

CHAPTER:I

INTRODUCTION

Cultural assimilation is an integration of culture in which the minority group adopts a culture of the dominant one. It is a merger of the culture of the immigrant community with that of the indigenous habitant. The people's acculturation with the dominant group's culture leads to cultural assimilation. It is described as an adjustment of the immigrants to the host country and mutual acceptance of each other.¹ Assimilation is an indication of inter-ethnic relations which order theorists opine as different groups becoming unified and indistinct theory emphasizing inequality among the ethnic groups and their consideration of dominance and subordination.² According to Harold Abramson, assimilation is a process that leads to homogeneity in society.³ Ideally, in most homogenous societies, ethnicity is no longer the mechanism to determine the social status in the distribution of wealth, power and prestige.⁴ However, in most cases, assimilation is phrased as a melting pot where the immigrants and their descendants melt into the dominant ethnic culture rather than contribute to new amalgam culture.⁵

The Brahmaputra valley witnessed a significant wave of cultural assimilation in the 20th century. The influx of the Bengali population in Brahmaputra valley in the 20th century gave way to cultural assimilation in the region. Several reasons contributed to the migration of people from other parts of the country for better livelihood opportunities. Expansion of market and job opportunities also led to a migration of people from different regions. This assimilation showed considerable changes in the indigenous population that had impacted languages and cultures. The Bodo community inhabited the Brahmaputra valley. Therefore, the migration primarily affected the Bodos, which influenced the region's socio-political and economic pattern. The region also saw the Sanskritization process, which is defined by M. N. Srinivas as a circumstance in which lower caste Hindus, tribal people, or another group modified their customs, rituals, ideologies, and way of life in order to conform to the "twice-born" caste.⁶ Therefore, the Bodos abandoned their traditional religion, culture and customs and adopted the mainstream Hindu religion and their way of life. The migrant communities

were advanced with their knowledge, skill and experiences, consequently leading to their dominance in the region.

In addition, the state's strategy of promoting immigration from outside the state in the Brahmaputra valley throughout the colonial and post-colonial periods humiliated the indigenous plain people. The state's land alienation policy contributed to the deteriorating conditions of the community and gave Bodo leaders the assurance they needed to back the established political parties of the state. One of its significant consequences was the re-organization of the state in 1954-55 and the support of the Bodo leaders in forming Assam Sahitya Sabha⁷. Moreover, the support of the elite from the Bodo community against the chauvinist Assamese masses more conscious of the Bodo community, reflected in the current Government policies with a more anti-tribal which apprehended the Bodo identity and, to some extent, the intermixing and even some of the Bodos have virtually converted to their caste, language, religion in a discourse of the political deluge in the twentieth century. The explanation for this may be evolutionary or natural, but the Bodos who adhered to Christianity or another religious faith initially stayed radical until the ruling class stole them. A more detribalized society was the underlying concept, which eventually became apparent as civilizations were exposed to more progressive groups. Additionally, their socio-economic environment was undergoing acculturation.⁸ The Bodos are known for being simple living people who are even apprehensive to live in a populous civilization; nevertheless, they are more likely to reside in the comfort of nature. But the Bodos' simple way of life took a turn for the worse when they encountered the dominant Assamese chauvinist, who denied them rights and privileges in every area of life, increasing Bodo suspicion and turning them against Assamese people in the Brahmaputra Valley's socio-political life in the twentieth century⁹, and in the year 1945, the large Muslim immigration from East Pakistan arrived into Assam.

The process of migration and assimilation further led to the politicization of ethnicity and conflict in the region. The interrelation between ethnicity and politics made much greater interest in the contemporary world, leading to a new discourse on the politicization of ethnicity. The politicization of ethnicity mainly focuses on the ethnic groups and the improvement of their socio-economic and political status caused by assimilation. Gellner believed that the transition from agrarian to industrial society raises the need for homogenized culture. Thus, industrial society demands a common language to maintain a standard language to communicate.¹⁰ According to Rothschild, ethnicity survives because of the politicization of ethnicity in modern times.¹¹ He further states that the interplay of culture,

tradition and history is used as a political tool in contemporary society, giving way to modernization and globalization. Furthermore, the multi-ethnic society features inequality among the individuals leading to internal strife for power, status and wealth. These further created the scope for ethnic discrimination, and an advantage for identity formation among the elites often referred to as 'political entrepreneurs' or 'ethnic entrepreneurs'.¹²

