

Chapter: 1

Introduction

1. The statement of the problem:

The *Bodos* are a race of the Mongoloid group of people who are described to be the inhabitants of a country north of the Himalayas and West China. ‘Racially they belong to the Indo-Mongoloid stock of the Indo-Mongoloids or Tibetan.’¹ The *Bodos* are now scattered all over Assam, North Bengal and East Bengal in some part of Nepal, Tripura, Arunachal Pradesh and Nagaland. They have also scattered Meghalaya, also a few parts of neighboring countries, like the Bangladesh and Bhutan. The history of Assam evinces the fact that the *Bodos* are the indigenous people of Assam since the time immemorial.

The *Bodos* are rich in their rites and traditions. These rites and traditions of the *Bodos* are forming the *Bodo* culture. Their rites and customs are expressing, through their day to day life, singing, dancing, food habit, dress and ornament, religion, festival, ceremony and administration. They have been practicing their own traditional religion which is called *Bathou*. The *Bathou* religion has been practiced by the *Bodos* since the time immemorial. It is found that, the *Bodo* culture is changing both in materials and non material aspects. The material objects used and shared by the *Bodos* as well as, life cycle, worship and social structure are changing. There are some factors behind the changes of these aspects of the *Bodo* culture, like the changes in the attitude of the people, influences of other community, social institutions, education, science and technology, globalization and modernization, reformation and conversion into other religions. It is observed that the present forms of the *Bodo* culture and their changes have not been undertaken to study. Thus to identify

¹. Boro, Anil : Folk Literature of Bodos, N.L. Publication (Reprint), 2010, p-1

the present forms of the *Bodo* culture and their changes are the basic problem of the study.

1.1. Aims and objectives of the study:

The aims and objectives of the proposed study are,

- To know the traditional form of the *Bodo* culture
- To focus the factors responsible for the *Bodo* culture change
- To identify the material culture of the *Bodos* and its change
- To present the life cycle of the *Bodos* and its change
- To study the festival, ceremony of the *Bodos* and their changes
- To highlight the traditional *Bodo* customs and its change
- To show the impact of culture change in the society and
- To help the people to know the present form of the *Bodos* culture.

1.2. Hypothesis of the study:

The hypotheses of the study are

- The material culture of the *Bodos* and its change is due to the educational development, economical development, technological development as well as architectural development
- For the influence of medical science and also for the reformation as well as conversion into other religions, the life cycle of the *Bodos* is changing day by day
- In the *Bodo* society, the festival and ceremony are changing due to religious reformation and conversion. The changes are also influenced by the other developed societies, the changes in the attitude of the peoples as well as globalization and
- The *Bodo* social systems are changing.

1.3. Methodology:

The proposed work has been taken from the *Bodos* of Udalguri district and tries to focus the material culture and customary laws, festivals, ceremonies

and religious life of the *Bodos* since the time and changes. Thus the methodology of study is, comparative as well as analytical in nature based on the traditional and modern *Bodo* culture. The traditional rites and rituals have been investigated first and their structures and forms are compared with the present system. The studies of traditional and modern customs and rituals have led to the study, comparative in nature. The field study has been made; different activities are observed and participated. Thus the participation and observation method is also confined. Again the geographical, discourse, deductive and inductive, cross culture, folk culture and mass culture methods are also involved in the methodology of study.

1.4. Significance of the study:

This is an attempt to bring out the socio-culture life of the *Bodos* of present time. Earlier, the *Bodos* have not authentic written documents in this view, but they had well-organized social system with their distinct customs and traditions. Today, these traditions are changing. There are good numbers of social values in the *Bodo* culture, like elders should be respected by everyone, parents should not be beaten, if someone beats, he becomes profane, footwear should not be taken into the kitchen, culprit should be punished by the law *omasunai*, women should be respected, people should not have illicit sexual relation etc. Such customs are changing today and some are obsolete from the society due to spread of modern education, religious reformation and conversion. Thus, this study will enlighten the factor responsible for the *Bodo* culture change to the coming generation. This thesis will help the people to understand the value, advantage and limitation of culture change as well as to know the traditional culture. Again, it will also help the people, whether the change in culture is needed or not. They can take steps regarding the protection of the own culture.

1.5. Area of the study:

The area of the study is taken from the *Bodo* culture of Udalguri district of BTAD, Assam. The material and non-material of the *Bodo* cultures, like rites

and traditions related to housing, *Bodo* dress, ornament, weaving, food habits, cooking, hunting, fishing, cultivation and their changes, the life cycles, like birth, marriage, death and their changes, festival, ceremony, religion and their changes, and the social system, like the family, village, social system, religious profane as well as society and their changes of the *Bodos* of Udalguri district are the areas of proposed study.

1.6. Kinds of the source to be used:

To present and carry out the study both the primary and secondary data have been used. In case of the data collection, maximum fieldwork has been done and visited in grass root level. The data have been collected from different places of the district, like the *Tejialpara, Barachara, Asikandari, Kherkamakha, Nagrasara, Galachuba, Thasobari, Bogoribari, Jabanga Habi, Budura Habi, Jabranga Fwthar, No-1 Tatlapara, Tatlapara, Nalbari, Khanthalguri, Bhergaon, Chandana Bwrwgaon, Goraibar etc.* The library works have been made in the library of Bodoland University, K.K. Handique library of Gauhati University, district library of Udalguri, the library of Udalguri Girls' H.S. School and other libraries.

Most of the information has been gathered by observing social activities in the *Bodo* villages and their cultural programmes, religious performances, festivals, traditional village organizations, interviewing the heads of village organizations and informal discussion with knowledgeable *Bodo* villagers. Whenever it is required, helps are taken from intellectuals, educated persons, *gami bengiri* and social workers.

In case of the secondary sources, many books, journals, magazines, official records, internet, online books, websites, wikipedia etc. and books of different languages have been consulted. The many numbers of *Bodo* books have been consulted to gather knowledge of traditional *Bodo* culture.

1.7. Review of literature:

The concept of culture is sometimes easier to grab by description than by definition. It is just like a backbone of a society and a foundation of the way

of development and identity. The human groups of different countries of the world possess culture, which consists of the language, art, beliefs, values, norms, and material objects these are passed from one generation to the next by those societies automatically and which are different from one group to another group or one society to another society. People within a culture usually interpret the meaning of symbols, artifacts and behaviors in the similar ways. All societies develop shared, learned ways of perceiving and participating in the world around them and the particulars of culture as per their tradition. The art, lifestyles, background, food habit, housing, cultivation, social laws, religious rites, social stratification and many other customs shared by a society encompasses culture.

Culture has been defined in different ways by different anthropologists, but the simple concept of culture is, as learned and shared behavior of a community of interacting human beings. The word Culture is derived from the *Latin* word *cultus*, which means 'care', and from the *French* word *colere* which means 'to till' as in 'till the ground or soil'. There are many terms that stem or come out from the word culture. There is also the term 'cultivated', which means something that is to be grown or in the realm of aesthetics and the arts, sophisticated taste. Plants are developed by cultivation and exist because they are cared for by some cultivator, over a period of time, men's taste and attitudes, thinking are developed by education and training. It takes time to develop a refined form, to become discriminating, to appreciate texts that are not easy and complex and not quickly satisfying. In the same way a collective name for all behavior patterns, socially acquired and transmitted by means of symbols; hence a name for all the distinctive achievements of human groups, including not only such items as language, industry, tool-making, art, science, government, law, religion and moral , but also the material, tools or artifacts in which culture achievements are embodied and by which intellectual culture forms are given practical knowledge, such as buildings, tools, machines, communication devices, art objects, etc. that development and shared by the people with the cultivation of their taste, behavior, thinking of a society form culture.

