximums one week (**Boro harimu arw thunlai Bijirnai.p.28**) They tried to maintain time and used limitation in every stapes of work, like eating and drinking in every of functions, using different kinds in every functions of the daily life. Now they keep in stoke the surplus goods and again used it in need. They understood about the value of time and value of economic. So that, now they are trying to follow the value of time in every step of life. They sale the surplus vegetables or any producing goods for their economical benefit in the market, soap to maintain itself or the families in the society.

6. Engage as the Self employer: In the early time no self employers among the Bodos to stand himself as well as to maintain the family. The Bodo youth or eligibility aged man and women did not want to follow the living style of others through the self employed. Most of the time the literate and illiterate youth was stay at home and move freely without struggling or staying busy as well hearth works anywhere. They are dependent on the easy money and easily want to earn pocket expenditure. They felt same to stand self by doing the hart work. Due to these circumstances some time the youth were need to face with self crisis, create violence and involve with the anti social activities in the society(**Thunlai baidi baidi, pp.84-85**).

But now engage in self employee like many *Bodo youth boys and Girls are open the firm of cow, goat, pigs broiler hen and plantations like tea & rubber plantation along with the banana plantation, areca nut, coconut plantation with valuable big trees and lemon garden* and some are engage in business, like hotel bar soaps etc. The Bodo youth are now engage in the business and some are opening the private schools. The women are also engage in self employee like open the *weaving centre, embroidery soap, Endi*

firm open the soap of handloom & textile and help the poor family by giving the temporary job. Like so, the Bodo youths are engage as the self employer in the society to maintain owns self. The women are engaging with buying and sailing the vegetables in the market for improving their economic position in the society.

7. Engage in the Gov. Job and private job: During the early time most of the Bodo people were not wanted to engage in the govt. and private jobs. They were not conscious towards the govt. jobs along with private jobs of facilities to make sound themselves and families. Only a few men and women were engage in the teacher jobs in the primary level of school but not in other high rank of jobs accept of defence. The reason is that, they were illiterate and most of the families had more or less huge number of property. Hence, youth were not interested to engage in jobs even parent didn't allow to go. '*When govt. forcefully ask to join in any job, then youths didn't respond and keep way from the places. Even the Parents are also protected their son or daughter to join in any jobs and ask to stay at home with them*' to maintain the home properties. During the time when Govt were looking the people to joint in the service than, Bodo youth were run way and escape from the place .The families were also not interested in this ground.

But now, after the spreading of education in the society and influencing of others along with the impact of science and technology, that sense has completely came into change in the Bodo society and come in conscious towards the economic soundness by the govt. jobs facilities. They become understand regarding the benefits and important of private jobs or introducing the self industry to stand themselves without depended on others in the society (***Raithaihung .p.77***). The Bodo youths are engage in the NGOs for helping the govt. project and take the offering of government facilities accept the own social organization. But thought now youth whose are not interest than they open the NGO to help the govt along with stand himself and involve the educated youths along with him to solve the unemployment problems in the society which economic transition is presently going on in the society.

So, now days the Bodo youths i.e. man & women are interred in any jobs as far their opportunities trough the competition which is may be central or state, in the high or low rang. Now, some are interring in job trough the reservation sits and some inter trough the married basis in the difference places of govt jobs. So now the Bodos are available in jobs from the low to top rang in any department and some of them spread out in other places also except the own state. The youth are also engage in the private jobs along with self employees in the society.

Conclusion: - Generally Bodos are agriculturist and agriculture is the main living sources for maintaining ways of life in the society. Accept agricultural they have another sources i. e. rearing of domestic animals ,birds and busy with handloom & textile, producing of rich bear and farming the *Indi Empou(ire muga)*. But earlier the methods and ideology of their sources was not develop it was purely traditional. Hence Bodos could not rise in their living system as well as could not come in the proper maintaining ways of life in the society. The main thing is that, earlier most of the Bodo people were illiterate impact of that they were economically not conscious as well as not the business minded on their producing of living source in the society. The illiterate innocent Bodos were stable habits of characters and traditionalised in their economy system. Hence they never could think towards the economical development of them as well as for the upliftment of the society.

But after the emergence arising of the educational reform movement among them, and after coming of socio-Agricultural organisation than the Bodos were becoming conscious towards their survival in the society .The spraying of education make the people alert on the every field of their existent as well as ultimately the ideology of the people has come into change. At the same time, some Bodo social- organizations has been come into exist among the Bodos to illuminate the said problems and gearing up the Bodos and inspired to forward towards the every steps of life in the society. In this regards, of course the organizations were actively took role for bringing total change among the Bodos. After that, by the role of the organisations as well as by the impact of the science and technology the change has come among the bodos in the society. The change has comes where not only in the field of the ***Socio- cultural, political but also come into economic system.***

Now the Bodo people think out regarding how to earn more in a short period along with how to save earning money for future. Without money nobody can able to go best of life in the society, that mentality

is come into place among the people. Now the Bodos are malty purposes and business minded on their living sources. Men and women are become serious regarding the economic conditions. Now they utilised as multi purposes accept agriculture sources. Hence, they engage in another ways of self earning sources. Like so, today Bodo people gradually tried to give their traditional economic system and adopted the new economic system for their batter to best life in the society.

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