

TRANSITION AND CHANGES OF TRADITIONAL DRESSES

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ABSTRACT:

The Bodos have their own traditional dresses which are indeed very rich and varied. The Bodo women wear Dokhna which is their traditional dress. It is the most important and attractive female dress which is measuring about ten feet long, four and half feet wide. The Bodo women wear Dokhna from chest to the ankle. Dokhna has number of design such as Daothu Agor (dove's neck), Pharwo Megon (pigeon's eye), Pahar Agor (hill's scenery), Mwidar Agan (elephant's foot print), etc. along with Dokhna they also used a wrapper called Jwmgra (a kind of scarf hangs on the shoulder) which is about two metre long and a half metre wide to cover the upper body. The Bodos produce Dokhna and Jwmgra in various colours and designs. The male members of Bodo used Gamcha, a traditional dress cloth of male. They also put Gosla (shirt) on their body from neck to hip.

Keywords: Dokhna, Pharwo Megon, Pahar Agor, Jwmgra, Gamcha, Gosla.

INTRODUCTION:

The Bodos are maintaining their traditional artistic creativity. They used different methods in arts and crafts. However, in the field of traditional dresses, the Bodos are different types of natural caricatures. (Narzi, 2006, p. 135). They also make different designs and shapes in the field of crafts with the raw materials collected by them. The Bodos are also influenced by the develop Science and technology which has spread in all over the world.

OBJECTIVE:

The objective of the study is to highlight and study the traditional dresses of the Bodos associated with their transition and changes. As we have seen that now a days the Bodos are also used different kind of dresses which is made of machine-made goods. The Bodo male and female used to wear long pant, half pant, frogs, skirts, etc. which is developed by industrial machine. With the sole objective of understanding the transition of traditional dresses has been developed in this paper.

METHODOLOGY:

The methodology adopted in this paper is inter-disciplinary approach which included consulting number of written sources as well as interview method. The people who have knowledge transition and changes of traditional dresses of the Bodos and various associated with information. The technique of anthropological data collection, participants, interview method are adopted. The collection of data has been analyzed both quantitatively and the qualitatively wherever necessary.

ANALYSIS:

Traditional change displays significant social, cultural and linguistic variations in which they constitute a historic pattern of society. Such traditional society traits like simple techniques, domestication of animals, use of local raw materials and barter system etc.

Change occurs in all societies and in all periods of time. No society has ever been static. The tribal societies have passed a number of phases in socially, economically, technologically and demographically. The human beings adopt new things and behaviors and forget some parts of their tradition.

As for example, we can observe after independence of India, the new policies were initiated to bring about the desire of socio-economic upliftment of the vast majority of population mostly in rural areas. The principle of equality of all citizens is implemented in the new constitution of India which opens new chapters or the backward classes in economical, educational and social positions.

Among all the tribes over the entire North Eastern part of the India, the beginning of 19th century initiated the process of change and transformation. Historically, the changes among the Bodos are observed in their traditional cultivation and habitat. Considerable changes have taken place in their habitat after the migration to Assam i.e. art of agriculture and in the other fields of material culture for which the younger generations are involved in modern occupations, cultivations and small scale industries.

As a result, decline of crafts has been began like basketry, weaving, metal works. The changing process is visible in the forms of westernization, modernization and development among the tribe.

Like other tribes or non tribes of Assam the Bodos are not culturally poor and they have some better dresses, houses and furniture, household utensils, weapons, better food etc. which are same among other settled agricultural tribes. In the sphere of social, cultural, political and economic fields, the tribal societies of different parts of the country, particularly Assam and the North East region are undergoing a process of transformation.

People are going for modern housing system and nontraditional method of living which brought the thought of modern furniture, utensils, etc. and it is becoming part and parcel of housing equipment. However, traditional housing system and the rural mode of living is still adhering among the poor and the rural families.

Dependent upon the craft skills is no longer among the people. In most cases they moved out of their traditional villagers to urban or sub urban location and frequently deal with the modern way of life.

At present, the practice of handicraft is declining in the Bodo villages. Earlier, they fulfilled the needs of the villagers as their wish. But, now a days, the place of the bamboo basket transformed into plastic made containers. The crafts of blacksmith and pottery have also begun to decline.

