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Ethnicity conflict of Bodo Community: with special reference to Assam, India

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Abstract

India has till now 29 states and 7 union territories where the North east India has eight states. The seven states which include Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura we called it as seven sisters and Sikkim is the brother of them. These states cover a combined range of cover 255,088 sq.km (7.7 percent) of the country's region. 'World meter' said that current population of India is 1,377,233,523 as of Saturday, April 18, 2020, where the population of North east India is 38.49 million. The term 'North-east' was indicated by the colonial ruler the Britishers as a wilderness locale. The north east India was associated to the most heartland India through the 21 km wide Siliguri passage, which is known as the 'chicken neck' made by the Redcliff line. North eastern states are surrounded by many countries. It shares many international borders like China, Bangladesh, Nepal, Bhutan, and Myanmar. North eastern region is consisting of extraordinary ethnic, culture, religion and linguistic diversity.

Keywords: Ethnic, culture, religion, linguistic and diversity

Introduction

It has more than 160 scheduled tribes, not less than 475 ethnic groups and almost 400 languages/dialects are spoken here. North east India it comprises many ethnic groups, tribes like Naga, Khasi, Kuki, Karbi, Meitei, Chakma, Bodo, Dimasa, Bodo-Kachari peoples, Garo, Hmar, Angami Naga, Tiwa, Hajong, Rongmei Naga, Poumai Naga, Zeme naga, Monpa, Mara, Jingpo people, Nyishi, Bhutia, Rengna Naga, Adi people they are the most ethnic bunches and tribes of NE India. They are originated from various bearings at various verifiable historical time. These gatherings are having a place with various social stocks; they communicate in various dialects and have various kinds of socio-social conventions. Mostly they are "Austro-Asiatic, Negritos, Dravidians, Alpines Indo-Mongoloids, Tibeto-Burman and Aryans". North-East India includes eight states. It has multi-lingual and multi-cultural society where the people of different caste, culture, religion and community live together. Within the Indian setting ethnicity not as it were remains an imperative portion of the reality but it moreover happens to be the source of an arrangement of major issues confronted by the Indian State. Numerous guerillas circumstances, separatist requests verbalized in terms of independence, contentions over etymological and devout issues are established within the disappointment of the state to fulfill the ethnic desires of the competing ethnic communities. India's northeastern state, Assam, populated by networks with solid early stage esteems radiating from their semi-inborn and semi-medieval bases, has been encountering ethnic declaration for a long while. Boro (kachari) Karbi, Koch, Rajbangshi, Missing, Rabha Chutiya, Sortowal kacharis, Dimases, Ahom, Tea - Garden laborers considered as major ethnic groups of Assam. A huge number of Muslim individuals live in Assam.

Ethnicity is a feeling of character or a sentiment of having a place with a specific ethnic gathering. Ethnicity or ethnic personality likewise includes, notwithstanding abstract hesitance, a case to status and acknowledgment either as an unrivaled gathering or as a gathering at any rate equivalent to different gatherings. Aristotle utilized the term 'ethnos', as particular from resident so as to indicate regular mediocrity of the slaves.

As we definitely realize Assam has such huge numbers of ethnic gatherings. The feeling of relative hardship among rival ethnic gatherings has as often as possible prompted ethnic clash. An ethnic clash is a contention between at least two battling ethnic gatherings.

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While the wellspring of the contention might be political, social, financial or strict, the people in struggle should explicitly battle for their ethnic gathering's situation inside society. The adjustment in the force structure of Assam in the wake of autonomy has given Assamese individuals political influence for controlling the ethnic division of work, which thus animated rivalry and strife. The ethnic Assamese pioneers turned out to be increasingly vocal about the situation of their language and culture and the interest for Assamese as the state language began picking up energy. The contention began during the 1970s after pressure between the local indigenous Assamese individuals and the Indian government over supposed disregard, control, oppression, political, social, social, financial abuse and inward colonization through its administrative focus in Delhi.

