



# Impact of the Technological Change in traditional Urbanized Bodo Society as reflected in the Literature

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The development in the field of science and technology culminated in the great event of the industrial revolution. The industrial revolution brought the various developments woven around it, revolutionizes' human life in several respects. The tempo of the technological changes has not vanished. Technology and technological changes continue to affect in the social life of the Bodos and traditional oriented society. The Bodos are aborigine mongoloid people of Assam of north east India. They have original identity in the field of culture, social system religion believed etc. They were traditionally oriented in the society. But now become transition for the impact of the technological change on the social order which may be analysed as bellow.

## 1. Industrialisation

**a. Agriculture:** *The Bodo people are agriculturist<sup>1</sup>. Agriculture is the main way of living for the Bodos in the society. They produced some varieties of crops in the summer and winter session trough their own methods<sup>2</sup>. Traditionally the Bodo used the wooden Nanggwl (plough) and two Oxen to plough the soil for producing crops. The wooden Nanggwl, Junggal, Mai (leader), Beda, Hasinibari (rake) and Hatura are the main tools for producing crops of the Bodos except the Ox in the society. On the other side, the Bodo farmers used the home prepared fertiliser to grow the seasonal crops which is mostly naturally prepared from the Cow dung and Dust of the Fire woods. The seeds are also traditional not the highbred nor govt. supplied. Even they did not know the new method.*

<sup>2</sup> Narzary ,Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar N.L. Publication, 2010.Reprint 2014.p.26

But today, the Bodos are adopting the scientific method. By the influence of the science and technology, they tried to forget the traditional methods and used the scientific methods and tools for growing crops. Now the Bodo farmers are using the iron Nanggwl(plough), Hasinibary, Hatura, instead of the wooden tools along with tractor of higher power and power tiller for more better result.

There is cannel system to provide water in the field. But instead of that, now they use the borings and power pump machine to provide water easily in the field. The seeds are also used govt. certified in the place of traditional seeds or highbred seeds by using the govt. fertilizer. The Bodos now use the rice mill to gate rice from the paddy in the society instead of the wooden Uwal and Gaihen and Dingky(dhikhi in Assamese) . As for example- there is now mills have been establishing and have to be seen the rice mill in many Bodo villages. So Janil Kr. Brahma has expressed in his story Uwal. He explained that, *gaiya mai sougra Mill, T.V. arw gas gaiyabla raobw ruyathikounw tanw ngira(i.e.no without the rich mill ,TV and gas there is problem to gate women servant)*<sup>3</sup>. Impact of that, no Uwal and Gaihen or there is rare to gate the traditional Uwal, Gaihen and dingky (dikhi). For the rice now any Bodo family use the tractor and for producing crops as well in the field and easily useable readymade iron things for the agricultural matter in the society.

**b. Handloom &Textile:** The waiving system also has changed in the Bodo society. The Bodo women are expert in the Handloom and textile. They produce their needed dresses and also produce men needed Gamsa (man wear dress and famously product the Indi- Muga Dokna and Pasra. The women are used the traditional tools i.e. *Sal-Gandai and Sal Khunta(handloom equipment)*<sup>4</sup> for producing Dokna and pasra Indi Sea(indi cloth) along with the Indi Muga see which is traditionally famous in the Bodo society.

But today due to the impact of the globalization, the Bodos now use the machine made instrument to produce the needed dresses in the short period. On the other hand many women don't want to produce themselves and buy the dresses in the market. Due to impact of modernisation the design of the Dokhna and colours as well are changed. Due to impact of the science some design and colours are changed completely and are eliminated from the society and many uncommon peculiar designs along with the colours find place in the society. Many women cannot make Dokna and Pasra but buy in the market. Now Bodo women are wanting easy and comport dresses. Hence now wear the shallower kumis, long pent and other peculiar dresses accept the traditional dress. Like Rabin Narzary is expressing in his story *Bihanjw Haibrid*, He expresses that, *Mugani sansrijwng gwrwmpaha langnw najanaikhou unaohalagai nunw mwndwngmwn adwi lojenni nokhorao (i.e at the last have seen that, the family of Lajen is assimilating with the modernization)*<sup>5</sup>

**c. Communication:** Another main impact of the science & technology is impact in to the traditionally oriented Communication of the Bodos. During the time Bodo people communicated on foot from one place to

<sup>3</sup>. Brahma, Janil Kr. *Dumphaoni Phita.Bijni* : Sijou Publication Board,2005.p.84

<sup>4</sup>. Narzary, Nareswar. *Angni Nwjr Arw Bijirthi*. Udalguri: Bodo Publication Board, 2015. pp.5-6