The *Oxford Advanced Learners Dictionary* states that culture is ‘the customs and beliefs, art, the way of life and social organization of a particular country or group.’² From this point of view, it is obvious that it is a set of knowledge of a particular group of people which comes out from the customs and belief is the culture of that particular society. A few definitions of culture given by antropologists are given below:

The culture encompasses the range of phenomena that are transmitted through social learning in human societies. Thus ‘Culture is that complex whole which includes knowledge, belief, art, law, morals, customs and any other capabilities that habits acquired by man as a member of society.’³

C. Kluckhohn, & W.H. Kelly say, it is historically created and has channels human reactions to internal and external stimuli. In their words ‘culture is a convenient descriptive category for organizing our objective reports on human behavior. And culture means those historically created selective processes which channel men’s reactions both to internal and to external stimuli.’⁴

Some anthropologists want to say that culture is shared of knowledge. Like ‘Culture consisting of shared bits of knowledge, techniques, symbols with special shared meanings, tools and other significant objects, normative standards and even goals. Culture, in this sense, thus represents the shared property of the members of the social system: the items which comprise it are all potentially teachable or transferable to some new member of the system.’⁵

According to Linton ‘culture is a configuration of learned behaviours and result. Those learned behaviours are transmitted from one generation to another to a society.’⁶ Thus the viewpoints of Linton it is also obvious that a

². Wehmeir, Sally and Others, eds: *Oxford Advanced Learners Dictionary* (7th Edn), Oxford University Press, 2005, p- 373

³. Tylor, Edward Burnett: *The Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Art and Custom*, John Murray, 1971, p-1

⁴. Linton, Ralph, ed: *The Science of Man in the World Crisis*, Routledge Trench Trubner & Co Ltd, 1945, p-83

⁵. Black, Max, eds : *Parsons' Sociological Theory*, Cornell University, 1949, p-26

⁶. Linton, Ralph : *The Cultural Background of Personality*, Routledge Trench Trubner and Co Ltd, 1945, p-32

culture is a configuration of learned behaviors and results of behavior whose component elements are shared by the members of a particular society.

Culture is also used to denote the complex networks of practices and accumulated knowledge of a society and ideas that is transmitted through social interaction and exists in specific human groups 'Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e, historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.'⁷

Paul says it as a set of people for perceiving, interpreting, expressing, and responding to social realities around them. According to him 'Culture to be rooted in the shared knowledge and schemes, created and used by a set of people for perceiving, interpreting, expressing, and responding to social realities around them.'⁸

According to Geertz ' Culture is best seen not as complexes of concrete behavior patterns customs, usages, traditions, habit clusters as has , by and large, been the case up to now , but as a set of control mechanisms plans, recipes, rules, instructions (what computer engineers call "programs") for the governing of behavior. The second idea is that man is precisely the animal most desperately dependent upon such extra genetic, outside the skin control mechanisms, such cultural programs, for ordering his behavior.'⁹

Hofstede says 'Culture is learned, not innate. It derives from one's social environment rather than from one's genes. Culture should be distinguished from human nature on one side and from an individual's personality on the other.'¹⁰

⁷ . Kroeber, A.L. & Kluckhohn, C. : Culture: A critical Review of Concepts and Definitions, Vintage, 1952, p-181

⁸ . Lederach, John Paul : Preparing for Peace: Conflict Transformation Across Cultures Syracuse, N.Y. Syracuse University Press, 1995, P-9

⁹ . Geertz, Clifford : The Interpretation of Cultures, Basic Books, 1973, p-44

¹⁰ . Hofstede, Gerard Hendrik: Cultures and Organization, McGraw Hill, 1948, p-6

Damn says that ‘Culture: learned and shared human patterns or models for the living; day to day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism.’¹¹

Banks and McGee, jointly point out ‘Culture also consists of the shared beliefs, symbols and interpretations within a human group. Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies.’¹²

Centre for Advanced Research on Language Acquisition’s definition of culture is, as the shared patterns of behaviors and interactions, cognitive constructs, and effective understanding that are learned through a process of socialization. These shared patterns, help them to identify the members of a culture group as well as also distinguishing those of another group.

At last from the above definitions given by different scholars and anthropologists regarding the concept of culture, meaning of culture can be given as said by Kluckhohn as: ‘i) the total way of life of a people ii) the social legacy the individual acquires from his group iii) a way of thinking, feeling and believing iv) an abstraction from behavior v) a theory on the part of the anthropologist the way in which a group of people, in fact behave’ and the ‘ vii) a set of standardized orientations to re-current problems viii) learned behavior ix) a mechanism for the normative regulation of behavior x) a set of techniques for adjusting both to the external environment and to other men xi) a precipitate of history and turning, perhaps in desperation, to similes, as a map, as a sieve, and as a matrix.’¹³

The concept of culture is very complicated, and the word has many meanings. It includes knowledge, characteristics and learned behaviors which

¹¹ . Damen, Louse: Culture Learning: The Fifth Dimension on the Language Classroom, Addison-Wesley Publishing Company , 1987, p- 23

¹² . Banks, J.A. & McGee , C.A. : Multicultural Education: Issues and Perspectives, 9th Edition, John Wiley & Sons, 1989 p-8

¹³. Kluckhohn, Clyde: Mirror for Man: The Relation of Anthropology to Modern Life, Whittles House Inc, 1949, p-27

help in identifying a particular group of people and society. It can be regarded as the backbone of a particular group of people and is a word for people's 'way of life', meaning the way they do things. Different groups of people have different cultures. It passes from one generation to another generation, a person to another and accounts for the different cultures. For example, Eastern culture, Western culture, Middle Eastern culture, Latin and African culture and each of these cultures is defined by the values, traditions, social customs, language, laws, social belief, and concepts of the universe, dress, food, music and arts that they encompass. These cultures are passing from one generation to another and silently, but steady from one generation to another.

However, 'culture' includes all human phenomena which are not purely results of human genetics. It is a fragile phenomenon too, because it exists in the human mind and changes. The discipline which investigates cultures is called anthropology, though many other disciplines play a part. The culture can be divided into two types, as material and non-material. The material, physical things or objects produced and used by the society which they belong, like housing, cloths, household items, hunting tools, agricultural tools, food habits etc. are known as material culture. The non-material culture is non-physical things, like beliefs, ideas, actions, rites and rituals, singing, dancing, praying, the things that can't touch and which shared by a society.

On the other hand the study of culture was started in Europe in the 17th century. Later, in 18th and 19th century, its development was negligible. But, in the 20th century, its dimension has completely changed. Many philosophers and anthropologists like Samuel Pufendorf, Rousseau, Mathew Arnold, Edward Burnett Tylor, Richard Hoggart, Stuart Hall, Luis Althusser, Antonio Gramsci, Ronald Barthes, Jeremy Griffith and many more have studied in the field of culture.

However, the term culture was first used by Richard Hoggart in 1964 founding, The Birmingham Centre for Contemporary Cultural Studies. The culture study at the University of Birmingham thus gets the status of the world's first institution home of culture studies and later came to be known as The Birmingham School. Hoggart appointed Stuart Hall as his assistant to run the

school effectively. As Hoggart got retirement in 1969, Hall took over responsibility of director and managed the school. Thereafter, the burden of discipline became closely associated with Hall's work. Stuart Hall, after becoming the centre's director developed his seminal Encoding/Decoding model. In 1979, Hall left The Birmingham School to accept the responsibility of Social study at the Open University in the UK and Richard Johnson took the responsibility, as director of the school. In the late 1990s, restructuring at the University of Birmingham led to vanish Cultural School and the created of a new Department of Cultural Studies and Sociology in 1999.

