

CHAPTER-II

CULTURAL ASSIMILATION: A THEORETICAL UNDERSTANDING

2.1 Introduction: Concept or Ideas of Culture

Culture has different connotations in disciplines like Anthropology, Sociology and Biology. Thus, it is lucidly used in behavioural sciences, where anthropologist and other scientist refers the culture as a composite learned behavioural pattern of human beings defined in the Encyclopaedia of Social and Cultural Anthropology stated:

The roots of the term "cultivate" and its derivatives in "agricultural" and "horticulture" suggest an etymological connection. These several terms share the idea of a supporting environment for development. The connotation is crystal clear in today's biological parlance, where a fungus or bacteria may be grown in a laboratory using a suitable 'culture.' During the 17th century, this metaphor was widely used in English to refer to the growth of human development. This metaphorical sense evolved into a more comprehensive phrase in the eighteenth century. In Germany, the word 'culture' was originally spelled 'Cultur', but was later changed to 'Kultur', where it has been used in works of speculative history since the second half of the eighteenth century, and where it has also begun to be used in the plural sense of humanity being divided into several separate, distinct cultures.¹

In 2002, the United Nations Educational, Scientific, and Cultural Organisation (UNESCO) defined culture as a purpose of the United Nations:

The distinctive spiritual, material, intellectual, and emotional characteristics of a community or social group constitute its culture. Beyond just works of art and literature, it also includes modes of social interaction, societal norms, normative views, and cultural practises.²

According to E.B. Tylor, culture is a complicated entity that consists of information, beliefs, art, morals, customary rules, and a person's different ingrained abilities as a member of the relevant human society.³ Culture is a central concept of anthropology in studying human society and culture transmitted through learning within societies. In the twentieth

century, mass culture emerged as a consumer culture defined by the schools of philosophy like Marxism. The critical theory establishes the culture, often politically, as a tool used by the elite class to manipulate the lower destitute class in society, theorized as cultural materialism in the twentieth century.⁴ According to sociology, culture is usually understood as a symbolic code used by society. According to Georg Simmel (1858–1918), culture is the development of people through the use of external forms that have become objectified over time; in other words, culture is a way of thinking in which a physical object can influence how a person lives. Thus, culture can be classified into two spheres of life, i.e. non-material culture and material Culture.⁵

The International Encyclopedia of Social Sciences provides the following standard definition of the term "cultural change": The term "culture change" refers to the various ways that cultures alter their cultural norms.⁶ There is also an ample scope of alterations in the virtue of changes, where there is a question of static versus changing cultures. Although further, the stability of the culture persists the phenomenon of continuity without any cultural differences, reflects in the opinion of Herskovits any culture stresses change, there is a compulsion of tending to stabilize elements of modifications where it is essentially accelerated continuity in the mode of life.⁷

2.1 Theoretical background of Cultural Assimilation

Keefe and Padilla (1989) define assimilation as an amalgamation of an ethnic minority group's socio-economic and political pattern into mainstream society.⁸ Gordon (1964) acknowledges assimilation processes into seven sub-processes, i.e. acculturation, structural Assimilation, amalgamation, identificational Assimilation, attitude reception Assimilation, behaviour reception Assimilation and civic Assimilation. Within the sub-process, assimilation acculturation is a phenomenal process of occurrence whenever the immigrants' ethnic groups' culture changes to those of the host society, where it was labelled as 'Anglo-conformity' in the North American context.⁹ The theory of cultural assimilation put forth by Hazuda in 1988 offers the fundamental conceptual framework for the empirical examination of intra-ethnic diversity.¹⁰ In the inevitable process, assimilation is not necessary to replace one culture as a whole with the influence of another. Somewhat culture transfer varies in degree of success and speed, opines Yinger (1981). However, the material culture made easy access for the adoption of host cultural values but is entirely in the slow process by any individuals on the contrary secured basis to the new culture.