<sup>5</sup> Boro Thunlai Afat.*Solo Bihung*. Kokrajhar: N.L. Publication , 2008.Vol-I.p.373

another place or shopping, carry the goods by shoulder himself, marketing roaming in daily live .On the other hand through water communicate by the boat. The rich Bodo family used the *Horse along with elephant* to communicate distance place to place. In the marriage time is also used the *Mwsou gary (bullock cart)* to carry the Bright and Bridegroom, loges, goods of marketing and the riches man used the Horse and the **Elephant** to communicate for long distance as their communication in the society. So Nilkamal Brahma is expressing in his story **Back Bancher**. *He explains that, Aboni phisajla duesina mwsou gari lananai angkhon stationao nephaigwn (i.e. my nephew by taking the bullock car will wait in the station in the station).*<sup>6</sup> The rich family also used the hoses and elephant as messenger of the communication in the society. During the time when the village society call a meeting then the nominated ‘Halmaji (a village messenger)’ was calling the men southing loudly by biting or ringing the ironical goods neither by drumming for giving notification about emergency meeting in the society<sup>7</sup>. As for example where Bodo dramatise draw the exact picture in their drama. Like-so Binay Kr. Brahma has mentioned in his prose **Boro Harini Somajary Ayen**. He mentioned that, *Boro harini gamiphwrao danbantha hwnanai sapha halmaji lakhnai jayw.Halmajiya melmithingphwrkhon nokhor nokhor boinwbw khintayw (i.e.in the Boro village there is a remunerated village Peon. He inform the meeting by moving home to home)*<sup>8</sup>

But today’s industrialization era People have forgotten the traditional type of communication system hold up the productions of science and technology in lieu of the old system i.e. Microphone and Music sound system Bicycle, Motor cycle, rickshaw So, Nilkamal Brahma is expressing in his story **Taibeng Khaji** .He explains that, *Rail gariyao third class gailiya. Gwdwni third class khounw second class khalamnai jabai( i.e. At present no third class system in the train but that third class has made the second class)*<sup>9</sup>.The rich Bodo families use the valuable costly car and communicate one from place to another place as their will dictates in the present Bodo society. Now the Bodos carry the groom and the bridegroom by motor vehicles as per the possibility. The Mobile is also now usable and one another scientific goods in the society for communicating to each other and the Mike Sound system is also used to inform loudly on any emergency cases or happened in the society for confirming the scheduled meeting immediately in the village where other cast is also used the system in the society. Just like so, now can see in some of village committee is keep storage the sound system for using in the meeting or any function of the village.

## 2. Urbanisation

During the early time, the Bodo people were only living in the backward rural area<sup>10</sup>. They didn’t like to stay near about the town and inside the front of road. Instead of that, the like the place of jungle or deep forest

<sup>6</sup> Brahma, Nilkamal. *Sirinai Mandar*. Bijni: Sijou Publication Board,1985.p.37

<sup>7</sup> Brahma, Binoy Kumar. *Boroni Subung Harmu*. Kokrajhar : N.L. Publication,2009. p.112

<sup>8</sup> Ibid,P-110

<sup>9</sup> Brahma, Nilkamal. *Sirinai Mandar*. Bijni: Sijou Publication Board, 1985. p.44

<sup>10</sup> Brahma, Anil Kr. *Boro Rao Thunlaini Jarimin*.Kokrajhar: N.L. Publication, 2007.p.7

land and like to establish in the silent remote backward places. They thought that, if stayed near the road then disturbance will affect in the family, Impact of that, the people needed to face with many problems in maintaining their family. They needed to face with the scarcity and with many problems to maintain life. Even they are deprived from the govt, allotted grant facilities and rights. They are deprived from the offering of any govt facilities like schools for education, good condition of road for communicating system, Hospital and health centre or any scams of development opportunities. They also deprived from the opportunity of government jobs in any department.

In that time there was no distinct road and bridge system over the river. As well the road was completely full of muddy. Hence Chittaranjan Muchahary is expressing in his novel **Khiter** through the character of Malaya. He is expressing that, *Malaya bara gwjan tabailangnw hayakhisai. Nubai biyw Gao thabai langnaggou lamy Gobda gobdi habrugwja* (Malaya could not go more distance. he has sown that, his the road is jig jag and fully muddy)<sup>11</sup>. He completely draws the backwardness of the Village. Here he draw the backward a Bodo village where no any distinct perfect road for communication, no school for education, no Hospital or the health centre in the mention village of the novel .

The people are now becoming urbanized. After the development of the science and technology, the mind of the people is materialised and changed. Like ideology, thinking has enlarged, developed and enriched among the people. Infect of that, the style of living standard has changed in the mind. And they like comfortable life without hard work or troubles in the living. In this regard Bikram has expressed in his poem **Ward number Five**. He expresses that,

Phainaisai cowboy, Phainaisai drain pipe  
sophainaisai Boronaobw high living high thinking  
nupherai khwnapherai philosophy<sup>12</sup>

(i.e. arrived cowboy ,arrived drain pipe , arrived high living high thinking among the Bodos rarely seen and hearing Philosophy). Next come into the value of time or maintaining time like to come and pro in a short period for gating the facilities in maintaining life. That is why the present conscious, forwarded Bodo people are thinking about easiness, facilities by the influence of science and become urbanise.