Ethnic groups are facing problems. It may help to find out the bone of contention and solution of the alarming problems, like they are feared to lose their identity, their own culture. So I will analyse why this fear emerges. What are the reasons behind it? How and why these conflict arise between two groups and what are the reasons behind this. How and why the concept of demanding the separate state emerge. The communal violence in Nellie massacre, Nagaon district where 3000 people were killed during Assam movement, Assam experiences communal violence in the year 2012 when violent outburst of conflict between indigenous Bodo people and Muslims those who speak Bengali people increased ethnic tension in lower Assam especially in Kokrajhar Chirang and Dhubri districts. This study is about the various ethnic groups in Assam especially in Kokrajhar and Dhubri district.

Miri Sujata (2011) in her book "Communalism in Assam: A civilization approach" discussed about the history of Assam and about tribal people their culture, religion and history stated about the communal problems, disintegration rising conflict and violence in the Assam state. RK Bhadra (2007) (Ethnic identity problem and Administrative efficacies in North-East India) in book "Ethnicity, Movement and social structure" discussed about the various ethnic groups of North-East India. Also he said about the cultural diversities, history of the tribal people etc. also after the colonial rule started how the tribal people fear to lose their identity. Ethnic groups like the Bodos, Nagas, Mizos, Karbis, Ahoms and Tripuris are for the most part having comparable reasons for propelling developments in North-East India.

Sandhya Goswami, Ethnic Conflict in Assam in her article: The Indian Journal of political science, Vol 62, No 1 (March 2001), she said about ethnicity, identity, geographical structure, history of Assam, different tribes. Amallesh Chandra Banerjee and Sourabh Singh Roy, Problems and perspective of Bodoland in their book they have mainly focus about the the People of Bodo ethnicity and the various problem faced by the bodo people. Also they said about their culture, religion.

Sudhir Jacob George, The Bodo Movement in Assam Unrest to Accord act, 1994) in this article he discussed about the ethnicity, Bodo culture, why and how the Bodo have demand for separate autonomous state and for that the movement started it was discussed about about it. Ethnicity and autonomy movement: case of Bodo-Kacharis of Assam / Chandana Bhattacharjee in this article it was about the ethnicity, history of Assam, Bodo ethnicity, tribes, politics and government of india, autonomy and independence

movement was discussed. Hussain Monirul (2000) in his book "State identity Movement and internal displacement in North East" commented on internal displacement and shared home land of many religion, community and ethnic groups. Communal Violence in Assam a Threaten to co-Existence in North-East its Causes and Effects: A Case Study of Kokorajhar, Dhubri, and Chirang Districts of Assam". Gagan Nepal & Shiba Bhue, Kolkata, 2013, it discussed about the various movement take place in Assam also Bodo Community and Bengali speaking Muslim people increased ethnic tension in lower Assam especially in Kokrajha Chirang and Dhubari districts of the state. In July 2012 two communities of Assam were in conflict in lower part of the state. The ethnic communal clashes between Bodo and immigrant groups converted into communal violence which broke out with riots between these people

Concept Definition of Ethnic Groups

Max Weber characterizes 'ethnic group as a human collectivity based on a presumption of common root, genuine or envisioned. It has at slightest a few values which differentiate with those of the bigger society, and it keeps up a few partitioned educate and ceremonies ^[1].

Caste and Ethnic Identity

Traditionally, while different castes have their differentiated values and practices, caste system is informed by an overarching value and a way to look at others who are outside the system. Those who are within the caste-fold traditionally look upon themselves as belonging to one social category; others also look upon them as such. But today a great variation is taking place from the tradition. While different castes are more intensively conscious of their belonging to their respective castes, the hierarchical values associated with caste system are being rejected by many, particularly, those who are traditionally located at the lower rung of the society. Many social analysts are inclined to think that at least castes are entering into the portal of the same social category, as ethnic groups.