2.2 Mode of Cultural Change

The nature of cultural assimilation is depending on the degree of conscious effort and its speed direction on natural contact as primary and sometimes on secondary methods, i.e., indirect and superficial methods. In natural phenomenon, whenever children gradually assimilate into the domain of adult members, they naturally adopt their behaviour through imitation. Further, any individual contact with cultural entities within their lifetime could label them as marginal assimilation. However, when two cultural groups eventually blend, it retains their own culture contributing to the host culture, which results in cultural pluralism reflected as incomplete assimilation. In such conditions, the majority cultural groups are forced to assimilate the minority group.¹¹ Instead, the level of cultural assimilation is made up of three patterns, namely¹² (i) Individual: In a particular mode of individual socialized with any new groups with a different mode of lifestyles, behaviour, values, customs and beliefs in the notion of acceptance by the other groups or individuals assimilated into the new group, i.e., in the case of the Indian women whenever she gets married to any other fellow having different background gradually tend to accept the behavioural pattern of her husband's culture by gradually renouncing her own identities.

(ii) Groups: When two groups come into contact with each other naturally affect their identities; in such condition, we can observe most of the weaker section borrowed from the dominant groups instead gives a few to the more influential groups. For example, during the colonial period, the British had contact mainly with the weaker section of Indian society. Thus the Indians mostly borrowed from the Britisher's cultural elements while, in return, the Indians could give them a few cultural values to the British people. However, the adoption from the dominant culture continued if not checked, like in the case of immigrants in America and Britain adopting their material traits like a dress patterns, food habits, etc.

(iii) Culture: The merging of two cultures leads to the emergence of the third culture with a different distinct identity, which often occurs in western countries; nevertheless, it also appears in developing countries. Further, the rural and urban cultures are radically different, but the cause of merging culture through various mode of communication disappear in their existence.

However, assimilation can be classified into two types¹³, i.e., cultural assimilation: is a notion of a two-way process where eventually, immigrants are willing to assimilate into the host culture as, vice-versa the host society eagerly accepts the willingness of the immigrants on the day-to-day learning of their lifestyles dress, language, food, recreation, games and sports also acceptance of cultural values, ideas of beliefs and practices and structural Assimilation: It usually occurs when the guest and the host groups of culture involves intimate relation in the same platform like in the club, organizations and institutions in simultaneously assimilate in the degree of structural format.

Anthropologists have well-defined innovation, diffusion, acculturation, cultural loss, transculturation and revolution as the factors for cultural changes. Instead, it can be categorized into internal stimuli originating within the same society by innovation and loss of culture and external stimuli taken outside the society affected by diffusion, assimilation and transculturation etc. As described comprehensively by Dennis O'Neil in the Cultural Anthropology Tutorials: Where the Culture tends to inherent changes and, at the same time, resist them. There are three general factors on the process of influencing or pressure currently responsible for changes in society or resistance¹⁴, i.e., (i) Forced at work within a society: Innovation in simple terms as inventing something in the society as objects intentional, unconscious, technological and ideological. Whereas the loss of culture by the abandonment of old cultural patterns whereby replaced with modern technologies

(ii) Contact between societies: The process of changing culture through contact between societies based on diffusion where any society borrowed cultural elements from another society and thus applied directly or indirectly cultural ideas, likewise any weaker section of the society having contact with the dominant society, the weaker section are often obliged to acquired cultural elements from the dominant society through acculturation. Further, any immigrants accepting language and cultural patterns as their own from the host cultural groups belonging to a host country is considered transculturation, applied firstly in 1940 by Ortiz, a Cuban scholar

(iii) Changes in the natural environment: The natural phenomenon claims to have a relationship between culture and environment, thus in the case of natural calamities and hazards often considered prey to the impact of culture by degrading its resources like water, air, land, supply, which inevitable to relocate the settlement of the people's culture, rather

compulsion of a new invention, migration even sometimes leads to war considering changes in the environment within the framework of the natural society.