Every political ideologue has a plan that seeks to flourish hegemony in certain aspects. In the early period, the Bodos were isolated and emerged as separate identities having distinctive cultures. The late 20th century saw the tendency of assimilation with Assamese society in various measures. They were influenced by the *Neo-Vaishnavism* movement, which even impacted the language. In the sixteenth century, the epoch-making Neo-Vaishnavism movement propounded by a great saint Shri Sankardeva of Assam was a member of the Bara-Bhuyan family mentioned in Ahom Buranji that Sukumar Mahanta preserves¹³. Religion is an integral part of a community's identity. Besides, religious assimilation received a setback due to the Brahma Dharma movement led by Kalicharan Brahma in the 20th century, which also impacted the neo-Vaishnavism movement. The movement focused on multi-dimensional grounds like socio-religious, economic, educational and political mileage to adhere to the consciousness of the oppressed and suppressed Bodos. The educated Bodos challenged to uplift the Bodo society by forming literary organizations like *Habraghat Bodo Sonmiloni*, 1912.

Gurudev Kalicharan Brahma propounded a new religion among the Bodo-Kachari to eradicate the evil practices among the Bodo community in 1905-1906, to overthrow the evil practices like consumption of liquor, superstitious beliefs, the bulk of conversion to different religions among the Bodos, the orthodoxy of the *Bathou* religion, rearing of pigs, fowl, etc. and besides he brought reformation among the traditional followers thereof entangled the religious practices instead of animal sacrifices, replaced by offering fruits, rice grains, ghee, honeycomb, milk to the *Ahuti* fire.¹⁴ After the passage of the Charter Act of India in 1813 CE, Christian missionaries from various denominations (including the American Baptist Church, the Anglican Church, the Lutheran Church, the Presbyterian Church of Scotland, and the Roman Catholic Church) began reaching out to the Bodo people of the Brahmaputra Valley and providing them with educational and medical resources. The missionaries made immense contributions to the Bodo language in written format. In the early stage, they were presumably considered the oral concept of historical records like myths, legends, folk songs, ballads, proverbs, etc.¹⁵ But in modern times, missionaries made a new contribution to 'An

Outline Grammar of Kochari language' written by Sidney Endle in 1884 CE as a Roman script worth mentioning. Apart from the Bodo written language used in other literature, some missionaries have made a tool as the Bodo language are learned by missionaries which made them easy access for propagating the gospel among the Bodos of the Duars areas of Jalpaiguri district West Bengal using Boro language.¹⁶ Education, health care, and social reforms are just a few of the many areas where Christianity has had a profound impact.¹⁷ However, converted Christians dress in the same Dokhana, a traditional attire, but add a veil to it as a nod to European wedding customs. At the same time, all pre-marriage rites adhere to strict tradition, however in some areas they have been adapted to Assamese standards.¹⁸

The assimilation took place gradually, while some changed rapidly depending on certain aspects. However, assimilation occurs whenever the new individual members of any society are indistinguishable from their identity groups. The various ethnic groups migrated to Assam in different periods in the 13th century. Assimilated or fusion of distinct culture, specifically the cultural heritage, like festival *Bihu* into three types namely *Baisagu*, *Domachi* and *Katigasa*¹⁹ which were adorned generally, irrespective of caste, creed and religion followed in Assam. Additionally, the Bodo culture has embellished some non-tribal Hinduism social festivals, like Shiva Ratri, Ambubashi, Saraswati puja, Christmas, and so on.

The Bodos merely depended on the skill of the traditional craft. They moved from conventional ideas to modern technologies transmitted to a modern way of life. Eventually, bamboo and wood products were replaced by fibre and plastic crafts.²⁰ The process of cultural and religious assimilation took place over several centuries. The advent of Aryan culture emerged in the 7th century, whereby the Koch kings initially converted to Hinduism. While in modern times, the beginning of the British regime had made tremendous changes which made to standardize the Bodo language by the American Christian Missionaries.²¹ The advent of the British regime in 1826 had significant administrative changes in the political, social and religious fields. It opened up a new avenue for the immigrants in Assam with a new class of officials and establishments like trading class, husbandmen, missionaries & educators. Thus, with the new advantageous class emergence like Nepali, Bengali, Punjabi, Afghan traders, Burmese & Bhutia porters and non-Assamese tribal imported tea plantations.²² Therefore, the synthesis form of the British regime made the social structure a political mosaic of various tribal dominated in Brahmaputra and Barak Valley.²³