The present paper focuses on the exploration is to have an extensive report over the difficult its causes and impact to Assam and also wants to facilitate the governmental to find out the problems of the state this research paper will be helpful to ensure economic development of the state by removing social contradiction The scope of the study is very broad. It incorporates the political, financial and social issue like fear of losing their personality of cutting edge Assam. It studies the question of Bodoland, migration in Assam from Bangladesh and increasing problem of indigenous Assamese people and the threat to the identity of them.

The study has been carried out with the help of both historical and analytical sources. This work was secondary sources like reports, articles, books, journals, etc. also it is both qualitative and quantitative research. Moreover this study has use web sources substantially.

Today ethnic violence continues to be the most common form of violence in our region. In the recent past for example, there have been numerous instances of ethnic violence including ethnic war in between Nagas and kukis, Garos-Rabhas, Bodos and non-Bodos, Karbis-Rengma Nagas and so on, all struggling for their own autonomy in the region. However, it is apparent that certain places and states are more prone to ethnic violence, while others experience essentially none.

Historical Background of Bodo People

India is a multicultural, multi religious, multi ethnic society, clauses of different human naces like “austro-asiatic, negritos, dravidiaus, alpnes, indo-mongoloids, tibeto-burmah and aruyahs” [2] infiltrated in india at different periods though different routes. These different racial groups they are migrated also they settled in different part of India.

Bodo Population in the State of Assam

The Bodoland Territorial Area District (BTAD) which includes four Districts as Kokrajhar, Chirang, Baska and Udalguri of Assam. On the north bank of Brahmaputra, the present BTC region is being cut out of eight regions Dhubri, Kokrajhar, Bongaigaon, Barpeta, Nalbari, Kamrup, Darrang and Sonitpur District wise population within the BTAD [3]

Table 1: Shows Bodo Population of Assam

Name of Districts	District Headquarter	Total Population
Kokrajhar	Kokrajhar	5,28,774
Chirang	Kajalgaon	1,69,811
Bagsa	Masalpur	3,38,630
Udalguri	Udalguri	3,17,412
Total Population = 13, 54,627		

Sources: Bodo Population of Assam.

Physical Features of Bodo People

The Bodo individuals they have “censure nose, wide temple, round face, insufficient body hair and high cheek bones, cut eyes and yellow skin shading, this highlights pointed them as they are Mongoloid birthplace.” [4] As indicated by “Imperial Gazetteer of India, the upper courses of the Yangtsi-Kiang and the Huang-ho waterways in North-West China were the first home of the Tibeto-Burman races” [5]. S.K. Chatterjee likewise gave same perspective. It was additionally recommended that the first country of the Bodos was in the Bod nation, presently known as Tibet. They came to Assam in 2000 B.C [6].

Origin of the Bodo Word

Researchers have offered numerous thoughts one researcher “Ajoy Roy accepts that the name 'Bodo' was gotten from 'Body' from where they relocated” [7]. BH Hodgson incorporates these Bodo words. The Bodo additionally use as Boro originates from Bara-Fisa which signifies "Child of Bara" where Bara means 'man' or 'male individual from' the gathering. There is additionally saying of Bodo individuals, Boro hari which signifies "Boro individuals, incredible individuals" [8].

In the old time Bodos, Rabhas, Dimasas, Garo, Lalungs and Tripuris who were quite a long time ago known as Kiratas, Mlecchhas, Danavas and Asura and controlled the whole North and North-east India for a long time. In history we can discover same view likewise said they were the most punctual occupants at the North-East district of India [9].