In the global context, cultural changes took place by the different factors relating to the expansion of commercial outlook, media and technologies, explosion of the population through which the culture got affected internally encouraging changes and resisting change force revoking the social structure, that of U.S. feminist movement altering gender and economy to shifting the social dynamic.¹⁵ Moreover, the culture is also externally affected via contact between the societies that make changes in its practices through diffusion or acculturation¹⁶, in other words. Diffusion not necessarily means culture moving from one place to another; for example, the fast food item called hamburger in the United States, are exotic food item on the menu of China when introduced to it, further the sharing of ideas as direct borrowing of ideas and technologies adopts new ideas and products, and on the other hand acculturation has different meaning referring to the cultural context replacement of traits and beliefs of one culture from that of another, in case of the colonial period the Native American tribe assimilate to various indigenous global tribes on the adaptation of different culture and transculturation.¹⁷

Raimon Panikkar, argued that there are multiple ways of cultural change. He acknowledges cultural dynamics around 29 ways: growth, development, evolution, involution, renovation, renovation, re-conception, reform, innovation, revivalism, revolution, mutation, progress, diffusion, osmosis, borrowing, eclecticism, syncretism, modernization, indigenization and transformation.¹⁸

2.3 Theory

2.3.1 Linear Theory of Immigrants

Over the time assimilation of one group of culture to another as linear assimilation process becoming similar, drawing this theory as lens it can segregate generational changes within immigrants family members, further, it can be observed that the immigrants assimilate upon the dominant culture to some degree, in natural phenomenon that the first generation immigrants adopted and socialized with that of the dominant culture and become different to that of their parents; though they may adhere to their parental culture at home or community in case of the homogenous immigrants group retain their few parental values and practices as first generation; but in course of time as second generation grandchildren of the original

immigrants groups rejected the whole cultural values of their grandparents culture and language, perhaps they become indistinguishable culturally from that of majority cultural groups, in other word it can called as Americanization in U.S the theory on immigrants absorbed into melting pot society.¹⁹

2.3.2 Classical Theory

The growth of the theories on cultural changes is elaborately discussed in the Encyclopaedia of Cultural Anthropology, where the social sciences also developed by sociologists based at the University of Chicago in the twentieth century, wherein the hub of industrial influences in the United States drew sunk of immigrants from Eastern Europe.²⁰ Therefore, the study was conducted based on the population explosion that took the process of assimilation by the minority groups into the host mainstream society.

Further, the rigorous study took up ethnographer researcher termed the cultural assimilation into three forms of theoretical perspectives, i.e.,

2.3.3 Linear

Progress implies where one group assimilates culturally and becomes similar to another over time. Pursuing this theory can apply as a lens where immigrants have generational changes over a while.²¹ Assimilation is often discussed in terms of minority immigrant groups adopting the majority's culture and becoming alike in their values, ideologies, behavior and practices over time as a linear process of changes. Overview of the generational changes within the migrant family members to some degree of assimilation can perceive through linear theory lenses, i.e., Americanization in the U.S., where immigrants are absorbed into a melting pot society.²²

Assimilation also varies depending on the race, ethnicity, and religion make up the performance of smoothing linear process for some and not for the institutional and interpersonal sometimes victimized from racism, xenophobia, ethnocentrism, and more religious biases for those religious minorities like Sikhs and Muslims often ostracized from the mainstream society in the U.S. And for the third category. In contrast, assimilation entangles an economic module for minority persons or groups, for they are the minority in the economic sphere and treated as marginalized from the mainstream society, especially the wages of labourers for agriculture. Thus they are obliged to accommodate the sharing of the

dwelling houses, food and clothes for survival. But on the other hand, middle-class or wealthy immigrants always have easy access to assimilation in the host society or country; moreover, they can enjoy education, consumer goods and services under the jurisdiction of the mainstream society.²³

2.3.4 Classical

In the classical viewpoint by M.M. Gordon in the works of *Assimilation in American life: The Role of Race, Religion and National origins*, having the lenses over the cultural differences expire on the time lapses and moving out the forward motion by assimilating and improves the economic status of the immigrants to the U.S.,²⁴ instead encourages the social networks of the host society.²⁵ While in the contemporary viewpoints of R. Alba and V. Nee in their book called *Rethinking Assimilation Theory for a New Era of Immigration*: In the *Handbook of International Migration: The American Experience*, edited by C. Hirschman, P. Kasinitz and J. DeWind have observed the informal influence of cultural assimilation by exogenous are customarily rejected; instead the advance concept of cultural assimilation sometimes called as acculturation in the present context.²⁶

