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SOCIAL ATTITUDE ON WOMEN IN THE HATHORKHI-HALA

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ABSTRACT:

The 'Hathorkhi-Hala' is one of the most valuable magazine of the Bodo literature. It was published in 1940 and composed by Promod Ch. Brahma. This published year is involve in the old age of the Bodo literature. There emerged more types of articles of various writers i.e. poems, proses, short story, one act play etc. These articles have included many types of theme. Many writers have discussed on various perspective on these articles. But social attitude on women perspective has still lack of discussion. So there have discussed on women perspective through the analytical method. As the social attitude the women have high status in the Bodo patriarchy society. In the uneducated society men tried to dominate the women. It's unacceptable social condition in the democracy country. The findings of this article is to notify that the status of women, character and behavior of women in the Bodo society of that time which reflected in this magazine.



KEYWORDS: social, women, attitude, literature.

I. INTRODUCTION :

Bodo or Boro is one of the largest tribal community in the North-East India. This community spread in West Bengal, Nepal and Bangladesh also. As the origin the Boro are race of Mongoloids group. It has own culture, language and literature. Its' literature is known as the Bodo literature in the standard form. Since inception to till now it have become lots of books and magazines. In this article there will be discussed about the **Hathorkhi-Hala** magazine, which published in 1938 and

edited by Promod Ch. Brahma.

II. OBJECTIVE:

Some objectives of the study are-

- A. To know the social status of women **in the Hathorkhi-Hala.**
- B. To know the character and behavior of women which reflected **in the Hathorkhi-Hala.**
- C. To find out the women position in the Bodo patriarchy system which reflected in **the Hathorkhi-Hala.**
- D. To focus the male attitude on female which reflected **in**

the Hathorkhi-Hala.

III. METHODOLOGY AND DATA COLLECTION:

On this article, there will be discussed through the analytical and the descriptive method base on **the Hathorkhi-Hala** magazine. The sources of the article have taken from the primary and the secondary source. The primary sources have collected from some origin literary text and the Secondary sources have collected through some published texts like books, articles, magazines, journals, dissertations, e-books, social-

media etc.

IV. DISCUSSION:

Literature is one of the most precious creative event of human being, where reflected more social attitudes. Social attitudes are based on individual, group, things, institutions and involves acceptance or rejection, believes or disbelieves, favoring or not favoring. In the Bodo literature there also more social attitude have reflected. These attitude are based on religion, culture and tradition, men and women etc. In this article, there will be discussed only on women of social attitude which reflected in the **Hathorkhi-Hala** magazine.

In the social women have great role to leading it in good track. So results of future generation depend on their attitude. There reflected many social attitude on women in the **Hathorkhi-Hala** magazine. These are given below-

1. Mother: Mother is the person who bring the living to this world. She is the first teacher and guide. On her guiding the all living learned how to live in this world. In the **Hathorkhi-Hala** magazine there reflected more social pictures of mother. Basically there reflected Bodos social attitudes. These pictures are-

1.1. Good behavior of native mother and misbehaviors of step mother: In the family of Bodo the mother is the second authority power after the father. Between native mother and step-mother they have more different behavior. Native mother always love her children, wished positive and guide to be success. Beside step-mother's feelings is not like same to the native mother. She looks her step-children by negative and try to arise the problems to them. Whenever she try to get chance to kill them by the help of their enemy. These are reflected in the 'Jwhwlaol Dwimalu' prose which composed by Promod Ch. Brahma.