In the initial stage of 1964, after the initial appearance of the founding works of British Cultural Studies, Stuart Hall worked a lot for the development of culture studies. The Birmingham School of Cultural Studies helped and gave a wide scope to step in the field. Later, along with some of his colleagues and postgraduate students, including Angela McRobbie, a theorist of consumption, femininity and popular culture, Charlotte Brunson, Celia Lury, who is known for feminist and cultural theory, sociology of culture, branding and consumer culture have contributes in the aspect of culture studies. David Morley is known for Media power, space and place, Europe cultural identity and communication technology in Taiwan, youth culture, music and cultural identity etc. Debbie Epstein also immensely contributed to the growth of culture study. She works, taken as a whole, represented culture studies / sociological approaches to the study of education and popular culture, especially related to race, sexuality and gender. Dorothy Hobson is a feminist and worked regarding women's culture where the reflections of social changes are focused. Jackie Stacey is a feminist film theorist in the field of culture study and ethnography.

Again, John Clarke studied related to the political, cultural and organizational changes associated with the impact of managerialism on public service reformed etc. Mary Jane Kehily has interested in the field of intersection between culture studies and education, childhood and youth. She studied in these directions of culture. Michael Green studies culture combining analysis of media and popular culture with cultural history and sociology. Paul Willis is a British social scientist and he is famous for sociology and culture studies. His

interests are consumer culture, socialization, music and popular culture. Tony Jefferson's interest in culture studies is subculture, media, policing and racial violence. Such studies by them and other anthropologists have led to the development in the field of culture studies. Richard Johnson later became the director of the study. He develops research work in social and cultural history and these works led to develop in the sphere. The centre staff including Maureen McNeil, noted theorist of culture and science and Michael Green focuses on media, the cultural policy and regional cultures in the Midlands, by their works.

By the 1970s, the work of Louis Althusser radically restructured the Marxist account of 'base' and 'superstructure' in such a way that had a meaningful influence on the work of the 'Birmingham School.' Most of the work done at the Birmingham School is related to study of youth sub-cultural expressions of antagonism toward 'respectable' middle-class British culture in the post-World War II period. The politically formidable British working classes were in decline during the 7th decades of the 20th century. Britain's manufacturing industries were fading and union rolls were shrinking. Yet, many numbers of working people of Britons helped the rise of Margaret Thatcher. The change in loyalty from the labour party to the Conservative Party had led Hall and his contemporary colleagues to explain in terms of cultural politics, which they had been tracking even before Thatcher's victory. Some of this work was presented in the culture studies classic, *policing the crisis* and in other later texts such as Hall's *New times: the changing face of politics in the 1990s* and *The hard road to renewal: Thatcherism and the crisis of the left*.

Again in late 1970s The British Cultural Studies began to spread globe and to engage with feminism, post-structuralism, postmodernism and continued to last decades of 20th century. In the US universities, the fields such as communication studies, education, sociology and literature tremendously developed, which led to the development of culture studies. In Australia the culture studies started since the late 1970s, when numbers of culture studies students emigrated from the UK, taking British Cultural Studies with them. The culture studies school in Australia, known as 'cultural policy studies' which is

one of the distinctive Australian contributions to the field. Later in 1990, in Australia world's first professional, culture studies association was founded, which is at present known as the *Cultural Studies Association of Australasia* was established. Later not only in Australia but also in different countries of the world, like the Canada, Africa, Asia, Germany as well as in many other countries of the world tremendously the culture study was spread.

According to Susie Tharu of English and Foreign Languages University, Hyderabad culture studies started as an academic discipline has completed 30 years of existence in India. Today, many universities in India have given a wide scope for culture studies through different branches of departments.

The ethnographic study has taken place in India and Assam since the last decades of the 18th Century but not the academic discipline. The British came to in India and admired the culture from Indian inhabitants. They started to study the culture of the people after their arrival in India. They keenly observed the various materials or tools used by the people of the country and collected the information regarding the customs, rites and rituals, religious performances etc. Thus their study is different from the present.

In regards to *Bodo* culture, the Christian missionaries opened its door. They wrote various research articles in the journal, like '*Asiatic Society of Bengal*', bulletin and their books. J.D. Anderson collected the folk literature of the *Bodos* in the book, *A collection of Kachari Folk Tales and Rhymes* (1884), Rev. Sidney Endle, writes *The Kacharis* (1911) where he gives details the customs, tradition, religious aspects, food habit etc of the then people of Darrang district.

In the books, *A History of Assam* (1905) Sir Edward Gait gives a little historical aspect of the Bodo culture along with the kingdoms and administration, the system of govt. Social condition, literature, religion, fine-arts and growth of tea industries. He also focuses on the furniture, dress, housing, food habits and disposal of dead body and people of Assam. According to him, 'they chew large quantities of betel leaves with unripe areca

nuts of which the rind has not been removed. Flowered silk, velvet, taut-band and other kinds of silk stuff are excellently woven here.’¹⁴

Gangacharan Kachari edits a book *Boroni Pisa O Ayen* (1915) with the help of Goalparia *Bodos* which gives a few social laws and customs prevalent among the *Bodos* of then Goalparia and members of the *Bodos* of the then Goalpara.

S.K Chatterjee writes the history and culture of the Mongoloids (*Kirata* or *Bodos*) people in the book *Kirata Jana Kriti* (1951). He gives the history and their administration, the people and their culture of the Mongoloids, domination of Mongoloids and non Mongoloids. He gives various racial, linguistics elements, civilization as well as the culture of the people of that period, like the Mongoloid participation in Hindu culture, the Karnataka Kings and their culture, the Newar participation under *Mallas* culture, the *Dimasa (Boro) Kacharis* and their administration, religion of *Tripuras*, culture of Manipur etc.

Bhaben Narzee’s ‘*Boro-Kacharir Samaj Aru Sanskriti* (1966) and *Boro-Kacharir Geet Mat* (1991) gives details the traditional *Bodo* culture and the folk songs that are prevalent in those periods. He writes the various aspects society and the culture, like housing, food habits, dress and ornaments, rites and rituals, as well as the religious offerings and mantras, folk healing, cultivation, hunting, fishing, family systems and social stratification.

Asomor Loka-Sanskriti (1967) and *A Cultural History of Assam* (1986) by B.K Barua give the culture of the people of Assam. In *A Cultural History of Assam* he gives the political history, administration, economic condition, and society of the people, religion, fine arts, and sculptures of the early period and in another book, folk culture of Assam, like the eight marriage systems of Hindu *sastras*. According to him ‘they are (i) *raksas* or *ksatra vivaha*, where bride is carried off by force; (ii) *paisaca*, a secret elopement marriage (iii) *gandharva*, a secret informal union by copulation, (iv) *asura*, acquirement by purchase; (v) *brahma*, where the bride is freely given to a worthy bridegroom with due ceremony; (vi) *daiva*, where she is married to a priest; (vii) *arsa*, in which the bride father in giving her way, receives from bridegroom a formal

¹⁴ . Gait, Sir Edward : A History of Assam, E.B.H. Publishers (Reprint), 2012, p-150

gift of a pair of oxen; and (viii) *kaya* or *prajapatya*, in which the proposal comes from the side of the bridegroom's.¹⁵

'*Folk Songs of the Bodos* (1968)' collected by M.M. Brahma also collects folk songs of the *Bodos* those are available in those periods.

Dhirendra N. Majumdar in his thesis entitled *A Study of Cultural Change in two Garo Villages of Meghalaya* (1980) studies the changes of culture Wajadagiri and Matchakolgiri of Meghalaya. In the thesis it is found the Garos, land and people, geographical profile, life cycles, story of Wajadagiri and Matchakolgiri, method of cultivation, family and household systems, change in socio-economic structure, property inheritance as well as administration system.

Chakramani Brahma and others edited a book *Boro Samajik Bidhan, Sansodhit Aru Paribardwit* (1980) which shows various customary laws of the Bodo society, like marriage systems and types of *Bodo* marriage, property inheritance, crime and punishment, social profane and consecration and traditional customs and laws of the *Bodos*.