Towards the diverse revision of cultural assimilation, the degree of the second generation plays a pivotal role with maximum complex extent, where norms and values are acquired through a multifaceted process of socialization²⁷; in fact, second-generation migrants are more prone to adaptation to liberal norms of the host country than to that of their migrated parents. Further, the second generation is more likely to be influenced by ethnic or religious communities in a particular context of social tension. Even the different authors often argue that the second generation perceived dual identity with liberal norms.²⁸

In the classical study of the cross culture by Serpell (1977)²⁹ analyzed the development of competence among the children's intelligence in Zambian villages compared to those school and non-school children regard them pure cognitive skills rather than social skills thereof child socialization aims to develop valued character and intellect by learning on adaptive to environmental demands. On the other hand, urbanization leads to more migrants from the rural population within the country. Also, it involves international migrants forcibly made the adaptive child socialization leads more maladaptive, is a relevant study on ethnic and social class differences in the Western urban contexts, thereof ethnic minorities in the industrialized countries of Europe, North America and Australia, the migrants from the less

developed countries like Blacks in the USA and native people as the most exception. Thus, the cognitive competence reflected from the parental conception of early learning started in the family by the ethnic minorities in Europe.

The philologist Max Muller defined the Latin word religion as '*religio*', which means reverence for God or the gods. Max Muller characterized cultures worldwide, including Egypt, Persia, and India, which they historically called ancient religious law. But instead, they have no word for religion; for example, the Sanskrit word dharma translates as a religion which also means law.³⁰ Classical South Asian studies defined law as penance through piety and ceremonial as practical traditions. Besides, medieval Japan counted as imperial law, called universal or Buddha law, which later became an independent power source. Hebrew and Judaism do not equalize religion with national, racial or ethnic identities. Instead, they accept the central concept as '*halakha*' means law guiding their religious practices in their cultural beliefs, in other words, obedience to God or Islam, which is grounded in historical vocabularies.³¹

Further, all culture does not recognize a universal feature but rather an idea of a particular idea developed in Europe influenced by Christianity argued by Fitzgerald³² in the 4th century. Christianity made a commonplace in Western Europe by the charismatic leadership of Augustine influenced religiousness to the ground level, were at the helm of losing control by church domain by the Protestant Reformation and tied political structures altering the national sovereignty with less religious identity thereof universal sense of spirituality and more divisive religious sense of dogma and practice, which is gradually lost its attachment to nationality by enlightenment religion termed by Fitzgerald, rather than becoming universal social attitude which is personal feeling or emotion.

Regarding the post-colonial legacy on the ethnic hierarchy, relations with colonial rulers are often disproportionately distinct from their native systems in education, military and civil services, where it can be often seen privileged minorities are loyal to the colonial ruler on fearing the larger groups, i.e. in the classic case of Tamil minority in Sri Lanka, those are given privileged by the British over the majority Sinhalese,³³ but in the post-colonial regime, many communist states perceived independence, where majority groups are often victimized under minorities group as a historical injustice, in contrast, the Western countries are delving with the native minorities rights, are usually crushed as a historical injustice at the hands of majority groups; further, their language, traditions, self-governance are suppressed

and exploited its natural resources and so on thereof victims at the hand of the dominant majority.

Moreover, claiming multiculturalism itself rights is a historical wrong, whereas, in the post-colonial era, minority's autonomy is often perpetuating a historic evil; thus, the majority rights are always suppressed; in South Africa, minority rights claimed by White as privileged minorities are deaf ears. The factors related to the demography in post-colonial, most democratic Western states are dominantly controlled by the native majority groups. Therefore the concern raises for minority protection whereby vehemently assimilating or exclude the minorities. However, in the post-colonial era, many states do not withstand majority groups, like in African countries having 20 to 30 per cent population in every ethnic group benefiting fair share on resources with a mere tendency of assimilation.³⁴

Therefore, it is not surprising to relate to Western multiculturalism, which has mostly failed. In the discourse of native minorities historically subordinated by the dominant majority groups controlling the states, which pacified historical wrong in domestic social policies, liberal multiculturalism ensured democratic constitutionalism to the process of citizenization in the Western democratic states.