The Bodo-Kachari community predominantly depended on agriculture and grew crops like *ahu*, *Sali*, jute, mustard seeds and varieties of vegetables. They also conveniently adopted cash crops on fruits bearing trees like areca and bamboos and varieties of fruit plants. These crops were cultivated under customary social norms, which were the *Adhi* system, where the owner rented his crops' land to another farmer for a certain period for some share of produce and the *Jirati* system, where the cultivable land is handled by the owner to any cultivator with the agreement of sharing their produce for a fixed share in accordance to *bigha* system between owner and cultivator. The Ownership cultivation, where the owner himself cultivated along with his family members customary labour, including '*Dahana*' (male) and '*Ruwati*' (female) workers in the paddy field, and for a specific shortage of time and labour as customary social norms they eventually called a '*saorilingnai*' (hiring more labour in cultivation or case of harvesting period when the owner becomes incapable called upon the villagers for free service). The Bodo community relies on a traditional cultivation method and lacks knowledge of advanced agricultural techniques. The devastating flood conditions of cultivable land, lack of proper communication, market networks, and other deteriorating economic conditions contributed to the community's backwardness. They also lacked knowledge of modern methods of animal husbandry though they reared pigs, cattle, goats and poultry and their utility was limited to the domestic purpose. The handloom remained a loop in the domestic art for the Bodo women who could not ever compete in the economic domain in the ordinary society²⁴ while hindered by the open influx leading to the shortage of accessible cultivable land.

Further, the economic life of the Bodo community mainly depended on agriculture. Still, the gradual changes took to different occupations in modern times like service, trade and commerce in some numbers. There are three kinds of cultivation, i.e. Self-cultivation, the *Adhi* system, *Sukhani* system. The first form represents the long-standing custom of the Bodo people, whereas the second and third may have been adopted from other cultures.²⁵ Because to the influx of Marwaris from Rajasthan, the region's economic and political identity has suffered; according to the census report of 1961 by Myron Wiener population was estimated as 22,000 migrants, which probably hindered the Tribal Belt and Block, i.e., regulated the Assam Land Regulation (Amendment) Act, 1947.²⁶

Relationships between humans and the natural world are reflected in many aspects of social and religious life. The religion of the Bodos, Bathou, the community's established faith, was abandoned by the people in the wave of a significant transformation due to assimilation.

The Bodos thus started to worship Hindu gods, leading to Hinduism's predominance within the Bodo society. The customs practised by the community, however, did not change completely.²⁷ The prevailing weather condition became instrumental in dictating clothing patterns and transformation to some other modern dress like the clothing of long pants, churidar, salwar, Kurti, etc.²⁸ However, the traditional wear of *Dokhana*, Gomosa, and Aronai remains the principal dress during rituals and customary practices. Transformation of material culture to its peak within the Bodo community in the 20th century, contrary to modernity and other influences.²⁹

Table No. 1.1 : Material Culture of the Bodos

Culture	Traditional	Modern
Religion	Bathou	Brahma, Eka Saran Dharma, Christianity and Islam
Fair & Festivals	Baicagu, Domachi, Kherai, Garja	Ambubachi, Sankardeva Tithi, Durga Puja and Christmas
Food habits	Zou (Rice beer), Na-gwran (Dried Fish), Oma bedor (Pork), Napam (Jelly made fish), Ondla Khari (Rice powder curry)	Wine, Butter, Wheat, Ghee, Milk and different types of factory-made spicy foods
Dress and Ornaments	Dokhna, Aronai and Gamcha	Sari, Mekhela Chador, Gamocha, Long Pant, Shirt, Coat, Blazer, Shouridar, Kurti, Bracelets, Necklace etc.
Musical Instrument	Kham, Shipung, Serja, Jotha, Jabkhring, Gongona and Tharkha	Tabla, Harmonium, Band party, Tape recorder, Musical Band etc.
Arts and Crafts	Bamboo and Wooden Utensils	Fibre and Plastic Utensil

Source: Hemanta Mochahary, "Traditional Culture of Bodos and its Changes," *Quest Journal: Journal of Research in Humanities and Social Sciences*, Volume 7, Issue 7, 2019, P.13

Although the terms are commonly used interchangeably, assimilation and acculturation have slightly different meanings. While assimilation describes how other groups become more similar, acculturation describes the process through which an individual or group from one culture adopts the customs and values of another while still preserving their own distinctive culture. As a result, imitation and suggestion play a role in assimilation.³⁰

Therefore, in contrast to Assimilation, the native culture of an individual is preserved through the process of Acculturation. Instead, acculturation might describe how immigrants adjust to daily life in the host country, without abandoning their native traditions, beliefs, and worldview.³¹ How members of the dominant culture in a given community come to embrace and imitate the customs and beliefs of the minority culture is another manifestation of acculturation. This can be shown in the way one dresses and cuts their hair, the foods they consume, the stores they frequent, and the genres of music they favour. Thus the Bodo community being the native arguable manner in conscious and unconscious uptake of the specific styles and habits from the minority cultural groups with credible to those immigrants and the colonizers for enlightenment among the Bodos as host community in the Brahmaputra Valley in the twentieth century.