Labin Boro & Uddab Mushahary write *Kherai Mwsanaini Santhou* (1982) where they have given philosophy of *Bathou*, place of god and goddesses in *Bathou* religion, preparation of *kheraisali*, *Bathou* altar, worship, offering, musical instruments use, items offered, types of dances, people involved in it, importance of *oja*, *doudini*, *douri*, *mantras*, songs and its importance in *Bodo* society. They give the dance, like *sagwlaobwnai*, *khwjwma phonai*, *khamao barkhwnai*, *nao jaonai*, *khwjwma phonai*, *dao thwi lwngnai* and different types of *kherai* dance and their meaning and significances.

Rupnath Moshahary edits a book *Bathou* in connection with the 29th annual conference of *Bathou* religious union, where various articles based on the *Bathou* religion have been come out, like *bathou*, *kherai mwsanai arw bini santhou*, *dwrwmni gejerjwng hari* etc where the religious aspect of *Bathou* has been focused.

B.N. Bordoloi and others edited '*Tribes of Assam, Part-I* (1987)' where it has been observed the various introduction of different tribes and their

¹⁵ . Baruah, B.K. : *A Cultural History of Assam* (Early period), Bina Library (Reprint), 1968, p-130

customary laws, for example the Bodos tribes of Assam and their social life and institutions, religious outlook, festivals, marriage, birth, disposal of dead body, language and literature and their trend of changes.

Kameswar Brahma has done research work on the topic 'A Study of Socio-Religious Beliefs, Practices and Ceremonies of the Bodos (with Special Reference to the Boros of Kokrajhar District) (1988)' and writes the books, like 'A Study in Cultural Heritage of the Boros (1998) and As aspect of the social customs of the Bodos and others, where customary laws, rites and rituals regarding the life cycles of the Bodos, special belief and practices, festivals, religions, god and goddesses, religious belief and practices, ceremony of the Bodos, shakti cult etc are focused.

Satyendra Nath Sarma has studied culture and ethnic composition of Assam in the book *A Socio-Economic and Cultural History of Medieval Assam (1200-1800 A.D.)*. In it he gives the people, social and professional castes, urban and rural settlement, organization, institution, housing, economic condition, agriculture, education, literature, religion, food habits, superstitious beliefs, arts and crafts, sports, etc. In religion he shows the existence of religion among the people of that time and methods of offering and the Hindu followers were very less in numbers. He says the people and religion as 'Hinduism was mainly confined to Brahmins. Kayasthas, Kalitas and Keots, who at different times migrated to Kamarupa from other parts of India. They were not originally inhabitants of this region and wholly or partially belonged to the Caucasian stock' and 'It may, however, be surmised on the basis of a statement of *yoginitantra* that the indigenous tribes followed their traditional tribal religious beliefs and practices generally designated *Kairataja dharma*, that is the religion of the *Kiratas*.'¹⁶

Prafulla Chandra Rajbonshi, has studied the socio-economic, culture and political condition of the people of Udalguri. He also presented the causes of ABSU or Bodo people's movement and its impact on the organizational changes, changes in the customs and tradition of the Bodo people in his thesis

¹⁶. Sarma, Satyendra Nath: *A Socio-economic and Cultural History of Medieval Assam (1200-1800 A.D.)* Bina Library (Reprint), 2001, p-189

entitled *Change and Continuity Among the Bodos of Udalguri in Darrang District of Assam* (1990). In the study he gives the tribal's' or *Bodo's* economic conditions, implementation of various govt. Schemes for tribal people, British policy, role of Asom Gana Parishad in the protection of tribal land, educational status, family system and its changes, role of Christian missionaries in socio-economic development of the *Bodo* people, political aspirations and movement initiated by ABSU socio-economic changes of the *Bodos* living in Darrang district.

Sukumar Basumatary writes the books *Haba* (1993), *Boro Subung Thunlai* (1998) and *Boro Ayen* (1999). In the book *Haba* he gives the rites and rituals Hindu and Christian religious *Bodo* marriage systems. In traditional *Bodo* marriage there are certain rituals, like *asan thebnai*, *hinjao swngnai*, settlement, songs associated with it, some sayings or sentences use related to marriage and items needed to those rites.

In the *Boro Subung Thunlai* he gives the folk literature of the *Bodos*. Again in the book *Boro Ayen*, he writes the traditional *Bodo* village and family systems, as well as social laws regarding the kinship term, punishment to the culprit, property inheritance etc.

The book, *Art and Culture of North-East India* (1993) by L.P. Vidyarthi also expresses the culture of North East India and some extent to the changes. He discusses on art and culture of North East India, land and people, demography ethnicity and history, trend of cultivation, art and crafts, changes scenery of the culture of North East people.

Liladhar Brahma writes *Boro Mwsanai*, *Bwkhaogase* (1993), *Bathou Raithai* (edited, 2011), *Boro Mwsanai* (2011), *Religion and Dances of the Bodos* (2003). In those books he has critically examined the forms and types of *Bodo* traditional dances and the dances these are performed in *kherai* festivals. He also presents the musical note of the *Bodo* traditional musical instruments their meanings and notations.

Sarba Nanda Das has studied the traditional rites and rituals, village system and administration and economic conditions of the *Bodos* in his thesis (unpublished) *Socio-Economic Changes in a Boro Village of Assam; a Study on*

Lechera Village in Barpeta District Assam (1995). He focuses the household in the villages, socio-economic status, lively hood, developmental activities to be taken for development, material and non materials culture, society is to be accepted the changes for the development and many problems of the *Bodo* village *Lechera*.

In the doctoral thesis entitled (unpublished), *Socio-Religious ceremonies of Apatanis of Arunachal Pradesh* (1996) Kavi Takhe gives on the various aspects of the people, culture, tradition and other aspects of the *Apatanis tribes of Arunachal Pradesh*.

Premanand Machahary in the thesis entitled (published) *Socio- Political Life of the Boros in Karbi Anglong District of Assam* (1998) has deeply studied *Bodo* people of Karbi Anglong and their historical background along with social life, festival, ceremonies, religious belief and offering, economic structure, economic system, traditional administration and family system. Regarding the economic systems of the *Bodos* he says, ‘they are wedded to their simple and traditional economic life. The ownership of lands becomes inevitable among the *Boros* as they are agrarian nature in their economic life. It may be mentioned that during the recent past lands belonging to the poor *Boro* and Karbi families of Karbi Anglong have been alienated as a result of illegal occupation by the immigrants and the non tribal refugees or by means of mortgage and paikas or selling out illegal.’¹⁷

The thesis entitled (unpublished) *The Traditional Boro Festivals: a critical study* (1999) by Mangalsing Hazowary gives various aspects of traditional *Bodo* festivals, their rites and rituals, songs or mantras associated with it. He divides the thesis into eight chapters. In thesis he gives the racial background, origin, area of concentration, social structure, food habits, dress and ornaments, language and literature and trend of changes. The religious festivals, like *kherai*, *kherai* dances and their significance, role of *doudini*, oja, god and goddesses, items offering and *garja*, purpose of *garja puja*, kinds of

¹⁷ . Machahary, Premanand : Thesis entitled Socio- Political Life of the Boros in Karbi Anglong District of Assam, Torendra Nath Brahma, 1998, p-viii

garja, time of *garja* offering, god and goddesses of *garja puaj*, etc, have focused in the thesis. The non religious festivals, like *bwisagu*, *domashi* and significance of celebration of these festivals, marriage system, *phuthuli haba*, songs associated with marriage, agricultural festivals and other festivals associated with different observations etc are focused in the thesis.

Jiwan Pani's book, *Celebration of life Indian Folk Dances* (2000) gives a few Indian folk dances. In the book Pani has presented the vast body of Indian folk dances, religion and folk dance, ritual dances, trance dances, like *bhoota*, *jagar*, *kanchani nritya*, *bhaktas*, *kavadi*, *maibi* etc, ceremonies like *garba*, *dhagar*, *karma*, *lahaw*, *baredi*, *naati*, *solakia* etc, harvest dances, like *bihu*, *sarhul*, *parab*, *hazagiri*, *jhumur*, *tarpa* etc, social dances, like *laddakhi marriage dance*, *gaja nach*, *kolkali*, *jhora*, *seasonal dances*, like *rayee*, *bana*, *jadur*, *madai*, *bimla*, *jitia* etc, games and martial dances, drum dances, dances of boys and girls and recreation dances etc.