Moreover, the theoretical literature determines the concept of assimilation in a multidimensional process like acculturation, structural Assimilation, spatial Assimilation, and generational Assimilation, where most of the theories deal with the immigrants' assimilation on a linguistic basis for those non-English speakers by the first-generation immigrants into the U.S.³⁵ On the contrary, there are no comprehensive measures on particular outcomes in the present day context, either assimilation with immigrant children's well-being or harming immigrant youth as common parlance of classical assimilation.

2.3.5 Stylized Assimilation Theory

Openly or unreservedly, the tradition of classical assimilation assumed the process of upward socio-economic mobility for immigrants groups³⁶ opines by Warner and Srole 1945, on forming association as most classical assimilation theory as a social process rather than a casual on factors affecting outcomes explained by Gordon 1964 and on the other hand most contemporary immigrant scholars try to comment on the classical assimilation theory applying on something to 'push' beside in formulating new ideas on assimilation. In certain aspects, they are characterized as a 'stylized' version of classical assimilation theory and have

a good side of gradual improvement over time. Further, the 'stylized' idea often has an argument in the twentieth century for non-applicable.

2.3.6 Segmented Assimilation Theory

The outlines given by Gans (1992) for several distinct trajectories immigrants following downwards as well as upwards mobility with possible outcomes, and on the other hand, new ideas by Portes and Zhou (1993) delve into the theory of 'segmented assimilation theory'³⁷ upon the United States, those states having stratified and unequal society with different 'segments' of society open for immigrants to assimilate within. Whereby defines the possibilities into three paths, i.e. Firstly, classical assimilation theory increases acculturation and integration into the American middle class. Secondly, acculturation and assimilation entered an urban underclass, i.e. poverty and downward mobility. Lastly, it took to preserve immigrant's community culture and values in addition to economic integration ideas by Portes and Zhou (1993). Thus segmented assimilation theory highlights that becoming American in many ways, further Americanization is merely beneficial; instead, immigrants retain their ethnic community.

2.3.7 Selective Acculturation

According to the sociologist perspective, Moore (1976) argued on the Mexican-American Assimilation particularly to those Hispanic and non-Hispanic immigrants in U.S.³⁸ Contrary to the ethnic identity recognized by the United States towards Mexican-American after the end of the war in 1848. Further, they are not in the final stage of assimilation in accordance to Anglo-conformity extended to their individual selective experiences.

Another sociologist researchers called Keefe and Padilla (1987) have also augmented over the Assimilation of Mexican-American is somewhat different pattern from that of classical sociological models.³⁹ In certain point of time they have coined the term 'selective acculturation' to differentiate the models of assimilation. Further, selective acculturation is to retain the crucial cultural traits of ethnic groups like their child-rearing practices, traditional foods habits, and performing music and on the other hand majority groups contributed much towards socio-economic and language in swift measures in the case of Mexican-American as selective acculturation provides immigrants ethnic groups into secured settlement in United States.

2.3.8 Neo-Assimilation

The theory made a contrasting argument for the second-generation migrants' adaptation to more cultural values of the host country. In the vacuum of the few influxes of migrants, in other words, generational surrogates halted, the cultural assimilation became more effective. Still, Western countries have an inflow of migrants without assimilation in the specific viewpoint theory of Neo-assimilation.⁴⁰

2.3.9 Pull and Push Theory

In a certain aspect, the Pull and Push factor concept exemplifies the various cross-pressures that migrants usually face within the framework of the host country. Further, J.W. Berry's theory consists of both the family and individuals study i.e., in the works of Immigration, Acculturation and Adaptation: Relating in the Applied Psychology, when immigrants persuaded from their parental characteristics always persist without any changes, relating to the Pull factor from any family regardless integrated their traditional ethnic and religious values more confined reflecting based on marriage and sexuality and on the other hand exertion to any individual Push factor liberally accommodate more cultural assimilation.⁴¹ For example, educated migrant seldom leaves their parental norm cause of religious doctrine; perhaps they too hesitate the liberal views of their family matters.

