



A CRITICAL REVIEW ON INDIGENOUS IDENTITY AND CONFLICT

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ABSTRACT

The history of human being is the history of conflict. It has been considered as a dominant force of development to any extent. Observed that at present what is found available on the earth is the result of conflict which is most controversial and debatable issue throughout the globe. Conflict is a predictable social phenomenon and can be channelized for the purpose of persuading, competent and matured human beings. It may stimulate on “**analytical thinking, self-critical and creativity**” for the new height of development for the particular region. This conflict however, influences on behaviour, performance and satisfaction to create changes and challenges within the individual and organization. In the context of Bodos, their conflict over a long period of times in their region has their own legitimate rights, such as identity of culture, political rights and overall development. This paper thus tends to be focus especially on the conflict more importantly which has been taking place in the Bodo inhabited areas of North-East India and its impact on the sustainable political development and identity of the Bodo community.

KEY WORDS: Conflict, Identity, Analytical, Creativity, Bodos.

INTRODUCTION

The concept of conflict is one of the most complexes, controversial, debatable and challenging issues throughout the world over the past years. This earth is surrounded by various type of conflict such as boundary conflict, conflict of socio-economy development, conflict of cultural identity, conflict of political crises, class conflict, have and have not conflict and vice versa. In fact one of the primary reasons of all these conflict is resource sharing among the conflicting parties. This is the mainly responsible to give birth the conflict not only in particular region but in the whole earth.

The numbers of significant changes are taking place in social, economic and political aspects and the role of conflict is being re-examined, re-interpreted and analyses in the light of these developments. There is a call for social consciousness on the part of conflict and an effort to improve the living standard of people. The research

and development programmes are directed to find out ways and means for improving the quality of living of the society. At present there is a feeling that conflict should help in overcoming social problems and may be more responsive to the needs and requirements of the society. The conflict is the creation of the society and should be responsive to the socio-culture norms of the country. In a country like India where social and cultural value have a long and rich heritage, a conflict promoting social equality and better opportunity will enjoy better social patronage. The conflict working against the traditional values will face resistance and criticism from the society and may be compelled to change its attitude. An attempt has been made to understand much talked about but less understood issue of conflict with reference to the conflict of Bodo community living in different parts of Assam.



SIGNIFICANCE OF THE STUDY

The study of indigenous identity and conflict has relevance and significance with the context of Bodo community which some of them are as follows:

- ✧ The optimum level of conflict may help to continued developed of competent and matured human being for faster, smarter and better standard of living.
- ✧ The optimum level of conflict may help sustainable socio-political development of the particular region especially Bodo dominate region.
- ✧ It may help to change the mindset and mentality of Bodo people.
- ✧ It may help to generate employment opportunities' for the large army of unemployed youths.
- ✧ Last but not least is to imbibe the young talent and to safeguard the identity of Bodo community.

INTERPRETATION AND DISCUSSION

The Bodos community is one of the oldest and largest tribal inhabitants of Assam. They are also known as "Son of soil" or indigenous people. As of now, we all aware that the Bodo community has come across number of conflict for different reasons over a long period of times. There is a conflict of Bodo- Bengali Muslim immigrants based on indigenous and outsiders, Bodo-Santhal conflict based on resource sharing, Bodo-Non Bodos conflict based on insecurity, Arms conflict among Bodo organization based on ideological difference and political fray, conflict of political rights based on political crisis, conflict of language and cultural identity based on safety and security of Bodos are memorable.

POLITICAL DEVELOPMENT AND CONFLICT

There is a long standing demand for homeland led by All Bodo Student Union (ABASU) and supported by various Bodo organisations from different parts of North-East India. The Union government, the Assam government and the Bodo Liberation Tigers has been signed the BTAD accord on 10th February 2003 to create a self-governing body for the Bodos in the State of Assam. An autonomous administrative district council was constituted under the Sixth Schedule of the Constitution of India. The total members of the council is 46 (forty six) of which 40 (forty) members are elected and the rest 6 (Six) members are nominated from the unrepresented Communities by the