Anil Boro has studied in his doctoral thesis, *Folk Literature of Bodos* (2001) regarding various songs associated with different rites and traditions as well as oral narrative and prose narrative and proverbs of the *Bodos*. In the thesis he gives the origin of Boro Kachari, religion, languages, literature, folklore, history of folk literature, different genres of folk literature, the *Bodo* songs and song associated with *kherai*, *garja*, seasonal festivals, ballad, myths, legends, proverbs and riddles.

Lucia Garcia-Lorenzo in his book *Cultural Transitions: Organisational Change and its Impact in Culture* (2001) studies the organizational changes of China and their responsible for Chinese culture changes. Liu Kang in his book *Globalization and Cultural Trends in China* (2004) has studied the culture changes and present trend of China where the present trend of Chinese culture has been focused.

Bhupen Narzaree has written many books based on culture. He has studied the culture of *Bodos* residing on the bank of Brahmaputra River in his thesis and *mainao borainai* as well as many other books which show culture studies of the *Bodos*. In the thesis, rites and tradition, religious aspects, customs,

social laws and systems of the *Bodos* living to the bank of Brahmaputra River have been focused.

Phukan Basumatary a critic of *Bodo* literature has contributed regarding the language, culture studies of the *Bodos* as well as in English literature. His doctoral thesis entitled (unpublished) '*A study in Cultural and Linguistic Affinities of the Bodos and Rabhas of Assam* (2004) shows a critical and descriptive study of the cultures of *Bodos* and *Rabhas* living in Assam.

Akashitora Saikia has also studied the profile, burden and role of the housewives in her thesis *Changing Profile of Educated Housewives in Assam, A Case Study- in the District of Kamrup* (2004).

Khanteswar Bargayary and others (ed) of ABRU edited a book '*Boroni Dwrwngari Nem Khanthi (Asarba Arw Bad)* (2005). In the book the religious rites and rituals of the *Bathou* have been discussed, like the rites and rituals followed by *Bathouarians* related to birth, marriage and disposal of dead body, religious profane, its consecrations and social laws. Again in 2011 he also edited a book *Kherai*. In the book, religious rites followed in *kherai* festivals are focused, like preparation of *kheraisali*, *Bathou* altar, worship, offering, musical instruments use, items offer, types of dances, people involved in it, role of *oja*, *doudini*, *douri*, *mantras*, songs and its importance in *Bodo* society.

Sekhar Brahma has studied the cultural transitions of the *Bodos* in his book *Religion of the Boros and their Socio- Cultural Transition* (2006). In the book he presents the historical background as well as profile of the *Bodos*, *Bathou* religion, traditional *Bodo* society, and their changes, influences of Christian missionaries on them, religious conversion of the *Bodos* to the different sects, *Bodo* literary and language *development and* changing pattern of the *Bodo* society and shows the impact of Brahma religion in cultural transitions of the *Bodos*.

The book edited by Girindra Nath Das, *Tribal Development of North East India* (2008) gives information on tribal of people N.E. and their culture. In this book many contributors have focused the socio-economic outlooks and condition of the tribal people and their changes. The book shows, problems and prospect of development, financial system and money supply for tribal

development, education, cultivation, land alienation, socio-economic status, women's, involvement in agriculture, changes in food habits of the tribal's of NE India.

Surya Kalita has also studied the superstition of the *Bodos* including different tribes and people of Assam in his thesis (unpublished) *Influence of Science and Superstition Among Assamese, Begali, Boro and Garo People of Kamrup District of Assam* (2008). The *Bodos* have different belief and practices which are handed down in their society since the time of unmemorable. In the thesis a few superstitions belief prevalent among the *Bodos* are also focused.

Rajendra K. Basumatary, has also studied the philosophical aspects of *Bodos Bathou* religion relating to *gibi bithai* an epic of the *Bodos* in his thesis entitled *gibi bithai and the Bodo oral tradition* (2010). A few theologians try to show the Bodo religion is animist. Referring to this point with *gibi bithai* he has studied the *Bodo* religion, their god and goddesses, elements of *bathou* religion, its philosophy and he has proved that they are not animist but polytheist and have belief in ghost and spirit.

Dino Nath Basumatary studies the *Bodo* culture, history and the impact of Christian missionaries on *Bodo* culture in Assamese in his book '*Boro Jatir Itihas- Sanskriti Aru Kristian Missionari* (2011). He classifies the book into sixth parts. In second chapter he gives a brief introduction of the *Bodo* groups, in third chapter the history of arrival of Christian missionaries in India and their influences on *Bodo* culture. In the remaining chapters he discusses the society, culture and language of the *Bodos* and its relation to the languages of other tribes of North East India.

Dushyanta Parasar gives the land and people, the *Bodos*, their identity, history, kingdoms and culture like, religion, weaving, cultivation, dress, ornament, dance, music, games, sericulture and natural beauty of *Bodoland* areas with the help of photograph representation in his book, *Bodoland Back to the Future* (2013).

Janet Florine Tellis has studied the culture changes of *Riang* tribe of Tripura in her thesis (unpublished) *The Riangs of Tripura; A Study in Social Transformation* (2014). In the thesis, Tellis has studied the land and people of

Tripura, marriage, family, property inheritance, economic profile, socio-organization and the leadership system, religious life of the *Riangs* of Tripura and their changes due to various factors in the globalized era. Today, in this way many scholars and anthropologists have studied the culture changes of the people.

Hira Moni Deka has studied the *Bodos* struggle in her book *Politics of Identity and the Bodo Movements in Assam* (2014), where it covers an important period of the political history of Assam from 1987 to 2003 and the history of *Bodo* identity assertion in political sphere of Assam. Besides it, she also presents the causes of *Bodo* movement and analysis the technique, leadership and impact of the movement too.

In the thesis entitled (unpublished) *Folk Customs of the Bodos of Goalpara District: A Study* (2014), Seemashree Daimari studies the folk customs of the *Bodos* residing in the district of Goalpara Assam. In the thesis the folk customs, like religious offerings, festivals and ceremonies, rites and tradition, rites and rituals, marriage, belief and practices of the *Bodos* are found.

The folk dances of the *Bodos* have become a plate form of the study of the scholars and many scholars have attempted to identify its problems. Sangeeta Roy has attempted to identify in her thesis entitled (unpublished) *Folk Dances of the Bodo Kacharis and the Rabhas of Gawalpara District, Assam* (2014).

The thesis entitled *Society and the culture of the Hrangkhols of Dima Hasao District of Assam* (2014), Brajen Bhattacharyya studies the society, customs, traditions, rites and rituals, of the *Hrangkhols* living in the Dima Hasao of Assam.

Robinson Narzari has written a book *Christian Missionary's Impact on the Bodos of Udalguri District* (2014) where he showed impact of Christian religions on the *Bodo* culture. Due to advent of Christian religion among the *Bodos* many changes have been occurred in materials culture, social folk customs, traditional belief, festivals, ceremonies, offerings and socio-cultural organizations. Such changes have been showed by him in the book.

Nareswar Narzary in his thesis, *Bathou Religion and its Impact on Boro Society, A Folkloristic Study* (2014) studied impact of *Bathou* religions as well as religious reformation and changes. The *Bodos*' traditional religion, where the *oja*, *doudhini*, *douri* are indispensable part of offering. They offered different offerings and celebrated different festivals and ceremonies like *kherai*, *garja*, *wngkhamgwrlwi jania* etc. The *Bodos*, offer different items like cock, chicken, pig, eggs, betel nut-leaf etc. Today, due to reformation of *Bathou* as well as formation ABRU the changes in offering and items offered are observed. Such reformation and changes in offering are studied by him to some boundaries.