Addressing forces within the Family Characteristics of their children into more conservative in the social aspect of their livelihood on pull factor by cultivating their moral norms as primary instruction within their family and thus become parental characteristics plays a pivotal role in the pull theory.⁴² While the general perspective always demands their children in the host country without their integration makes their children more conservative values in the matter of marriage and sexuality among their children. Instead, the cultural assimilation of the children is blocked when their parents are primarily intact in the social domain and homogenous ethnic community children become more conservative being exposed to conservative views society with a limited overview of interaction with natives basically when migrants children are more sense of ethnic identity grounded in the ethnic and religious norms in the migrants' community.⁴³

The approach of Individual Characteristics fostering resources may push their children into a more liberal dimension unlike their birth parents; instead, having more resourceful makes a more liberal point of cultural assimilation thereof opportunities in life,

either investment capitals or bonds maximize the acceptance of the cultural environs of the country which also includes family norms⁴⁴ stated by J. Kelley and N.D. De Graaf. In the same line, the second-generation migrants, socio-economic boosters by the advancement of education in the Western countries, are often called valued as egalitarian and liberal; instead, the prime efforts begin from a liberal mode of schooling to reduce intolerance and encourage more new ways of living environs stated by Hymn and C.R. Wright in their book called *Education's Lasting Influence on Values*. And thus, any paid labours are encouraged with more liberal values from their masters according to the classical assimilation theory. Moreover, the economically weaker sections of the migrant's children are more prone to resentment towards the host society, resulting in rejection of dominant norms and values. On the other hand, with a sound economy, migrants are prepared to have a more optimistic view of the host society, and were sometimes encouraged to reconsider their original values.⁴⁵

Cultural Assimilation from Exposure Theory⁴⁶ by A. Kroska and C. Elman made a general perspective with more intensive contact with their native friends and neighbours made natural cultural assimilation with more liberal views on the matter of marriage and sexuality eventually push their second generation migrants into more liberal dimension. The exposure to the native made more social networks with liberal views.⁴⁷

2.3.10 Cross-Cultural

In the social sciences, the term cross-cultural in the 1930s was first used by the Yale anthropologist George Peter Murdock, who conducted a comparative study on statistical cultural data collected from the secondary sense of interactivity of cultural perspectives of cross-culture, differences and contacts. In the 1970s, cross-culture is also known as intercultural communication.⁴⁸ Cross-culturalism is synonymous with transculturalism, termed by Fernando Ortiz, a Cuban writer in the 1940s, also termed the cultural hybridity in Latin America on the different contexts of social science reflecting cross-culturalism.⁴⁹ In the early anthropological study, i.e. in a Turkish village by Helling⁵⁰ (1966) where he mentioned the prevalence of parental teaching based on demonstration, imitation and motor learning rather than verbal version and way of thinking to their children; further, a father teaches his son how to cut the wood in the practical mood without any kind of description, rather than expecting his son on imitation. As a matter of fact, Helling observed to be non-considerable changes after his extended visit to non-verbal teaching; similarly, the same notion has studied by several scholars, where the teaching and learning were adopted in various cultures, i.e. in

Africa by Gay & Cole in 1967 and LeVine & Le Vine in 1966. In a general context, the cultural conception of children depending on the degree of verbal occurrence made more progress; although observation and imitation occur throughout a lifetime, it has some limitation in the case of observation learning, but verbalization among the children involving the adults improves more on the reasoning and languages.⁵¹

2.3.11 Multiculturalism

The term multiculturalism is a descriptive term of the evolution of cultural diversity within its jurisdiction of institutionalized policy settlement. For example, Quebec and Canada immigrants met from different jurisdictions, exogenously settling through immigration policy and many countries' cultural settlement. The settlement policy for cultural diversity is often contrasted with that of social integration, cultural assimilation and racial segregation. Thus, multiculturalism is defined as a salad bowl or cultural mosaic rather than a melting pot.⁵²

According to Alain Finkielkraut, everyone does not agree on minority rights internationally and supports multiculturalism's ideals movement among the international community. Instead, United Nation (U.N.) thus embrace multiculturalism by abandoning enlightenment universalism for cultural relativism: *The United Nations, founded to propagate the universalist ideals of enlightened Europe, now speaks on behalf of every ethnic prejudice, believing that peoples, nations and cultures have rights which outweigh human rights. But on the other hand, the multicultural lobby dismisses the liberal values of Europe as racist while championing the narrow chauvinism of every minority culture.*⁵³ Further, the explicit norms made by the U.N. and its documents related to the rights of men and women in the multiculturalism milieu. Besides, Alain Finkielkraut misconstrued both international organizations in the field of minority rights, which promoted its right internationally as norms of fundamentally liberal, with the consistent theories of liberal multiculturalism in Western politics relayed on individual individuals' freedom and equality.⁵⁴

