

CHAPTER- I

INTRODUCTION

1.1. AN OVERVIEW

The concept “Human Security” refers to the security of the lives of the people or individual. The human security concept is becoming wide since mid 1990s. The 1994 Human Development Report (HDR) defined human security as people - "safety from all kinds of chronic threats and safety from unexpected hurtful disruptions in the patterns of individual's daily life" (United Nations Development Programme, 1994) . Seven types of security were listed as components of human security: personal security; health security; food security; economic security; community security; political security and environmental security. The Canadian government, which has become one of the champions of the human security concept, adopted a similar definition: "Human security means freedom from pervasive threats to people's rights, safety and lives” (Govt. of Canada, Foreign Ministry, 2001). In simple terms, the United Nations Commission on Human Security (CHS) defines human security as the protection of “the vital core of all human lives in ways that enhance human freedoms and fulfillment” (Commission on Human Security, 2003).

The concept of human security was formally introduced by Special Advisor to United Nations Development Programme (UNDP) and Finance Minister of Pakistan Dr Mahbub ul Haq with support of Amartya Sen with the publication of Human Development Report in 1994 and it had extensively dealt this issue (UNDP, 1994). Mahbub ul Haq proposes human security as a new paradigm of security: “the world is entering a new era in which the very concept of security will change and change dramatically. Security will be interpreted as: security of people, not just territory. Security of individuals, not just nations; Security through development, not through arms and also security of all the people everywhere- in their homes, in their jobs, in their streets, in their communities, in their environment” (UNDP, 1994).

Therefore, the concept of human security focuses every individual which includes protection of the lives of individuals, all forms of violence and includes all aspects of the

human rights to realize and to meet all basic needs and also concerns for political and social freedom. But due to the lack of balances, that creates obstacles in various places- the insecurities do exist in the lives of individual.

The contemporary world faces challenging forms of human insecurities especially the developing states like South Asia which faces dynamic threat to human like limited access of health, food, educational facilities and living the life with a minimum quality. The growth of population, poverty, illiteracy etc thus also faces in the region. The similar threats are also faced in the state like India and thus there remain instability in the region, the Northeast region of India consisting of eight states is also a violent zone with a history of challenging threat of human security. The Bodoland Territorial Areas Districts (BTAD) region of Assam, an autonomous council do faces the similar threat of human security and it remains challenging for peace and stability in the region.

1.2. CONCEPTUAL FRAMEWORK

The conceptual framework on indigenous people of global and in regional aspects has been highlighted in the followings ways:

1.2.1 UNDERSTANDING THE CONCEPT OF INDIGENOUS PEOPLE

Indigenous People are generally defined as people living in a region within a nation-state or before the formation of nation-state but those people do not identify with dominant nation. They are also referred as aborigines, native people, first people and first nations (Gupta, 2005 p. 1). The Oxford dictionary defined “indigenous” as native, occurring naturally in a particular place, that of the people regarded as the original inhabitant of the area (Hornby, 1974). Thus, the indigenous people are generally original inhabitant on their lands before settlers came, indigenous people are those who are the early descendant of the geographic region or country, they are the people who inhabited before the people of different ethnic origins and cultures arrived and this new arrivals later becoming dominant by means of conquest, settlement, occupation and by other means (Centre for Human Rights, 1990).

However, there is no precise and inclusive definition of the term “indigenous” which can be applied in many regions of the world and many indigenous people itself has denied the definition and they instead emphasize the right to self-definition (Daes, 1986). Thus, there is problem in adopting uniform definition of the term ‘indigenous’ and despite of this there is three definition provided in international context. First definition can be found in Convention Concerning Indigenous and Tribal Peoples in Independent Countries in Convention No. 169 of 1989 of International Labour Organization (ILO), Second definition is a United Nations *Working definition* and accepted as *Operational definition* which is international in character and the third definition is World’s Bank definition.