Pratul Kumar Bhobora writes a book in Assamese *Mongoldoi Baptist Christian Hobharpora Boro Baptist Conventionloi* (2015). In the book he gives about the arrival of Christian missionaries in India and Assam and the social reformation of the missionaries in the then Darrang district, establishment of Church and baptized to the *Bodos*, establishment of schools and educational institutions. In the book the first baptized *Bodo* villages and people are found and which are led to the social and cultural changes of the *Bodos*.

The books on *Bathou* religion, *Gwthar Mwikhun* (1990) by Harisinga anchalick *bathou* organization, '*Bwidasi* (2004) by Odalguri anchalick organization, *Bandwba Bathou* edited by Hemanta Swargiary religious strictures, rites and tradition of *Bathou*. The central youth and *Mainao Bathou* organisation has published magazine and mouth piece, like Odalguri district *Bathou* organisation's, *Bathou* (2008) Odalguri district *Bathou* organisation's *Aham Bwrai* (2009), Chinakona anchalick *Bathou* organization's *Hairwng* (2013), *Sonani Jangkhla, Bandw* (2015).' In these books and souvenirs, the rites and rituals, customs of the *Phwsabnai Bathou* are found,

Borobazar Anchalick Committee, *dularai bathou gouthun suju afad edites Bamwn* (2010), *Aroj Bidang* (2012) and many souvenirs related to their religious, programme, function and observations. Not only this anchalick, but also other anchalicks of Udalguri districts have brought out many books and souvenirs related to *Bathou* religion, where different aspects of the *Bathou* religion have been focused. *Dularai bathou gouthum afad*, edits many books,

like ‘*Gwthar Mwikhun* (2014), *Bwidasi* (2014) and religious magazine *Kherai*. In those books various aspects of *Phwsabnai Bathou* have been focused.

A book, *Songbijir (Constitution) Teachers’ Colony, Rowta* (2012) edited by Mobil Narzary gives the profile of master colony village, constitution, different fee and fine structures, socio-cultural profile of the village, *Jariminni Nwjwrjwng Odalguri* (2011), edited by Gohin Chandra Boro gives the history, art and culture of the *Bodos* of Udalguri, Binoy Kumar Brahma in his book *Boroni Subung Harimu* (2009) writes the *Bodos* festivals, folk songs, cloths and weavings, dresses and ornaments, religion, dances. Rabin Narzary in his book *Sa-Sanjayari Subung Phwrbw* (2012) gives a little information the *Bodos* festival, like *bwisagu*, *magw*, *kherai* and *kharthigasa*. The book *Burlungbuthurni hayenao boroni swdwmsri* (2015) gives the history of the *Bodos*, *Bodo* civilization, culture, religious belief and architecture.

Rupashree Hazowary has recently studied the folk performing arts of the *Bodos*, in her thesis entitled (unpublished) *Folk Performing Arts of the Bodos: A Study in Kokrajhar District* (2016). In the thesis, she presents the history of performing art in world, performing art in India, North East of *Bodos* and ethnographic profile of the *Bodos*, the dance and genres, like folk dance of the *Bodos*, dances associated with religious festivals, agricultural festivals, life cycle etc, the folk music of the *Bodos* and its genres, folk dramas of the *Bodos*. At chapter-VI she also presents changes in performing art as because of *Bodo* nationalist organizations, changing trend in performing arts, change in costumes, musical instruments etc.

Indira Boro has studied a lot regarding *Bodo* culture and her work *Harimu and Boro Harimu* (2017) is a book based on culture.

In this way *Bodo* culture has been studied by many scholars and anthropologists in divers’ aspects. Some of them have studied in folkloristic view points and some are in socio-economic view point. If it is observed the trend of study today is developing. Many scholars are doing till now taking topic related to culture of the *Bodos* and some are studying the changing patterns of it.

Anyway, there are many universities or institutions in the world presently giving the ample scope of folklore, gender, feminist, film studies. In India too many govt. and non-govt. organizations are providing facilities towards these studies. For example, the ministry of information and broadcasting Govt. of India, New Delhi as well as the department of antiquarians, tribal research centres of Assam, etc are providing scope for antiquarians, archeological and folklore studies.

The institutions, like the national school of drama (1959) under the Sangeet Natak Akademi, the *Film Institute* of India (1960), renamed in 1974 as the film and television institute of India, under the ministry of information and broadcasting, and the national institute of design (1961) under the department of science and technology were established post-independence which are also providing a wide scope for performing and non performing arts in India.

Again some universities have opened an independent branch of its studies where different courses are offered regarding the cultural aspects. For example, the department of culture studies in Tezpur University which is one of the earliest departments fully devoted to the pursuit of culture studies in India. It was founded in 1995 and in it; students and faculties are engaged in exciting, interdisciplinary approaches to traditional fields of study where the aim is to explore emergent cultural and cross-cultural phenomena from diverse points of view.

The folklore research department of Gauhati University which was founded in 1995 is one of the premier and earliest folklore departments in the country. It is providing a wide scope for folklore studies. Till date oral literature, customs, art forms, and performing arts of the communities of Assam and North East India have been studied under it by many scholars.

The Visva Bharati, a central University and an institution of national importance of West Bengal is also announced a research degree programme in culture studies at the Ph.D. and M. Phil. levels beginning from 2013-14. The programme is concerned with the dynamics of culture in all its manifestations art and architecture, literature & performances music & choreography, films & documentation, museum & curating, and several related fields.

The Christ University, Bangalore is offering scope to the students regarding performing arts like writing, music, and theatre. The Bharatanatyam being the core of the curriculum, each semester also has, alongside, courses on Carnatic music, theatre, makeup, creative movement therapy, choreography etc.

The North-Eastern Hill University is providing creative arts studies scope to the students and scholars through the centre for creative arts, set up in 1977. The university is providing art education in the field of visual arts and performing arts. The centre for literary and culture studies was started in 1984 by the University to promote studies, with special emphasis on folklore in the North-Eastern Region. The centre for cultural and creative studies of the university is organizing various programmes such workshops on art and music and folklore research.

The Central University of Jharkhand was established through the Central University Act, 2009 and has opened new ideas in the study of culture where tribal & customary law, tribal folklore, language & literature and music & performing arts are studied.

The Assam University Silchar, came into existence through Assam (Central) University Act, 1989. Since the inception, the university is providing ample scope of culture studies. In the university, till now many tribal and non-tribal cultures have been studied. Not only the above, many universities and institutions are providing culture studies in India which have led to the systematic and scientific study in the field of culture.

1.8. Overall view:

Udalguri is the 27th number of district of Assam which falls in Bodoland Territorial Areas Districts. It was created Vide notification No. GAG (B) 137/2002/pt/117 dtd. Dispur 30/10/03 within Assam clause 6 of article 332 by 90th Amendment act 2003 Constitution of India, under the provision of 6th schedule. It is a district created carving some part of Kamrup, Darrang and Sonitpur districts of Assam. The district is situated on the north-west side of Assam surrounded by international boundary Bhutan in North and Baksa in west, Kamrup and Darrang in south and Sonitpur district in the east. It is located

between 26.46 N and 27.77 N longitudes and 92.08 E and 95.15 E latitudes. It has different scenic beauty, like the forest, jungle, tourist places and has 25 numbers of tea Gardens and tea factories, the tourists' interested place, like Bhairabkunda, Bornadi wildlife sanctuary and national park. Over all information of the Udalguri district are,

1.8.1. Geographical profile:

The geographical profile of the district can be shown as table given below,

Table: 1

Sl. No	Descriptions	Details
1	Areas of the district	1,852.16 sq. K.m.
2	Height above mean sea lev	345 ft.
3	Distance from the state capital	140 k.m.
4	Rain fall	3027 mm per annum.
5	Temperature	33' to 38' c and 8' to 10' c
6	Clothing pattern	Light cotton in summer and woolen in winter.

