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CONCLUSION
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This study reveals that since pre-historic time frequent and successive waves of changes swept over the great Bodo community. Till the reign of Bhaskar Varman and even to much later the Bodos maintained the pride and glory of their culture, language and religion. Elements of Hindu culture and civilization started to penetrate in the social structure of Bodos with the extension of Buddhism from the time of Bhaskar Varman. Then successive waves of Hinduism came, like tantricism, Saktism, Saivism and lastly in the form of Vaisnavism. The entry of Hinduism to Bodo society was not an easy in an unrestricted way. In order to gain stronghold over the Kirata-Bodos Hinduism had to compromise with the socio-cultural conditions of the time. Hinduism swept over the entire geographical area inhabited by Pre-historic Kirata-Bodo people. After the waves of Hinduisation, came the waves of Islamisation with liberal, egalitarian and humanitarian ideals. Successive waves of changes swept way the structural and functional systems of the Bodo society and eliminating their socio-cultural identity and transforming demographic boundary of the Bodos to a limited jurisdiction.

Every wave of changes hurt a fatal blow on the structural and functional system of the Bodos, dismantling their socio-cultural identity. The Bodo peoples have valuable contribution in the construction and extension of Aryan culture, language, value, ideals, religion etc. The Bodo people consciously sacrificed their ancestral culture, language, religion etc in favour of Aryanism. This valuable contribution of the Bodos to the Hindu Civilization in the vast area of Eastern and
North-eastern India is completely ignored by the builders of Indian nationalism. The glorious history of these people was put into the intellectual garbage. The growth and development of a society, positive or negative is a continuous process starting from the tribal stage to 21st century modernism. It is based on a sequence. In order to understand the society we must go through the entire historical process of changes. In certain time the changes in the society is directed to a totally different direction from the on going one, conditioned by a factors or number of factors.

The nature, process, direction and condition of change are differed from society to society, civilization to civilization and time to time. The direction of change in the Bodo society, till the arrival of the English people in India was guided by the principle of cultural assimilation and directed to assimilation into the Hindu or Islamic social structure sacrificeign their own social identity in favour of the Hindu or the Islamic society. Arrival of British people in India set a new tradition of social change. They introduced democratic polity based on the principles of liberty, equality, democracy, justice, fraternity, welfare and development etc. The people are also granted with certain fundamental rights as well as right to protective discrimination. Earlier direction of change was to assimilation but during British day the direction of change took opposite turn. Instead of assimilation, the process of restructuring and reassertiveness of self-identity began. Emergence of socio-cultural consciousness amongst the Bodos since 1900 and the recent movements for the development language, literature, culture, education and political autonomy are conditioned by basically the new scientific, rational and intellectual environment created by the British government. The Bodo intelligentsias of the early part of 20th century have the opportunity to utilize these conditions in favour of restructuring their society, culture, history language etc. They also capitalized other factors like their glorious history, culture and civilization of the past etc in favour of identity movement. The Bodo society and culture which was on the verge of extinction in the successive waves of Buddhism, Hinduization and Islamization regained its life to revivalism under new socio-political and constitutional order conditioned by the British government. The extension of Aryanisation and process of deBodonization are two sides of the same coin. The conditions for Aryanisation are the conditions for deBodonisation. The Sanskritisation is a continuous historical process conditioned by a number of factors. We cannot evaluate this process of social change as good or bad, just or unjust under the 21st century concepts of equality, liberty, democracy, justice, humanity etc. It would be totally absurd to blame the builders of Assamese nationality of 19th century or Hindu Kings and Brahmin Pundits or some other else for destructuring of Bodo society, culture, tradition etc since prehistoric time. The conditions
which led the formation and development of Indian nationalism were the conditions governing the formation and development of Assamese nationality. We cannot detach it from the historical process of Hinduisation and Aryanisation. It would not be scientific to examine the destructuring of the Bodo Society on present stand point of view as good or bad, just or unjust under the 21st century paradigm of equality, liberty, democracy, justice, humanity etc. Rather it would be proper to examine the matter on the basis of contemporary socio-cultural, economic, political, religious conditions of the past. The studies also shown that, in the process of Aryanisation and Hinduisation primary role was taken by the autochthonous kings; Brahmins were just an instrument to execute the political desire of the absolute rulers. Causes of Social disparity and conflicts are always basically conditioned by economic factors. Economic backwardness, unemployment, poverty and other socio-cultural reason constitute primary reasons for Bodo unrest. Amicable settlement of the ethnic movements lies in the fulfillment of basic economic and socio-cultural needs of the people through sophisticated political and economic instrument for progress and development.