“During the legendary period kiratas have been referenced being leaders of antiquated Pragjotishpur. Mahiranga Danava, Gihatakasur and Naraka were all kiratas. They are referenced in Puranic records, Ramayana and so on demonstrates that they are reached with the Aryans. In Mahabharata, it was notice about the leader of Pragjotishpur whose name is Bhagadatta, who may have a tributav yulation with the amazing kaurava rulers till 650

AD. Pushya Varma claimd that Samudragupta who was an incredible North-Indian ruler was the genealogy from Bhagadatta was a Bodo lord who established the framework of Kamrupa Kingdom in North-East of Brahmaputra” [10].

“The Bodos are situated at the North and Eastern pieces of Dhubri locale, the entire of Kokrajhar region and parts of Goalpara and Bongaigaon region, Northern pieces of Barpeta, Nalbari and Kamrup region, Northern pieces of Darrang and Sonitpur region, Northern pieces of Lakhimpur region and parts of Dhemaji region, Dudhnoi and Dhupdhara territories in the Goalpara region, Boko Chaygaon and Rani regions and South Guwahati, Sonapur, Khetri zones in the Southern piece of Kamrup region, Jagiroad Morigaon zones in Morigaon region and Rupahi Dhing regions in Nagaon region, Southern most pieces of Sibsagar region, Howraghat-Langhin regions of Karbi Anglong area and North Eastern piece of Dibrugarh region” [11].

Religion of Bodo People

Bodo individuals they are polytheist. They loved many Hindu gods like Siva, Durga, Kali, Ram and Krishna alongside ancestral gods like Bathou or Shijou, Mainao, Mairong and Agrang. As indicated by the registration of 1971 95% bodos were Hindu and the rest 5% were Christian. Customarily, Boros rehearsed Bathouism [12]. “Brahmanism is a type of worshiping with "Hoom Jaygya" (loved with Fire Burning). A perfect surface close to home or yard could be a perfect for revere. Typically, one sets of Betel nut called 'goi' and betel leaf called 'pathwi/bathwi' could be utilized as advertising. On some event, love offering could incorporate rice, milk, and sugar. For the Kherai Puja, the most significant celebration of the Bodos, the raised area is put in the rice field. Other significant celebrations of the Bodos incorporate Garja, Hapsa Hatarnai, Awnkham Gwrlwi Janai, Bwisagu and Domashi. Despite the development of Hinduism among the Bodos, standard Indian practices, for example, rank and share are not rehearsed by most of Bodo Hindus who adhere to a lot of rules called Brahma Dharma” [13].

Culture of Bodo People

The Bodo culture, the way of life of the Bodo individuals in Assam is impacted by the land and the environmental factors where they as of now live. For long, Bodos are known as ranchers, agriculturist network with a solid convention of fishery, poultry, piggery, rice and jute development, and betel nut manor. Bodos additionally develop marshaled and corns. Bodos additionally make their own dress from beginning without any preparation, for example, conventional clothing. In late decades, Bodos are affected by late social changes under Brahma Dharma, Assamese Sarania, Islam and the spread of Christianity. The mentalities are profound freedom and pride in the Bodo character offering ascend to political attestations lately. The Bodo semantic ethnic gathering showed up the most punctual and settled in the area, and has added to the social conventions of the Assamese and others in the north east locale of India.

Dance and Music

The Bagurumba is the dance form and they dance in the song of Bangurumba. The main musical instrument that “Bodos use: Kham, Siphung, Serja, Jotha, Jabsring,

Tharkha, Bingi, Rege etc”^[14]. Siphung: “This is a long bamboo woodwind having just five openings instead of six as the north Indian Bansuri would have and is additionally any longer than it, delivering a much ease off volume”^[15].

Cuisines

Oma Bedor, oma khaji Napham is the main food og Bodo people. They traditionally use this. Oma means pork and bedor means meat^[16].

Dress and Ornaments

Bodo women wore “Dokhona and men use to wear Dhoti with Aronai”^[17]. This is the Traditional dress of them.

The customary way of life

“Bodo people support Patriarchal family. The male is the main member of the family but women also use to do some outside work”^[18].