International Labour Organization (ILO) Convention No. 169 is an international treaty adopted by the International Labour Conference of ILO in 1989 on indigenous and tribal peoples. This convention recognizes on the right of indigenous and tribal peoples within the nation-states where they belong and the government has the responsibilities to protect these rights. The convention covers wide range of issues pertaining to indigenous and tribal peoples including employment, education, health, social security, traditional institutions, languages, customary laws, religious beliefs and cross-border cooperation. Article 7(1) of the ILO Convention No. 169 defines that “*the indigenous people or the tribal people shall have the right to decide their priorities for their own development as this affects their lives, institutions, beliefs, spiritual well-beings and the lands they occupy or use, and to control, at utmost possible over the economic, cultural and social development*” (ILO, 2013)

As the histories of indigenous people are marked by much discrimination, marginalization and genocide and many more violations of fundamental rights which still occur and for which the Convention No. 169 reaffirms the indigenous and tribal peoples are entitled to same human rights and fundamental freedoms as all other human beings. Therefore, ILO has also set specific rights for “Indigenous and Tribal Peoples” in Convention No. 169 of Article 3(1) states that “*indigenous and tribal peoples shall enjoy full measure of human rights and fundamental freedoms, without any discrimination and hindrances*” (ILO, 2013).

The Convention defines indigenous and tribal people, according to the ILO revised convention No. 169 in 1989 as:

Article 1(1) (a) states that “*tribal people in independent countries of whose social, economic and cultural conditions distinguish from other sections of national community, and whose status is regulated wholly or partially of their own traditions and customs or with specific laws and regulation*” (ILO, 2009).

Article 1(1) (b) states that “*people in independent nations who are regarded as indigenous because of their descent from the populations which inhabited the geographical region or country that belongs, at the time of colonization or conquest of present state boundaries and, irrespective of their legal status, retain some or all of their social, economic, political and cultural institutions*” (ILO, 1989).

Article 1(2) defines *Self-identification as indigenous or tribal peoples are regarded as fundamental criterion for determining the groups to which provision the Convention apply* (ILO, 2009).

Table 1.1: Showing criteria of indigenous and tribal people.

People	Subjective Criteria	Objective Criteria
Indigenous People	Self-identification as belonging to indigenous people	<ol style="list-style-type: none"> 1. Descent from populations, who inhabited in country or geographical region in the time of colonization, conquest or establishment of nation or state boundaries. 2. Retain some or all of their social, economic, political and cultural institutions irrespective of their legal status.
Tribal People	Self-identification as belonging to	<ol style="list-style-type: none"> 1. Social, economic and cultural conditions are different from other sections of national community.

	tribal people	2. Status is regulated wholly or partially by their own traditions, customs or by their own laws and regulations.
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Source: Handbook for ILO Tripartite Constituents (ILO, 2013).

The indigenous people are known by different terms in different countries such as mountain dwellers, hill tribes, adivasis, hunter-gatherers and many nations have developed specific registers of those peoples (ILO, 2013). According to the definition, the indigenous people and tribal people have different attitudes by their own they practices adopted different traditions, beliefs and laws but they have been conquered by the other sections and have been discriminated, marginalized or even faced genocide which is still relevant in this world. The indigenous people's institutions accordingly have been affected by some of the dominant sections of the people.

In the issues of indigenous people, there is no such definition ever adopted by any United Nations System, despite considerable debate and thinking on the definition of indigenous people. But one type of description is provided on the concept of indigenous people by Mr. Jose R. Martinez Cobo, Special Rapporteur of the Sub-Commission on Prevention of discrimination and Protection of Minorities, in his study on the *Problem of Discrimination against Indigenous Populations* which offered the Working Definition of indigenous communities, peoples and nations. Mr Cobo in doing so he expressed basic ideas to provide intellectual framework which includes the rights of indigenous people themselves to define who and what is indigenous (United Nations, 1981) . The working definition as follows:

“Indigenous peoples, communities and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, considering themselves distinct from other sections of societies now prevailing in those territories or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories and their ethnic identity as the basis of their

continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems” (Cobo J. R., 1982).

This continuity of history might consist of continuation, for extended period reaching into present, of one or more of the below mentioned factors:

- i. Ancestral lands occupation, or at least part of them;
- ii. Common ancestry with the original occupants of lands;
- iii. Culture in general or specific manifestation (such as religion, living a tribal system, dress, means of livelihood, membership of indigenous community, life-style etc.);
- iv. Language (whether use as only language, mother tongue, as the habitual means of communication at home or in family, or as the main, preferred, habitual, general or normal language);
- v. Residence in certain regions of the country or in certain part of the world;
- vi. Other relevant factors (Cobo, 1983).