### 3. Development of the means of Transport and communication

Due to impact of the science & technology the transport and communication system have improved from the traditionally oriented system. The roads have become black taking in the place of **Kassa and Sand Gravel road**. In the earlier time no any cannel system beside the road to pass the over flooded time of the road.

<sup>11</sup> Muchahary, Citaranjan. *Khithir*. Guwahati : N.L. Publication, 2007. p.1

<sup>12</sup> Boro Thunlai Afat. *Konthaini Akebana* . Kokrajhar : Bodo Publication Board, 2005. p.129

In the first time Bodos used the *Saikong and Zenlab* (both the temporary bamboo bridge to cross over the river) and wooden Bridge for crossing the water. In those cases Gabinda Basumatary has explained in his story *Haraoni Saikhel* (*bicycle of Harao*). He expresses that, *Somaj khungnai, Rao harimu, dhwrwm, phwrwb phalinaiphrao Saothal boro, Judajudablabw be mwnnai gamikhou orjab hwdwng bai dwi gswmsajwng lunai ouwani Saikhongya* (i.e. *the Boro and Santali are the two separate nation but the temporary bamboo bridged is keeping relation with them* ).<sup>13</sup> After then came the wooden bridge where have been mostly used the Sal (Sal wood). after that come up the concrete RCC bridge and also come up the cull part system in the village as well as the society. The vehicle is also developed. During the period most of the Bodo people communicated on foot or travelled distant places. At the moment some rich people were using the horse for their communication purposes. And then cycle and gradually come up the motor cycle, four wheeler cars has come up in the society where is now can see bicycle in any Bodo family along with cars in the rice family. The temporary boating system is i.e. Talir Dinggra (made by the banana tree) was also one another mentionable communication system of Bodo for the watery places and to crosses the river. But presently this communication is rare to see in the society where the temporary *Dinggra* (*temporary boat made of banana three*) is completely eliminated from the society. But now some where lastly the electronic machine connected boating system has come among the Bodos.

#### 4. Transformation in the Economy and the evaluation of the New Social Classes

In the early time Bodos did not know the value of economy. Hence they did not think about the earning money through any kind of business to better maintain the family in the society. They were essence the goods whenever needs. If the foods or any vegetables are surpluses excess then the family gift to another neighbouring family or relatives. Because of that, they faced with so many problems or economically backward in the society. So they could not raise the family or couldn't make slandered society. Like, don't sale system the surplus goods, Fishes, Cow or Buffalos and cannot engage in the Barber activities. The people are become economy and change into the economy for maintaining the live in the society.

According to the early social system of the Bodos there was a class of titles i.e. *Basumatary Goyary Daimary, Narzary, Kakhlary, Owary, Swargiary, Chainary Boro Sompramhary, Mahilary, Karzy, Muchahary, Hazowary, Kerkatary*<sup>14</sup>. There is no division of class among the Bodos<sup>15</sup>. But though according to the believing system of the society the duty of work has divided classes' wise among the people for their living. The people must have to be going in their ways and needed to participate in the social function otherwise all system was meaningless. Hence every one cannot over take each other or no exchange work in the every way of life and also in the social functions of the society. Like, the Goyay group cutting the battle nut and role of the

<sup>13</sup> Boro Thunlai afat. *Solo Bihung*. Kokrajhar: N.L. Publication, 2008. Vol-I. p.227

<sup>14</sup> Brahma, Binoy Kumar. *Boroni Subung Harmu*. Kokrajhar : N.L. Publication, 2009. p.107

Bwirati in the marriage. The Daimary group is collecting the water and fishes. The Narzary do the work as the priest and so on.

## 5. Changes in values

Industrialisation, Urbanisation, development in the means of transport and communication, the progress of democracy, introduction of secular education, birth of new organisation political and economic etc. have profound effects on the beliefs, ideals tendencies and thought of the people. This has led to a vast transformation in the value of life.

The Bodos are agriculturists. The agriculture is the main way of life in the society. As agriculturists the Bodos produced seasonally different type of crops through the traditional method of ways by using the some domestic instrument, tools and the home made fertilizer. The Bodos are depending on agriculture and maintain their life through the agriculture.

But today due to the impact of the science & technology, the technique of the living style is changed in to the modern from the traditional. The people become easiest don't want to trouble for their existence or living. The people become fast and try to think up about the value of time. Impact of that, people wanted more in a short period. People wanted more benefit by less troubling.

## Conclusion:

After the above discussion it has known that, the impact of Globalisation on the Bodo society is the cause of transition in the traditionally oriented Bodo society. The discussed tools of globalisation are –the modernization, industrialization, Development of the means of transport & communication, transformation in the economy and the changes in value. These value of tools are influencing amongst the urbanized Bodos. Due to the good opportunities of the science technology people are like and accepting eagerly it in the society in their daily life as the comfort easiness against traditional life and the transition has come in the society which as reflected in the Bodo literature

## Reference:-

- <sup>2</sup> Narzary ,Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar N.L. Publication, 2010.Reprint 2014.p.26
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