In service, the local artisans are remaining slow. Only in the occasional festivals or marriage they create or construct some decorative art forms with the request of host is seen. When the Bodos are coming in contact with the outside world their artistic vision is also influenced by the outsiders. But because of their conservatism towards traditional designs, the new innovation too is slow and

gradual. In the art of their traditional dress items, the changes are very slow. Naturally, weaving is going on but the act of spinning has rare. Yarns are brought from the markets by the weavers which resulted the declining in the field of utilizing raw material widely manufactured in Assam.

Now a days, in place of traditional one, most villages like to have modern houses in new styles. In some villages, it is observed that the families who build R.C.C or modern Assam type houses also build other traditional houses for Cowshed, Guhali, Piggary, Gandra, etc. As a result, it shows that the emotional attraction of traditional lore and respect to the traditions has not been totally lost yet.

On the traditional design and colors, people of the younger generation are adopting some new style however the older age group does not favor the idea of borrowing fashion of innovation. In villages, Women folk did not give up the traditional dresses but in the urban areas they also used to wear different machine-made clothes instead of traditional attire Dokhna² (Traditional dresses of the Bodos which is wear by women.), Jwmgra³ (A kind of scarf hangs on the shoulder by Bodo women.) etc. Now a days they wear skirts, shalwar, kamis, blouse, petticoat, saries, etc. In case of ornaments, gold and silver was very common to the womenfolk. They used to wear ornaments like bracelets, necklace, ear ring, finger ring, etc. they also used to wear nose ring.⁴ (Brahma, 2006, p. 31). It is also seen that women are also used to wear watch in their hand. Similarly, the old style of ornaments has not lost the popularity, yet the women seen to wear new style of jewelry or other modern fashionable ornaments which they are in fact, able to buy at low cost. Now, the plastic made ornaments are growing popular gems for which not surprising that the Bodo also utilize precious stones, corals and shells as their modern ornaments.

The Western dresses are also not less influenced in case of male. The traditional Gamsha and Aronai are replaced by the machine-made dresses which have flourished in the market and can get easily without pain at cheap rate. Machine made dresses like long pant, shirt, coat, suit, necktie, jeans, shoes; dhoti Punjabi shirt, etc. are become favourable for Bodo men.

The distinctive crafts of the tribal show not only imagination but also deep concentration. Before coming down to the Brahmaputra valley, the Tibeto-Burman group has always been socio-cultural as well as biological interaction among the tribes and non tribes. As a result, they are now living at different levels of modernization.

Among the Bodos the crafts tradition is gradually disappearance along with their skills and folk technologies. The declining of crafts is not only in the Bodo society but whole over India. It was due to coming of the British rule in India that the crafts of this land were thrown off and industrial capitalism was projected.

Many crafts are also affected by the breaking up of joint family system and collective labourer on their traditional craft cannot stand under new nuclear family system. As a result, the traditional income sources are blocked and new ways of earnings are established.

In the Bodo society, the great folk industries that support the economy were weaving. Although it was decline by the industry made clothes in every nook and corner of the state but the working spirit of the young weavers will remain its proud position in future.

The young generation constantly seeks change. In many aspects, the traditional Bodo culture is in a transitional phase and its passing through the process of acculturation. The change comes in family structure, social institutions and the caste system.

The ideas and fashions have been penetrated to the Bodo society due to the overall changes in tastes and conveniences of dress materials in the assimilated life style of the Bodos along with the non-Bodo communities living in close vicinity in the valley. In their traditional dresses, new fashionable designing of dress materials made of machine have replaced and become very well-liked mainly amongst the younger generation. To set of clothes and change their life style, they have modified their original handloom products. At present, the non-Bodo people imply different designs of garments to suit different needs using the Eri and Muga clothes. As a result, the Bodo products overseas market transformed into commercialization which is helping the domestic economy of the Bodos in a big way.

CONCLUSION:

As a result, it can be concluded that the Bodo people are still maintaining their traditional identity and can be considered a chief element of the other culture. Now, they have realized that it is a good source of income and adopted commercial production of clothes. They have now customized it to suit the needs of different class of customers and users to expertise their art. With a verity of designs and colors, they include their new products like shirts, caps, necktie, churidar set, woolen shawl, towel etc. Right from purchasing of the raw materials to marketing, the women folk complete the entire works. However, the women folk take some assistance from the men folk infrequently. Along with they never forget to do their normal household works to cope up with the demand of the market. In this activity the women laborers are engaged on daily wage basis in Self Help Groups which are playing a very positive role.

References:

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