In the post-1990s European try out minority rights in many ways, like diffusing liberal multiculturalism, which leads to a dilemma for the Global International Organizations in Europe.⁵⁵ Liberal multiculturalism faced resistance in the post-colonial states in Europe with the prevalence of pre-modern tribalism or ethnic nationalism in the absence of modern civility and tolerance. At the same time, the Asian concept of society with more communitarian and emphasizes harmony and differences rather than establishing liberal

rights like the Islamic approach to the minority. In relating both the ideas between the Western and Asian or Islamic values debated more accountability on the universality of human rights, regarding the Western individual approach and the Asian communitarian approach. However, the post-colonial states are homogenizing policies on traditional cultures of Asia, Africa and the Middle East. However, the European colonizers have a politically complex attitude toward inter-ethnic tolerance and co-existence.

Further, Ottoman Empire was much more tolerant than that of post-colonial Europe.⁵⁶ Further, having key factors for acceptance of liberal multiculturalism by the state and the dominant groups in Europe, guarantees human rights and desecuritization in post colonial world and thus post-communist Europe whereby resulting a model of multiculturalism as a vehicle for converting historical relations of hierarchy or enmity relationship as democratic citizenship thereof the dominant European groups having strategic reasons in adopting multiculturalism for changing its geo-political security situation in order to change its global economy, and thus Western democracies adopted Universal Declaration of Human Rights (UDHR) in 1948 as decisively adopted the older ideas of the racial or ethnic hierarchy having special rights to rule over them. But, in 1919, Japan's proposal on racial equality was rejected by the Western powers, which lasted till 1948.⁵⁷

However, in the later ideal phase, civil rights liberalism spread rapidly from the American theorist interpretation taking the lens of anti-discrimination in general and racial desegregation in particular under the civil nation law; while in the same period, most of the countries' minority communities regard protection, i.e. in Africa and America where minorities are segregated involuntarily into their race which excludes from institutions, and took their opportunities instead they are assimilated on renouncing their language, culture and self-governance whereby oppressed by co-citizens.⁵⁸

According to Amartya Sen, the lens version of multiculturalism is interpreted through a set of ideas on cultural authentic identity groups. Thus, culture is defined as a practice of traditional and original practices which regards groups' identity or individual identity protected by the multiculturalism policies.⁵⁹ And thus called it as a communitarian or conservative approach to multiculturalism by (UNDHR 2004); in other words called it as a traditionalist approach, i.e. in cultural practices they recognized by the state as authentic or cultural purity and sometimes regrettable process of human development that leads to cultural hybridity on the normal state of human affair, the traditional concept sometimes suppress the

reformers assumption of authentic neutral practices on the brink of political milieu. Thus, the rising attempts of multiculturalism in western democratic countries are inevitably partial and one-sided contrary to multiculturalism it is shrouded by the revival of Herderian German romanticism or Nietzschean post-modernism or cultural conservatism or the rise of neoliberal economic restructuring in the world cultural affairs.

2.4 National theory by MN Srinivas

The word Sanskritization used by M.N. Srinivas was included in the Oxford English Dictionary in 1971, with extensive use of the word by many scholars belonging to different disciplines like anthropology, sociology, history, political science, linguistics, Sanskrit, Indology and many others.⁶⁰ Further, the theory of Sanskritization may or may not be accepted or interpreted, in other words, in different dimensions frequently using de-Sanskritization or Sanskritization, whichever continued to be used the word in the socio-cultural history of India in space and time. Probably the word Sanskritization was ever first coined by Mysore NarasimhcrSrinivas in his doctoral dissertation on *Religion and Society among the Coorges of South India*, submitted to Oxford University in 1947 and published in 1952. However, the phenomenon of works made by different scholars at the same time where they are distinct from one another without knowing each other works, like the eminent linguist and historian SunitiKumar Chatterjee in 1950, also uses the term Sanskritization. Towards modern India, the extensive use of the word Sanskritization and de-Sanskritization of regional languages, including tribal languages except for Tamil, are often used by the linguist SunitiKumar Chatterjee, V. Raghavan and J.F. Stall throughout Indian history.