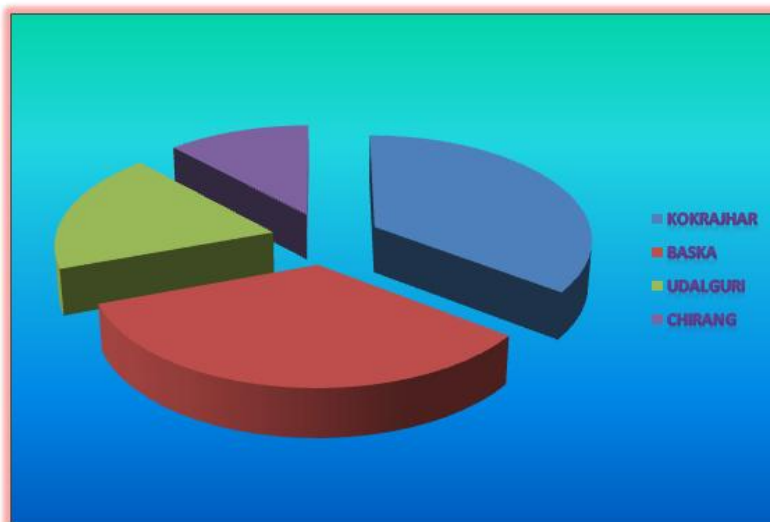
Governor of Assam. As per Memorandum of Settlement (Mos) 2003, all total 40 (Forty) subjects has been handed over to the BTAD Authority for all round development of the people in this region. The Bodoland Territorial Area District Council has been divided into four (4) districts, 10 (ten) Civil Subdivisions and 40 (forty) Development Blocks for administrative purpose. Subjects to be entrusted to BTAD by Assam Government are as:

1. Small, Cottage and Rural Industry.
2. Animal Husbandry & Veterinary,
3. Forest,
4. Agriculture,
5. PWD,
6. Sericulture,
7. Education (Primary Education, Higher Secondary Including vocational training, Adult Education, College Education (General),
8. Cultural Affairs,
9. Soil Conservation,
10. Co-operation,
11. Fisheries,
12. Panchayat and Rural Development,
13. Handloom and Textile,
14. Health & Family Welfare,
15. Public Health Engineering,
16. Irrigation,
17. Social Welfare,
18. Flood Control,
19. Sports & Youth Welfare,
20. Weights and Measures,
21. Library Services,
22. Museum & Archaeology,
23. Urban Development - Town and Country Planning,
24. Tribal Research Institute,
25. Land & Revenue,
26. Publicity/Public Relations,
27. Printing & Stationery,
28. Tourism,
29. Transport,
30. Planning and Development,
31. Municipal Corporation, Improvement Trust, District Boards and other local authorities,
32. Welfare of Plan Tribes and Backward Classes,
33. Markets and fairs,
34. Lotteries, Theatres, Dramatic performance and cinema,
35. Statistics,
36. Food and Civil supply,
37. Intoxicating liquors, opium and derivatives etc.,
38. Labour and employment,
39. Relief and Rehabilitation,
40. Registration of Births and Deaths.

GEOGRAPHICAL AREA OF (BTAD)

The provisional geographical area of BTAD is 8795 km² out of 78438 km² area of Assam. The Kokrajhar is the largest covering an area of 3169.2 km² among the four districts in BTAD, Assam. Subsequently, the Baska and Udalguri occupied 2nd and 3rd position which is having an area of 3056.89 km² and 1673.93 km² respectively.

The smallest out of four districts in BTAD is Chirang which covers only 1069.96 km². The Kokrajhar and Baska districts are almost double and triple times larger in geographical area than Udalguri and Chirang respectively. Further, the area of Kokrajhar district is 112.31 km² larger in comparison to Baska district. The area of four districts of BTAD, Assam is shown in the following diagram:

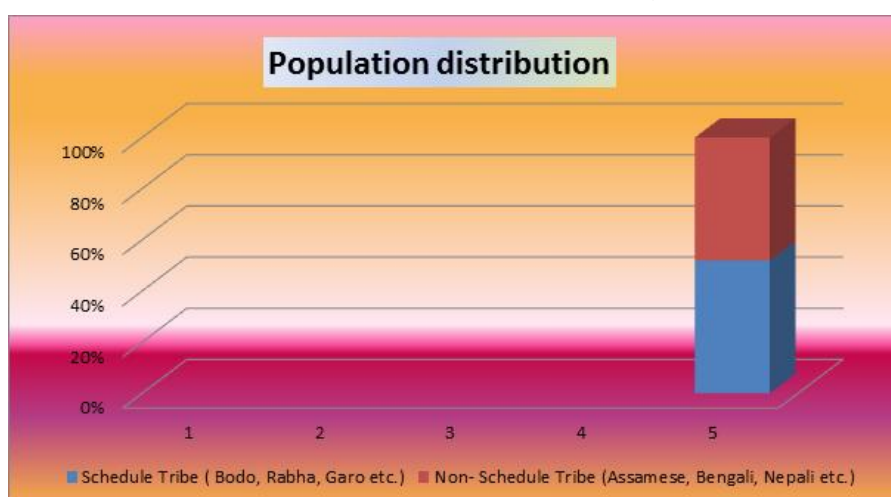


POPULATION

The population of BTAD area as per 2001 Census report is 29.2 Lakhs out of which around 52% is the schedule tribe population. The total population live in urban area is only 3% in BTAD whereas in Assam, 14.10% people live in urban areas.

which are also originated from Bodo group inhabitant of large part of BTAD. Besides Tea and Other Ex-Tea tribes including Santhal, Oraos etc. are also available. Moreover, other general communities like Bengali, Assamese, Nepali and few numbers of Hindi speaking people are also found in the Council area. We can have an idea about population distribution as per schedule tribe and non schedule tribe from the following table:

The Tribal population such as Bodos, Rabhas and Garos are inhabitant of this area and out of which 90% are Bodos. The other communities like Ransbanhis, Sarania



DENSITY OF POPULATION

The average density of population is 398 per km² in Assam which is higher than national average 382 per km². In Assam, Kamrup metropolitan is the highest population density with 1313 followed by Dhubri and Barpeta with 896 and 742 respectively. Dima Hasao district with 44 is the least density of population followed by KarbiAnglong and Dhemaji with 92 and 212 respectively. In BTAD, Udalguri is the highest density of population with 413 and the Chirang is the least density of population with 251 in BTAD and it is also fourth in Assam. The density of Kokrajhar and Baksa is 269 and 387 respectively.

LITERACY RATE

As per the census 2011, the literacy rate of Assam is 72.9%. The highest literacy rate in Assam is Kamrup metro, Jorhat, Sivasagar with 88.71%, 82.15% and 80.40%

respectively. The lowest literacy rate in Assam is Dhubri with 58.34%. However, The Baksa district is highest literacy rate with 69.25% and the Chirang is the lowest literacy rate with 63.55% in BTAD. The literacy rate of Udalguri and Kokrajhar are 65.41% and 65.22% respectively.

GROWTH RATE AND SEX RATIO

The total population growth rate of Assam in this decade was 17.07% while in previous decade it was 18.85. The population of Assam forms 2.58% of India in 2011. In 2001 the figure was 2.59%. In Assam, the highest population growth is Dhubri with 24.44% and lowest is Kokrajhar with 5.21%. The sex ratio of Assam is 958. The three out of four district of BTAD is having highest sex ratio such as Baksa, Udalguri and Chirang respectively. The Dima Hasao district is the lowest sex ratio with 932 in Assam. The population growth rate and sex ratio of BTAD is shown in the following chart:

Sl no.	District	growth rate in %	sex ratio
1.	Baksa	10.74	974
2.	Udalguri	9.61	973
3.	Chirang	11.34	969
4.	Kokrajhar	5.21	959

OBSERVATION AND SUGGESTIONS

It is observed that minimum level of conflict is necessary for energetic, active and enthuses to perform the daily activities of human being. On the other hand conflicts less people are lazy, lethargic and inactive. They are not dynamic and lack of ambition and change. To ascertain the future of Bodo conflict is unpredictable in the context of present perspectives and remains imbroglios.

CONCLUSION

The interpretation reveals that conflict must be resolve at the earliest for overall socio-political development and indigenous identity of a particular region. The public opinion and consensus should be taken into account while any kind of decision and policies is made by conflicting parties. The voice of common people must be heard in order to maintain safety and security of common people interest. The concern authority, conflicting parties, NGOs, policy makers, common people, vested interest groups etc. must come forward to join hand and with open minded to sort out the problem and to find out the amicable solution to end up the conflict and with the hope of bright era in days to come.

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