The women in a Traditional Bodo Family

The status of Bodo ladies is here and there superior to that of other ladies. Sidney Endle composes, "The Kachari spouse for the most part treats his better half with unmistakable regard and views her as an equivalent and an ally to a degree which can barely be supposed to be the standard among a considerable lot of the Indian people". Bodo ladies work side by side with men and have a higher status in the family than numerous rank Hindu ladies do. Savagery and abuse against ladies in a customary Bodo family is barely observed. In their conventional agro based family economy all the individuals complete their allotted employment and offer the creations. Generally the Bodos, as an ancestral network, want to stays detached from the non-Bodos, keeping up their own ethnic social character. Obviously, presently they are likewise living in close region with the non-innate settlement, as in light of the fact that the land becomes alarm or the expanding financial reliance in the general public including individuals from various networks and so on. The Bodos are customarily male centric and matrilineal. The ladies are dynamic and persevering. The Bodo ladies go to the nearby caps (advertise) to sell their family items and buy things of family need out of the returns. Ladies' 39 training level in the conventional Bodo society is extremely low. Legacy of property by ladies in the Bodo society isn't seen, as law of legacy of property is matrilineal.

Causes of Ethnic Conflict and the Demand for Autonomous State of Bodo People in Assam

Ethnic strain in the North Eastern piece of India is certainly not another difficult which might be followed back to the start of the British standard in India. The north eastern area is a country of different ancestral social orders, ethnic gatherings with particular social assorted varieties. In the main part of the exposition, it is incorporated about the different ethnic gatherings, clans and the authentic foundation of Bodo ethnic gatherings. Aside from them, Bengalis, Assamese and Nepalese are additionally living in the area. In Assam numerous dialects are spoken. Assamese, Bengali, Hindi, Bodo, all clans dialects are spoken. The information uncovers that in “Assam 48.38% individuals is an Assamese speaker, Bengali speaker is 28.91%, Bodo speaker are 4.53% and Hindi speaker is 6.73%^[19]”. Social assorted varieties additionally established into their strict

works on having confidence in “Animism, Buddhism, Vaishnavism and Christianity”^[20]. In excess of 70 percent of the number of inhabitants in the clans despite everything grasp to their customary control of moving development which causes them to stay with the means economy absent a lot of monetary and social portability and advancement. Ethnic/inborn gatherings are politically free under their individual ancestral boss, and a type of regional organization was constrained by them. Consequently, the locale was partitioned into number of free authoritative domains of different inborn networks who as often as possible with one another for the control just as insurance of their properties from different networks. These independent ancestral domains were not administered by any lords, and in this manner “tribalism was the principle highlights of the political economy of the clan based populist social structure”^[21].

Ethnic brutality alludes to savagery explicitly inspired by ethnic disdain and ethnic clashes. It is regularly identified with political brutality, and frequently the terms are utilized reciprocally, or one is utilized as an appearance for the other. Viciousness between various gatherings of individuals, separated by ethnicity, culture, religion or language is a major issue and has deplorably asserted, and keeps on killing a huge number of individuals consistently^[22].

1. Political and institutional components: frail state foundations, world class power battles and political prohibition, breakdown in implicit agreement and defilement, personality legislative issues.
2. Socio-financial elements: disparity, rejection and minimization, nonattendance or debilitating of social union, destitution.
3. Resource and ecological variables: eagerness, shortage of national assets regularly because of populace development prompting natural uncertainty, uncalled for asset misuse^[23].
4. To demand of ethnic homeland: almost all the ethnic groups in the region demand their separate homeland, resulting in inter-state boundary disputes, clashes between different groups,
5. Due to takeover of land by moving networks clashes have normally caused significant inside removal of populace in a large portion of the northeastern states. Uprooting of populace is brought about by rough clashes between security powers and guerilla gatherings, distinctive nonconformist outfitted gatherings and counter-insurrection tasks of security powers. Upper east India represents practically 50% of India's contention instigated inside dislodged persons. The area has seen various significant reasons for struggle initiated removal as of late.
6. Displacement of Bengali Hindus and Muslims from and inside Assam;
7. Displacement of Adivasis and Bodos inside and from western Assam.