The evolution and concept of Sanskritic and non-Sanskritic Hinduism and Sanskritization in the general perspective of Indian society simplified the term Westernization when he wrote a seminar paper organized by Milton Singer at Pune in July 1954, where he eventually augmented that the term Sanskritization is the second word for Brahminisation. They are not only the source or agency of Sanskritization. Instead, the low caste Brahmins like Sanyasis and Sadhus are also prominent agents of Sanskritization. It is essentially the process of emulation of the culture of the upper caste by the lower caste to be upward mobility in the ritual hierarchy system in the society. Relatively the new agents of Sanskritization are those of non-caste and even anti-caste Sanskritic structures multiplying the social institution with novel ways of sect having several god-men like babas, bapus, gurus, swamis, acharyas and maharajas and also god-women like mas, mais, and matas.⁶¹

Although the term Sanskritization is applied on empirical as well as theoretical grounds having the logic of cultural process for both caste system and Hinduism in an Indian context, as defined by Srinivas:

*The process by which a low caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a twice-born (dwija) caste. The Sanskritization of a group usually has the effect of improving its position in the caste hierarchy. It usually presupposes either an improvement in the economic or political position of the group concerned or a higher group self-consciousness resulting from the contact with a source of the Great Tradition of Hinduism, such as a pilgrim centre or a monastery or a proselytizing sect.*⁶²

2.5 Regional theory

The scattered living of the Bodo Kacharis in Nepal, Bhutan and Bangladesh are mostly attached to their traditional beliefs, and distinct culture is often prepared Brahmanic Varna system, regards them in derogatory remarks as animists. Further, they also consider them totems which remain intact of the totemistic basis of religion by the Bodo Kachari.⁶³ While the anthropologist E.B. Tylor (1832-1917) interprets animism as neither religion but contradicted a theory of religion, rather the term animism is belief in spiritual beings, however the Tylor opines that religious beliefs originated in primitive mistakes of attributing life, soul or spirit to non-living objects, thus the academic study never attributes the beliefs of indigenous people who hold the natural phenomena soul or spirit which is always rejected and raise problems in academic study on materiality in religion. E.B. Tylor accounted animism theory is usually derived from primitive, which cannot distinguish between dream and waking consciousness.⁶⁴

Further, in the evolution of the doctrine of souls and other spiritual beings in general, the rational doctrine regarding the beliefs of the Bodos may be observed primarily similar to the Hindus. However, the doctrine of souls and spiritual beings do not know the aspect of life or soul to non-living objects like stone, hill, star and wind as the Hindu does. Similarly, both the Hindus and the Bodos accept the theory of having a soul in the plants like the Euphorbia plant by the Bodos and Tulsi, the Banyan tree by the Hindus. The adoption of naming surnames after specific names of the plant and animals like the Hindu regards *Ikshakus* being a clan of sugar cane, Singh as off-spring of lion likewise the Bodos regards their names

identifying as *Goyaris* after areca nut, *Waris* after the bamboo plant and *Mushahary* after the tiger.⁶⁵

It is not surprising that the attempts to promote the theoretical perspective of cultural Assimilation of the Bodos can be seen by applying the lenses of classical theory with the viewpoint, whereby assimilation is sometimes called acculturation in the present context. So often, Assimilation and Acculturation are used interchangeably, but they mean somewhat different things. While assimilation refers to how other groups become increasingly similar to one another, acculturation is a process through which a person or group from one culture comes to adopt practices and values of another culture while retaining their own distinct culture.

So with acculturation, one's native culture is not lost over time as it would be throughout the process of assimilation. Instead, the acculturation process can refer to how immigrants adapt to the culture of a new country to function in everyday life, have a job, make friends, and be part of the local community while still maintaining the values, perspectives, practices, and rituals of their original culture. Acculturation can also be seen in how people from the majority group adopt cultural practices and values of members of minority cultural groups within their society. This can include the uptake of certain styles of dress and hair, types of foods one eats, where one shops, and what kind of music one listens to. 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.

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