The Assimilation is based on ethnic-assimilation theory with the difference within the ethnic groups examining in the Brahmaputra Valley where the Bodos, utilising a strategy based on the idea of '*selective acculturation*' as counter pressure in the U.S. where Hispanic American and Anglo-American living together in perceiving benefits of certain core behavior in the line of the '*selective assimilation*' thus the Bodos are also to have assimilated within the neighboring tribes.³²

1.1 Review of Literature

Numbers of works of literature have been reviewed for gathering relevant and authentic information relating to undertaking research work entitled "Cultural assimilation of Bodo in Brahmaputra valley in the 20th century" As a matter of fact, no research-based severe study has been undertaken by any scholar on the cultural assimilation of the Bodo. That is why there are very scanty literary sources relating to the subject. A severe or scientificresearch-based study is yet to develop to explain the accurate meaning of the cultural assimilation of the Bodos. The customs, tradition, culture, religion, socio-economics, political life, conversion, Sanskritization

and gender of the Bodos are always well reflected in the works of the scholar studying the culture of the Bodos, but the cultural assimilation in most cases fails to find proper expression. Ironically, most books dealing with the life and culture of the Bodos end in social formation. Whereas the depth of the concise meaning of the actual term of cultural assimilation in Brahmaputra valley remains unearthed still, this is needed to study a more systematic manner.

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M.N. Srinivas rightly remarked that the '*Caste Its Twentieth-Century Avatar*' Penguin Books India, 1997 existed to the hearth of the mainland India where it can be traced still in many parts of southern India, mentioned the lower or weaker section are treated somewhat worthless in the everyday society.

Dr. Ram Nath Sharma studies the 'Social and Cultural Anthropology, Surjeet Publications, Delhi, 2005 have referred an aspect of the primitive societies' social and cultural concerning the Indian context.

Halfdan Siiger specifies (ed.) 'The Bodo Revisiting a Classical Study from 1950 of Assam', NIAS Press 2015, with field works on the Bodo villagers bordering Bhutan with missionary zeal having intact with the ethnic identity of the Bodo and understanding its disintegration of the traditional religion among the Bodos in 20th and 21st century.

Abdur Rahman, in his book, 'Migration of Muslim From Eastern Bengal And Agrarian change in Assam', Bijoy Press Assam, 2004, mentioned the greed influx of landless farmers migrating to Brahmaputra Valley from Bengal in the massive wave, but he failed to highlight the

pros and cons of affecting indigenous kachari tribes. Therefore, there is a need to study more scientifically to illuminate present researchers and scholars.

Amalendu Guha contributed to an attempt to apply a combined method of history understanding 'Medieval and Early Colonial Assam Society, Polity, Economic', K P Bagchi & Company, Calcutta, 1991 often referring to state formation and de-tribalization as a process in medieval Assam.

R.M. Nathunearthed 'The Back-Ground of Assamese Culture' Ananda Printing & Publishing House, Sylhet, 1948, throws light on the historical chronology of dynasties referring Bodo-Kachari and its Hinduisation.

Suniti Kumar Chatterji, in his work on 'The Place of Assam In the History and Civilization of India' The Gauhati University Press, Guwahati 1955, lectures on the origin and development of the civilization in the Brahmaputra Valley in Assam and its language Sanskritization among the mongoloid Tibeto-Burman tribe Bodo speaker in Assam.

Ramesh Chandra analyzed the general trends of the 'Fairs and Festivals of India' Commonwealth Publishers, New Delhi 2004, highlighted the Indian mode of festivities holding around in the course of seasonal basis and acceptance in the memory of Gods and Goddess and deities.

GirinPhukan, in his book, 'Folk culture of Indigenous Communities of Northeast India', DVS Publishers, Guwahati 2017, mentions the Folk culture in NE India with distinctive cultures; however, he failed to identify the ethics of mixture in culture as well as an assertion of Sanskritization in cultures.