District Agriculture office Udalguri, census 2011

1.8.2. Demography:

The demographic composition of the population of the Udalguri district is the *Bodo, Assamese, Nepali, Bengali, Adhivasi (Tea tribe), Rajbongshi, Muslim, Rabha, Hazong, Saothal, Hindi* speaking and other people.

Table: 2

Sl. No.	Description	Male	Female	Total	Remarks
1	Population	421617	410051	831668	
2	S.T.	133550	133822	267372	
3	S.C.	19402	18442	37844	
4	Density	-	-	497 Persons/sq.Km.	
5	Total literary rate	74 %	59 %	66.5 %	

Udalguri Deputy Commissioner office, (Economic Census 2011)

1.8.3. Land and pattern of the land holding in district:

There is need for irrigation facilities as crops suffer from moisture, stress condition during *rabi* season due to uneven distribution of rainfall. So to speak natural irrigation facilities are there, to some extent. But scientific facilities as well as concreted irrigation facilities are developing with the financial help of govt. in the district. The Bhairabkunda is only one big irrigation system in the district.

Table: 3

Sl no	Descriptions	Details
1	Total cultivable area	36.16% of 185216 hector
2	Total cultivated area	0.8% of 185216 hector
3	Cultivable waste land	0.8 % of 185216 hector
4	Current fallow	4.94% of 185216 hector
5	Total area under forest	6.08% of 185216 hector
6	Total area under pasture	8.1% of 185216 hector
7	Land put on non-agriculture use	3.70% of 185216 hector

District Agriculture office Udalguri, census 2011

1.8.4. Health infra-structure:

The health infra-structure in the district can be shown as table given below,

Table: 4

Sl No	Information	Total	Remarks.
1	District civil hospital	1	
2	Sub-divisional hospital	0	
3	Community health centre	3	
4	Primary health centre	5	
5	State dispensary	7	
6	Sub centre	113	
7	Blood bank	1	

Joint director and health services of Udalguri, statistical data 2016

However in the field of health infra-structure it is not up to the level of satisfaction. As enter of national rural health mission it is slightly developing. The BTC govt. is laying foundation stones to open hospital and sub-centre in many areas of the district.

1.8.5. Educational institution:

The number of the educational institutions of the district is not satisfactory. A Tribal University is proposed to set up in the interior area of Udalguri Sub-division at Bhairabkhunda. Besides it many private junior colleges are sprung up. Shortly Chief of the BTC is proposed to open a campus of Bodoland University. There is only a deficit and a non-deficit science college (combined with Udalguri and Tangla Colleges) at Udalguri. The statistical profile of educational institutions is as given below-

Table: 5

Sl No.	Institution	Total	Remarks
1	Colleges	7 Nos (4 deficit, 3 non deficit)	
2	H. S. school	13 Nos	
	Junior college	18 nos (15 are venture)	
3	High school	168 Nos (103 venture)	Non recognized are excluded
4	M.E. school	235 (26 are venture)	Non recognized are excluded
5	L.P school	1289 (186 are venture)	Non recognized are excluded

I/S office and DEEO office Udalguri, statistical data 2016

1.8.6. Administrative divisions:

Besides, the various informations given above, the administrative division in the Udalguri can be classified into various sub heads, like the District H.Q., subdivision, revenue circles, development block, VCDC and others. The administrative divisions regarding the district can be classified as given below,

Table: 6

Sl No	Information	Total	Names.
1	District H.Q.	1	Udalguri
2	Subdivision	2	Udalguri & Bhergaon
3	Revenue circles	9	Udalguri, Dalgaon, Mazbat, Harisinga, Khoirabari, Kalaigaon, Patherighat, Dekhijuli and Mangoldoi
4	D. block	11	Udalguri, Dalgaon Sialmari, Mazbat, Bechimari, Paschim Putla, Rowta, Khoirabari, Kalaigaon, Bhergaon, Borsola and Pub-Mangoldoi
5	VCDC	114	
6	Territorial level council constituencies.	10	31 Khwirwbari (ST), 32 Bhergaon (ST), 33 Nonwi Serfang (Non ST), 34 Khaling Duwar (ST), 35 Mwdwibari (Open), 36 Horisinga (ST), 37 Dwhwsiri (ST), 38 Bhairabhunda (ST), 39 Pasnwi Serfang (Non ST) and 40 Rowta (ST).
7	L.A. constituency	3	64 Panery, 69 Udalguri and 70 Mazbat LAC
8	Parliamentary const.	1	No-8 Mangaldai
9	No of town committee	2	Udalguri and Tangla
10	No of town	2	Udalguri and Tangla
11	No of police station	7	Khoirabari, Kalaigaon, Mazbat, Orang, Paneri, Tangla, Udalguri
12	Police out post.	2	Bhergaon and Dimakuchi
13	No of border out post	1	Bhairabhunda
14	Wild life sanctuary	1	Bornadi
15	National park	1	Rajiv Gandhi National park at Orang
16	No of Fire brigade	2	Tangla and Udalguri

District Agriculture office Udalguri, census 2011

1.8.7. Religious profile of the district:

The religious profile of the district is as, Hindu 612425, Muslim 105319, Christian 110215, Sikh 215, Buddhist 1684, Jain 124, others 229 and non stated 1460 population as per the 2011 census.

In the study it is found that many *Bodo* people have been maintaining different religious beliefs. Some are following *Christian* religion, some are *Bathou*, some are *Vaishnav*, some are *Satsangi* and some are *Brahma* religion etc. and it is obvious that the *Bodo* culture has changed and different kinds of rituals are available among them. In Udalguri before 1850 there was only a religion among them and later some *Bodo* people converted to different religions. In the district earlier maximum numbers of *Bodos* followed the *Gudi Bathou* where they offered and sacrificed fowls and animals. Later, in the initial stage of 20th century a few *Bodos* have converted to Christian religion and followed the rites and traditions of Christian religion in their day to day life. Again in the same stage of century a few *Bodo* of the Udalgui have followed the *Brahma* religion. They followed the processes of *jogya ahuti* in their worship and day to day religious offering which have led to culture changes of the *Bodo* society. Later on the religious chaos have been occurred among the *Bodo* people for which a few *Bodos* have converted to *Vaishnav* and followed the *Vaishnavite* rite. After the initiation of reformation of *Gudi Bathou* was started, it got tremendous scope after 1990 and many *Bathou thansalis* are established before and after 1990. Today the *Phwsabnai Bathouarians Bodos* offer to *Bathou Bwrai* with the help of flowers, singing and praying. The *Bodos* followers of *Dubai Bathou* follow both the *jogya* and animals offerings. The Christian *Bodos* obey the rite and traditions of Christian religion. Such occurrences of different religion among the *Bodos* of Udalguri have led to changes in offering, rites and rituals among them.

1.9. Factors responsible for the culture change:

The cultures of the people of the world are changing in modern time. There are various causes behind the culture change. Today inventions of various machine tools, development of technology have tremendous impacts on day to

day life of the people. Because of new technology people can send information around the globe in seconds which has led to culture change. The factors responsible for the culture changes are,

1.9.1. Social institutions:

The family, education or educational institutions, like school, college, university, religious unions or organization, economic institutions, political institutions and forms of governments are responsible for culture change. These institutions are directly or indirectly helping the culture changes. Today, maximum numbers of the people are attached to these institutions. Like the *Bodos*, they have many religious and non-religious organizations. They send their ward to school since childhood which has led to culture change among them.