When Jwhwlaol Dwimalu returned from Burma by lost the Burma King and bring a white Elephant for his King as a gift of winner. On the other hand The Royal Secretary jealous to Jwhwlaol Dwimalu on this White Elephant. The Royal Secretary beg the Elephant to give by self-hand to the King from Dwimalu, but Dwimalu was not agree for it, he also wished to give it by self because Dwimalu got the Elephant by winning the Burma king. It was very hard for Dwimalu. This Elephant brought controversy within them. For this reason the Royal Secretary complaint to The King against the Dwimalu. The King wasn't belief firstly because the King had confidence on Dwimalu. But Royal Secretary Complaint once more time against Dwimalu. Then The King accepted Royal Secretary's complaint and order to close the Dwimalu in to the prison. They try to killed Dwimalu by anyhow, but not died. One day they heard the step-mother of Dwimalu know how to died Dwimalu, they brought her and interact with her. She also told them that Dwimalu could die with lead hot liquid by pouring in to his ear. They have done what she told them. Dwimalu was killed like this way.

So, it represented that step-mother look her step-child with negative mind.

1.2. Careless mother at working time: It's unable to care another things when working. It reflected in the Abari the Bodos first short story composed by Ishan Mushahary. When new groom come to watched Abari as bride, Gujri (mother of Abari) couldn't care about the groom that he was lamp and a little abnormal person, because she was busy in work.

1.3. Every mother is kindhearted and guide: Every mother is kindhearted, it reflected in the poem Bibar (Flower) composed by Kali Kumar Lahary and the poem Bima-Phisa (Mother and Child) composed by Prometheus. In the poem Bibar the poet said that there is no kindhearted person in world equal to mother. Another poem Bima-Phisa, the Bima (mother) lightly scold with love her children to read and study for their better future. Bima (mother) said that who not studied she wouldn't give the Phitha-Laru-sworai (Rice cake, cake made from soaked rice powder and fried rice made from soaked rice). It's

meant the mother always provide foods, knowledge etc. Care and guide her children for their good quality and success.

1.4. Mother is first person to honour: In the prose Bodoni Rao (The Bodo language) the author said that which community haveno language, they have no God and no Mother. Which community or persons were not respect or honour their mother they couldn't developed or success and which honour they have success or developed.It meant mother is first person to respect or honour for success and developed.

1.5. Mother is expert in cooking and weaving: Motheris expert in cooking and weaving, it reflected in the poem Bima-Phisa (Mother and Child)and the story Aglani Bathra (Previous sentence). In the poem Bima-Phisa the Bima(mother) cooked Phitha(Rice Cake), Laru(cake made from soaked rice powder), sworai(fried rice made from soaked rice) for her children and in the story Aglani Bathra(Previous sentence) the author's friend Holoko never wear cloths but wrap when weather was cold the Indi cloths made by his mother.

1.6. Importance of mother to child: Every child have important of mother. It may be said that mother is not only important to human being but also important to all living. It reflected in the prose Bodoni Rao (The Bodo language). In this prose the author said that there is no more tragedian in the world than the motherless child. Motherless child are perplexed in the society because mother is the first teacher, guide, supervisor and caretaker of thechild. There is no any other person to care and guide the child other than native mother.

2. Family caretaker : Womenare family caretaker in the Bodo society. The Bodos' social structure is based on patriarchal system, although women's place is high in the Bodo society. They have high responsibility to care and leading the family. Male persons mostly worked at outside the house, so they are unable to care the families' circle e.g. child, wealth, family members, house conditions etc. That's why female person have full responsibility on family. They are firstly mother, sisters and then wife. That's points are reflected in the prose Bwisagu (Bodos New Year festival) composed by Promod Brahma and the Noni Maidang (the female House wealth keeper) composed by Anandaram Mushahary. In the prose Bwisagu the author say that in the first day of Bwisagu the Bodo women are forsake the old things and clean the houses and honour their male persons.Another prose in the Noni Maidang the author said that the family development based on womenbehavior. On their misbehavior family development declined shortly and decline the status of the communities.

3. Present women are character looser than earlier women : This point reflected in the prose Bwisagu (Bodos New Year festival) and the Noni Maidang (the female House wealth keeper). In the prose Bwisagu the author mentioned that the present women are too much looser and not steady minded. Anywhere they heard fair-festival and cinema-drama they goand enjoy, wasted the time thereunnecessarily.