Monali Longmailai, in her book, 'Studies on Dimasa History, Language and culture Voll-I&II', DVS Publishers 2019, mentions comparative language study, but she failed to throw light on the cultural assimilation of the Bodo tribe in Brahmaputra valley.

K.L. Baruah in his book, *Early History of Kamrupa*, he has mentioned the mixture of debased tantric Buddhism and tribal customs, but he failed to highlight the authentic indigenous culture in Brahmaputra valley. Hence, the current study needs to focus on more systematically analyzing Brahmaputra valley culture.

Debabrata Dutta's 'History of Assam', Sribhumi Publishing Company, Calcutta 1998, highlighted the social and cultural conditions, but he failed to acknowledge the systematic

manner of cultural conditions in Brahmaputra valley. Therefore, it is imperative to study further scientific manner on cultural assimilation in Brahmaputra valley.

B.K. Barua, in his book, '*A Cultural History of Assam (Early Period)*' Bina Library, Guwahati 2011, mentioned the early cultural life in Assam and the textile materials for Kirata. However, he failed to throw light on the assimilation process in Brahmaputra valley. Hence, there is a need to study more scientific ways to gain substantial knowledge on Assam's assimilation process.

Satyandra Nath Mondal, edited by Bonny Narzary in his edition, *History and the Culture of the Bodos*,

Sekhar Brahma's '*Religion of the Boros and their Socio-Cultural Transition: A Historical Perspective*' DVS Publishers Guwahati 2006, dealt with the culture of the indigenous tribe Boros from primitive to the modern times and regarded as religion plays an essential role in moulding socio-cultural life of the Bodo people in Brahmaputra Valley.

Binoy Kumar Brahma, in his book '*Social Mobility: From Tribalism to Indianism: The Bodos: (The Aboriginal People of Eastern India)*' Onsumoi Printers and Publishers, Kokrajhar 2008, advocated the dynamic human society; he mentioned Bodos and other Kirata-Mongoloid civilization explain on the Sanskritization of the Bodos.

H. K. Barpujari, in '*The comprehensive History of Assam*' Volumes (I & II), Publication Board of Assam, Guwahati 2003-04, mentions only the antique and do not praise any form of culture, except for a few Vamsavaliburanjith that throws light on Kachari culture and embrace Vaishnava. Therefore, there is a need to further research on cultural assimilation in Brahmaputra Valley, which could be more helpful for researchers and students.

D. Nath, in his book, '*Religious Tradition and Social Practices in Assam*', DVS Publishers, Guwahati 2016, mentions Assamese's Religious and Philosophic structure. However, he failed to examine the contemporary religious culture in Assam; therefore, it is essential to study more scientifically to throw light on future scholars and researchers.

Rev. Sydney Endle, in his book '*The Kacharis*' Bina Library, Guwahati 2007, apprises that prime interest on the Kachari flock for his evangelist rather than that of linguist or ethnologist study, further he mentioned about animistic beliefs of the Bodos and their superstitious beliefs.

Liladhar Brahma, in his renowned book 'Religion and Dances of the Bodos' Dharani Printing Works Kokrajhar 2003, expressed a nation cannot be without language and culture; thus, he represents 'Bodo land' in the context of religion and dances of the Bodos

Bakul Chandra Basumatary signifies in the 'Bathou and Religious Transitions of the Bodos' Words and Words Kokrajhar 2018, that the blending of the traditional religion Bathou, before the era of Buddhism The Bodos are known to different nomenclatures like Kiratas, Indo-mongoloid, Tibeto-Burmans, Bratyas, Bodos, Mlecchas, Boros, Kacharis etc.

Srimati Bijaya Laxmi Chaudhury, in her book 'Bodos (Kacharis) At A Glance', Tribal Cultural Institute Bongaigaon, Assam 1993, highlighted the generic of the Bodo-Kachari and its socio-religious and its political awakening in the twentieth century.

E.A. Gait, in his book, '*A History of Assam*', EBH Publishers Guwahati, 2019, mentioned that the process of Hinduisation had probably already commenced at Maibong among royal families and the Court. But on the other hand, he failed to throw light on the individuals who might have also converted. Therefore, it is necessary to study more systematically to draw a conclusive result on the assimilation of Kacharis with others.

Anil Boro, in his Folk Literature of Bodos, throws light on the literary focus that is very scanty, which he lacked to highlight much of the traditional culture of the Bodo.