1.9.2. Communication:

The development of transport and communication has led to the culture change. Due to development of transport and communication at present people can travel from one place to another within a few minutes and can communicate rest of the world. They can gather the culture knowledge of the people within a short time. There are many socially accepted non-blood kinship terms among the *Bodos*, like the *khwrnia swnai* (accept as a son), *gwrjia thanai* (son in law staying), *oma lanjai homnai* (pig tail), *bisigi khanai* etc. Such kinship terms are exhausting from the *Bodo* society.

1.9.3. Education:

The education is a strong agent for culture change. Earlier people were not aware education and a few of them did not send their wards for schooling. Today, most of people send their wards, irrespective of male and female to school which have broadened the knowledge and thinking. This change of knowledge of the people, through education has helped them in decreasing the faith of some folk belief, folk healing and religious rituals. The job working by the women are also not available among the *Bodos*.

1.9.4. Influences of the other communities:

The influences of other communities or places or countries also bring culture changes. The same was happened to China in the period of 1868-1945. 'Japan's modernization inevitably influenced and indeed transformed its attitudes to other Asian countries, especially China. Indeed, in modernizing Japan, China was no longer the object of admiration, but regarded instead as a semi-civilized country. China's inability to modernize and deal successfully with the Western impact and the political, economic and cultural encroachments on Chinese sovereignty triggered a Japanese contempt for (or pity of) their former greatest other as a troubled place mired in the past.'¹⁸

1.9.5. Economic:

The economic development of the people has led the culture change. Earlier the people were not economically developed and they could not effort for better housing, medical, dress and other facilities. They build the houses, the materials which are available from the nature. Today, the economic condition of a few of the *Bodos* is developed. Hence the people who are economically developed are living their life style as they like which has led culture change to their society.

1.9.6. Architecture:

The developments of architectural knowledge and constructional technology have led the culture changes of the people. Today, many designs and diagrams of building and house are available in internet and books. Most of them are following this knowledge in the construction of their houses.

1.9.7. Development in the media:

The developments in mass media, like the print and electronic have been taking a lead role in the culture changes of the people. Today, many

¹⁸ . Anderson , Vivienne & Johnson , Henry, eds : The Cultural Paradox of Modern Japan: Japan and Its three others, New Zealand Journal of Asian Studies, 2004, p- 134

information and knowledge are found in different medias in their day to life. People can gathered these information and knowledge, culture of the people and world with the help of print and electronic media. These knowledge and information have led to culture changes.

1.9.8. Development in the culture study:

Today, the branches of culture studies are mushrooming in the different countries of the world. In many universities it is included as a discipline of study as well as different governments have taken interest in this regard. For example in India, the Film and Television Institute of India, the National Institute of Design, National Schools of Drama and Tribal Research Institute, Ministry of Information and Broadcasting and other institutions are providing the scope of culture studies which have led to changes in Indian culture.

1.9.9. Women organizations:

Earlier the women were stuck to domestic works and they have nothing organization and scope for discussing the various issues arose in the family and society. Today, it is obvious many national and international women organizations, which are protecting the women and providing various scopes for discussing issues of the societies which has led to culture change of the people. Today many women organizations, both religious and non religious as well as social and students organizations are found among the *Bodos*. In these organizations sometime, the roles of women in the society as well as their issues are discussed. These discussion and gathering of women have broadened their knowledge and have led to culture change of the *Bodos*.

1.9.10. Literature:

The literature provides different new thought and knowledge to the people. They can learn and share much knowledge from a literature has a major impact on the development of society. There are books and publications like journals, newspapers, magazines etc. It has changed political systems and

exposed injustice. Literature gives a detailed preview of human experiences; allow connecting on basic levels of desire and emotion which have led to culture change.

1.9.11. Attitude of the people:

The thought, belief and ideas something of the people are different from people to people. These ideas are common in almost all the society. ‘Today it is common complaints by the young people no longer respect their traditional customs.’¹⁹ The attitude of the *Bodo* common people is changing in modern time. The *Bodos* of younger generation do not want to respect the elders which are because of attitude change of the people. A few of them do not want to adopt traditional rites and rituals which are prevalent among them. This attitude of the people has led culture change among the *Bodos*.

1.9.12. Religious conversion and reformation:

The religious conversion and reformations have also led to the culture changes of the people. For example the tribal people of NE India, like the *Garo*, *Mizo*, *Bodos*, *Tangkhul* and others. A section of them have converted to Christianity and Aryan religion, which have led changes in religious offerings, beliefs and rituals. Today, a section of *Bodo* people have converted to different religion, like the *Vaishnav*, *Satsangi*, Christian, Brahma and to other Aryan religion. The *Gudi Bathou* is also reformed and the *Bathou* has branched off to different forms. These conversions to other faiths have led to culture change.

1.9.13. Globalization:

Because of globalization people are moving one place to another and one country to another country. The goods and services produced in a country have also had a scope for moving from one place to another. For example, the Chinese culture is moving in the world and others’ culture into China. Like, ‘Global capitalism has infiltrated China’s cultural landscape not only with its

¹⁹. Ruivah, Kashim : Thesis entitled Socio-Political Institutions of the Tangkhul, G.U. (Unpublished), 1982, p-12

commercial mass culture products but also with its academic, intellectual products, namely, contemporary Western ‘theory.’ It is true that imported Western academic theoretical discourse already had a prominence in the 1980s debate culture, but its function then was radically different from what it does now. Essentially, in China today the political and ideological thrust of imported theory has been largely abandoned.’²⁰

1.9.14. Social conflict and technological development:

The social conflict and development of technologies have produced changes within a society by altering social dynamics and promoting new cultural models. These social shifts may accompany ideological shifts and other types of culture change. For example, ‘the U.S. feminist movement involved new practices that produced a shift in gender relations, altering both gender and economic structures. Environmental conditions may also enter as factors. For example, after tropical forests returned at the end of the last ice age, plants suitable for domestication were available, leading to the invention of agriculture, which in turn brought many cultural innovations and shifts in social dynamics.’²¹

1.9.15. Ecological:

The ecological change also leads to a change in culture. For example, the food habits of the tribal people of North East India. They collected many vegetables and non-vegetable items from forests or jungles. They hunted wild animals in the forest. Today, the forest is decreasing and the tribal people are giving up the nature of collecting vegetables from jungles. Such ecological factors are influencing the food habit as well as housing of the *Bodos*. The *Bodos* collected different vegetables from the nature like the *dousrem*, *lwnthi*, *laphasaikho*, *kheradabsini*, *gangamala*, *mairathi*, *khunthainara* or *khungkha*, *burithakhan*, *mwikhun*, *udasi*, *onthaibajab*, *gwmbri*, *basikha bibar*, *bombra*, *bogoronda*, *jolonga banthu* etc. It is observed that such vegetables are not

²⁰ . Kang, Liu : Globalization and Cultural Trends in China, University of Hawai’i Press, 2004, p-38

²¹ . Wikipedia, the free encyclopedia

available in some *Bodo* located areas which have led them change in food habits. In housing also, they used whatever items available from the nature, like thatch for roofing, *tharai* for wall. Today those items are not available and hence they use thin, cement, bricks and other materials.

1.9.16. Geographical change:

The origin and evolution of culture is related to its climatic condition and place of environment. Thus while there will be a change in geographical area of the people there will be a change in culture, for example, food habit and clothing of Switzerland and India. An Indian settled there must adapt the foods and cloths of Switzerland, like the gruyere cheese, emmental, fondue, fribourg tilsit and others but not rice, because rice is not available there and the cloths used by them due to climatic condition and if come to India as Indians.

1.9.17. Difficulties of the past:

The techniques and ideas applied by the people in earlier time were very difficult. Today, people want to run their life in easy way. It is observed that the science and technology is overlapping in each and every activity of human life, like earlier people cooked rice using firewood as well as materials available from the nature. The *Bodos* weaved the cloths using *thath sal*. The cloths woven at the *thath sal* and making flowers are not easy work as well as takes long time to produce a cloth, where sweat and bloods are involved. But these works can be done easily with the help of machine and tools today.