In the prose Noni Maidang the author said that earlier women were steady minded, shameful, when become sorrow they kept the mind very steady like mountain and too much tolerated. Because steady mind and tolerate is one of the best strategy for success and development. And they weremost wisdom and most respect and honour totheir husband like Sittha, Sabitri etc. But present women are not like them. They are too much tender minded, looser, not steady minded and break their mind on a little problems. So, it hard for them to become Noni Maidang and it bring lots of problems within couple and then society.

4. Male supporter for unity:Female are always male supporter in the society. It reflected in the prose Bwisagu (Bodos New Year festival).Unity bring progress and development in society. The author

wished all male and female to become wisdom. Because both male and female have supported each other to develop the society.

5. Pressure by the Society: In patriarchal society of the Bodo the women status is high. Although, a little men or society pressure on women in some condition, it happened in uneducated society. It reflected in the short story 'Abari'. In the story the main role Abari pressured by society to marry the lamp person. Frequently, in the day of married proposal Abari's mother knew the bridegroom was lamp person, unable to work. So, she was not agree for this proposal, because all mother have affection on her children or daughter. Mother need her son-in-law some better and expert, which quality keep happy her daughter. But she have agree by pressure of the villagers. Besides Abari completely not accept the married proposal and argued to return all things which were given by bridegroom's family or villagers.

6. Folk language speaker: Maximum old people or uneducated are used folk languages in their speaking. It also happened to women. Its view in the Abari short story when Abari asked mother about the next proposal bridegroom, mother replied with folk sentence.

7. Psychologically strong: This point reflected in the Abari short story. At the married proposal of Abari younger sister, Abari thought this proposal was one more to her (Abari). Because she (Abari) was elder daughter in the family. Abari was not in knowledge that this proposal was her younger sister and her family was also not informed her its' about for she (Abari) cancel the first marriage proposal. After proposal ceremony Abari asked her mother that without her (Abari) consent why they (family) accept the proposal. At that time mother was not responded on her question. On mood of mother she (Abari) felt that the marriage proposal was not her, but it was for her younger sister.

8. Health careless when mind is weak: Mind weakness reflected on body or face. It's viewed in the Abari short story. Abari was regretted and sorrowed after her younger sister's marriage ceremony. Then she was careful on her hair, cloths etc. latter she became careless or unconscious on living style or health. Because in village her batch all ladies were married but she not married, her elder brother also neglected and scold badly by taking alcohol and villagers were also discussed about her for returned the marriage proposal.

9. Bride and arrange marriage: There represented the Women as a bride in the Abari short story. It reflected by Abari's younger sister Maiphri. Abari had canceled her marriage proposal, so her family neglected on her. Again next marriage proposal ceremony came for her younger sister and this proposal become agreement from both the family bride and bridegroom. Then wedding was over and Abari's younger sister Maiphri became bride. This arrangement marriage showed that in the Bodo society the women has high status. They have not allowed to marry without any consent of bride and groom and both family.

10. Some Society trying to dominate: This point viewed in the Abari short story. When lamp person came to give marriage proposal on Abari, the villagers or society forced her and her family to accept the proposal. They argued that lamp person had to marry the lamp person. But Abari was not fully lamp, she just walked a little difficulty for she had infection at child. She could do everything, expert in weaving, house hold work, and faster paddy planter among lady villagers. Beside the groom was very physically difficult, he was unable to work anything. On force of villagers her family accepted the proposal without any consent of Abari. Later Abari had known about the lamp groom and then argued to cancel the marriage proposal. It meant that some uneducated society try to dominate the women and a little lamp woman has no independence to marry the physical fit man.