Premananda Machahary deals with the 'Ancient Social History of Kirata-Bodos and other Historical Essay Collections' I.T. Press, Hojai 2019, where he discusses the dark historical era of the Kirata-Bodos.

Jadev Pegu reviewed the discourse on Bodo history by 'Reclaiming Identity' Saraighat Offset Press Guwahati, 2004, highlighted the political enlightenment of the Bodos.

Will Kymlicka as a political philosopher tried to understand the processes of relationship between the state and ethnocultural minorities on the political process of older model of assimilationist and homogenizing nation state in his book of 'Multicultural Odysseys Navigating the New International Politics of Diversity'.

Some significant cultural psychologist/anthropologist have published in the book called Cross-Cultural Perspectives in Human Development Theory, Research and Applications prepared comendable works in his volume edited by T.S. Saraswathi.

Sudheer Sachdeva an anthropologist studied a classical concept of culture in his book called *Culture and Thought* that he brought a significant contribution thought referring ideas or arrangement of ideas that result from thinking.

Apart from the above-reviewed books, the following books are also required which supply us with valuable information: *Boro Kacharini Samaj ArwHarimu* of BhabenNarji, *The Boro-Dimasas of Assam* of MediniChoudury, Mahadev Chakravarti (2008 NEIHA) emphasizes the Social Change In North-East India based on Partition, Ethnicity, Revivalism, Globalization, Journals and Websites.

1.2 Statement of the problem

The Brahmaputra Valley used to be inhabited mainly by the Bodos. They are considered one of the first settlers of the region. However, this indigenous tribe assimilated with other communities and migrants over time. They ruled the region for an extended period in ancient times. They are also mentioned in the Ramayana and the Mahabharata. The beginning of the twentieth century witnessed the large-scale assimilation of this indigenous tribe. Assimilation takes place for many reasons; it may be political, social, or economic. Assimilation among the Bodos began with Sanskritization among the community and conversion to other religions with the hope of upward mobility. Moreover, assimilation also occurs due to pressure from other communities or tribes.

1.3 Objectives of the study

The following are the objectives of the research work "*Cultural Assimilation of Bodo in Brahmaputra Valley in the 20th Century.*"

- i. To highlight the determinants of cultural assimilation amongst the Bodos
- ii. To study the impact of cultural assimilation in the Bodo society

1.4 Area of the study

The research area on cultural assimilation of the Bodo in Brahmaputra valley in the 20th century has not been thoroughly investigated. However, an investigation is mainly based on the lower Assam districts of Darrang, parts of Kamrup and undivided Goalpara districts of Assam. Perhaps any scholar has conducted a research-based study on the cultural assimilation of the

Bodos in Brahmaputra valley. Therefore, there is ample scope for research on this topic by scientifically utilizing the available sources of both primary and secondary data.

1.5 Utility of the Study

The usefulness of the current study may be assessed by the fact that it not only fills in various gaps left by past research on the issue but also sheds fresh light on the Bodos' cultural integration in the Brahmaputra valley. It will also be very helpful to academics and researchers who want to increase their understanding of the subject.

1.6 Methodology of the study

The present study is a historical study. Accordingly, the work is primarily based on a literary survey of official accounts and other sources. Therefore, the goal of the current study is to compare and contrast the data from the literature studies and the field inquiry in order to bring out the specifics of the subject. One of the critical methodological techniques adopted in this study is our reliance on the combined testimony of the literary sources and first-hand data collected from the field investigation, including interviews. Thus, the data collected has been analyzed critically, and the result and conclusion have been done.

1.7 Chapterization

The following are the Chapterization of the study "Cultural Assimilation of Bodo in Brahmaputra Valley in the 20th Century".

Chapter: I **Introduction**- Deals with definition of cultural assimilation of the Bodos their religion, migration, beliefs, rituals, customs and traditions.

Chapter: II **Cultural Assimilation: A Theoretical understanding**- In this Chapter it deals with the Theoretical understanding of cultural assimilation.

Chapter: III **Determinants of Cultural Assimilation amongst the Bodos**- This chapter deals with the various factors responsible for the religious conversion of the Bodos and finally the cultural assimilation of the Bodos after conversion.

Chapter: IV **Impacts of Cultural Assimilation in the Bodo Society**- This chapter is the study of various impact on social environment in certain aspects of marriage systems and practices which are responsible for the growth of hybrid culture among the Bodos.

Chapter: V **Conclusion**- This chapter deals with the summary of findings and conclusion.

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