Political Context

The spread of training among the Bodo youth raised political cognizance among the Bodos. The arrangements sought after by the Indian government during the 1960s and 1970s prompting the formation of discrete ancestral states for populaces littler than the Bodos made the interest of the fields tribals appear to be real. India's parliamentary

framework, in view of the larger part standard, makes it practically inconceivable for ST contender to order a lion's share of seats in the Assam Assembly even by making sure about 100% of their constituents' votes, as even in the held bodies electorate ST voters today represent just about 30% of the complete as a result of the tricky drawing of voting demographic limits, clubbing nontribal with innate voting demographics, and the ever in-wrinkling section and settlement of individuals from different states and the penetration from Bangladesh. The concealment and intemperate utilization of power by law implementation offices on Bodo fomenters after 1987 further filled the development. A few thousand were kept under different "hostile to fear monger acts," and in excess of 3,000 individuals supporting the development drove by the ABSU/Bodo People's Action Committee (BPAC) were at once or another held up in prisons. In this manner, the disproportionate strategies of the inside and the state governments in the Northeast, and specifically Assam drove the Bodo development. The records marked by the administration of India with the onetime secessionist Mizo National Front (MNF) of Mizoram (1986), the radical Tripura National Volunteers (TNV) (1988), or more all, the marking of the Darjeeling Gorkha Hill Council Pact with the Gorkha National Liberation Front (GNLF) of West Bengal (1988) expanded the expectations and goals of the Bodos for a Bodoland state.

2020 Peace Agreement

"Another harmony understanding was marked on 27 January 2020 between the Government of India and the Government of Assam on one side and the National Democratic Front of Bodoland, (NDFB) the All Bodo Students' Union and United Bodo People's Organization on the other ^[24]. Assam Chief Minister Sarbananda Sonowal additionally marked the settlement as one of the observers" ^[25].

Under the details of this understanding, "a Bodoland Territorial Region was framed with upgraded official and authoritative forces. The Bodoland Territorial Council will have competency over practically all regions characterized by the Sixth Schedule of the Constitution of India and its participation will be expanded to 60. New locale will be made and the limit of the area will be changed in accordance with incorporate Bodo possessed regions from neighboring regions and avoid non-Bodo occupied towns at present under the ward of the BTC. Bodoland will likewise reserve the option to be spoken to at national level games and social occasions, for example, the National Games of India and the Khelo India Youth Games" ^[26].

Conclusion

Today ethnic violence continues to be the most common form of violence in our region. In the recent past for example, there have been numerous instances of ethnic violence including ethnic war in between Nagas and Kukis, Garos-Rabhas, Bodos and non-Bodos, Karbis-Rengma Nagas and so on, all struggling for their own autonomy in the region. However, it is apparent that certain places and states are more prone to ethnic violence, while others experience essentially none. Ethnic violence in the Northeastern region can be thus attributed to diverse factors - land alienation, heavy and continuous influx of immigrants, fight over space, homeland and fight over

natural resources in the same geographical space, issue of majority and minority population, insurgency conflicts etc. All things considered, it turns out to be evident that harmony can be reestablished in the locale just through the reclamation of land and individuals' social character, socio-political self-sufficiency, destitution easing, instruction and improvement particularly in the provincial regions. Issues of indigenous individuals of the locale have constantly been overlooked by progressive governments.

As the ethnic strife started for their personality emergencies so the central government and the state government attempt to unravel their issue. The Bodo, they are demanding and started movement so the government try to do some policy implementation. The illegal migrants are coming from the border area by passing through the borders, so that the government can try to implement some strict security over the border area that no one come here illegally to India.

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