11. Satisfied with a little things or wealth: It viewed through the Abari in the Abari short story. Abari was neglected by the villagers and on their pressure her brother also scold her for cancelling the marriage proposal. So, Abari regretted herself, she became luxurious less, thin and unconscious on her health. One day she had heard that one young man from Sumli Guri village love her, she also saw him on guest roaming time. But he (Young man) need her to k^harson janw (one kind of Bodo marriage, in this marriage the bride enter into the bridegroom house before the settlement of marriage without her parents' consent. There is mutual understanding between the bride and bridegroom). One special evening Abari come out for it by dressing Dok^hona (Bodo women traditional dress), reswm (a little yarn wrap at neck or hand) on neck, one ring at hand and one Indi cloth. With these a little things she was happy and satisfied.

12. Grandmother for provoking: Between grandkids and grandparents are very close in provoking each of them. This viewed in the prose Aglani Bathra (Earlier sentence) composed by Ananda Ram Mushahary. In prose the author had remained his mother, sister, childhood friends and old woman Khathong. The author and his friends were provoked the old woman Khathong by saying some joking sentences.

13. Uneducated women cheated by her clever husband: In earlier day in the Bodo society maximum women were uneducated and men were over clever by a little education. These over clever men were very cheater, lazy and alcoholic. They cheat their family, wife, kids etc. This viewed through the one act play 'Lekha Gwrwng howa arw Lekha rwngwi hinjao (Educated man and uneducated woman)' composed by Ananda Ram Mushahary. It is educated man and uneducated woman couple story. Her husband (educated man) was an alcoholic person, he drunk every day. As previous day he came by drink alcohol, so his wife scold him for smell wine badly with angry. When his wife scold him, he told her this smell was not for wine, but symptoms of died, if not take Thabis early he might be die soon. As soon as she shocked and ask how to relief from this disease. Then he told her to be brought the Thabis (amulet) from Oja (a crude or quack physician) on next day Saturday. The Thabis got only Saturday and Tuesday. But himself no money to brought it. He was tricking too much and show her very serious himself. Uneducated wife was also become serious, idealess. Later she had come an idea that she offered him her neckless to bring Thabis. After got the neckless he become happy silently. He thought the idealess or uneducated wife tricked by him and he would be sold the neckless and drink more wine or might be bought the whole wine shop instead of Thabis.

14. Couple love: It imply that the two opposite sex (man and woman) are in a romantic or sexual relationship. In the poem Rege-Regang composed by Darendra Nath Basumatary there reflected couple love. It's a song lyrics. Here Rege is male and Regang is female, they appreciated each other with love. Rege say to Regang is so beautiful, her nose, face, eyes, cheek, calf, waist, chest are so cute. She (Regang) also appreciate him that his nose, face, calf are so stylize and he is so smart and educated. They are couple forever said by themselves.

15. Music instrument player: It viewed in the poem Bibar composed by Kali Kumar Lahary. In this poem the poet created the women as the music instrument player. The poet said that the tune of Batha-Bengbung (one kinds of music instrument of Bodos) played by beautiful young lady was very melody, it too much adjusted with sound of the nature (birds, bees etc.) and it most impressed to the Bodo heroes.

V. CONCLUSION:

From above analysis it clarified that in the **Hathorkhi-Hala** magazine there viewed more social attitude on women, these are mother, bride and arrange marriage, family caretaker, present women and earlier women, grandmother, psychologically strong, male supporter, music instrument player etc. The Mother has high status in Bodo society as other society. After father expired in the Bodo patriarchal society the mother has full power to lead the whole family and she is the first person to

respect and honour. Women have high status this viewed through these points-family caretaker, psychologically expert, bride and arrange marriage, etc. Here also viewed that uneducated women was cheated by her husband. It's the awareness to be educated the uneducated persons. The some uneducated society has tried to dominate and pressure on women, it notified to be educated the whole society. As to be compared the present women have very looser behavior than earlier women.

It's conclude that there is more perspective to search in the **Hathorkhi-Hala** more than Social attitude on women.

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