“On an individual basis an indigenous people are those who belong to indigenous populations through self-identification as indigenous (group consciousness) and is accepted and recognized by these populations as its members (accepted by group). This preserves for these communities sovereign right and power to decide those who belong to them, without external interference” (Cobo, 1983).

Thus indigenous people may be defined as the populations having historical continuity and considering themselves distinct from other sections of the society and they are non-dominant sectors of the society trying to preserve and develop their ancestral territories.

The World Bank (WB) has also defined the term 'indigenous' which is emphasized in *Operational Directive 4.20* of the World Bank despite being difficult in defining the term. The World Bank's *Operational Directive* has listed the following criteria without claiming universal validity which are usually fulfilled by the indigenous people- “The terms

indigenous people, 'indigenous ethnic minorities', scheduled tribes' and 'tribal groups' are the groups having a social and cultural identity distinct from other dominating sections of the society which makes vulnerable to being disadvantaged in the process of development. As per the purposes of the Operational Directives, 'Indigenous people' shall be refer to these groups .

Indigenous people are mostly among the poorest segment of the population. These people are basically engaged in economic activities which range from shifting agriculture in or nearby forests to wage labour and some small scale market oriented activities. These people are identified in by their different characteristics by their presence in particular geographical areas. The following are some of the varying degrees of characteristics of indigenous people:

- i. Close attachment to ancestral region and to natural resources of the areas;
- ii. Identification and self-identification of these groups as distinct culture group by other members;
- iii. Language of the indigenous are often different from national language;
- iv. Presence of political institutions and customary social; and
- v. Subsistence-oriented production (Cernea, 1993).

Thus, from the above definition of 'indigenous people', it can be defined that indigenous people are early inhabitants in a particular geographical territories having its own culture and tradition, languages distinct from other dominant sections and they are very much close attached with their ancestral areas and natural resources of their areas.

1.2.2 INDIGENOUS PEOPLE OF WORLD

People who have inhabited in a land before it was conquered by other sections of the people or the colonial societies and consider themselves distinct from other sections of the societies currently governing in those territories are called indigenous people. These indigenous people are culturally distinct communities and societies, who make up 5% of the global population and they account about 15% of the extreme poor. There are about

more than 370 million indigenous people worldwide in over 90 countries. These people live in a land and the natural resources they depend are linked to their culture, identities, livelihoods as well as their spiritual and physical wellbeing (World Bank, 2019). These indigenous people are referred as aborigines, native people, first peoples, first nations or as autochthonous which means “sprung from the earth” a Greek term. In classical period, the Greek authors are referred as the indigenous people in Greece who had lived since before the wave of Hellenic migration, as “Pelasgians” (Gupta, 2005, p. 1).

During the European colonial expansion, the indigenous people are also identified commonly by the term as primitives, savages or uncivilized. The indigenous people in 17th century were commonly labeled as ‘uncivilized’. Thomas Hobbes, the proponent of civilization considered the indigenous people merely savages; J.J.Rousseau, the critics of civilization considered the people as ‘noble savages’. The supporters of Hobbesian view believe themselves to have a duty to modernize and civilize indigenes (Gupta, 2005, p. 1). However, after World War 1, many European have a doubt on the value of civilization. And at a same time, the advocates of indigenous people and the anti-colonial movement argued that the words like ‘civilized’ and ‘savage’ are the products and tools of colonialism, and further argued that the colonialism itself are the savagely destructive. It was in the mid of 20th century, that European began to recognize the tribal and indigenous people have the right to decide of themselves what shall happen to their ancestral lands and culture. The advocates of the indigenous people states that the indigenous people despite of being diversity, this people share common problems and issues in dealing the prevailing or invading society. The advocates of indigenous people are very much concerned that indigenous people’s cultures are being lost and they suffer from discrimination and forced to assimilate into the surroundings of the societies (Gupta, 2005, p. 2).

Indigenous people despite the extensive diversity throughout the world, they have one thing in common as they all share a history of injustice, they have been killed, tortured and enslaved. This people in many cases have been victims of geonocide, they being denied the right to participate in the governing process of the state system. The colonisation and conquest has also affected in the identity and dignity of this people as well as the right to

self-determination (Gupta, 2005). The indigenous people often face discrimination and marginalized in the state's legal systems, leaving them more vulnerable to abuse and violence. This people make up 15% of the world's extreme poor and they suffer higher rates of malnutrition, landlessness and internal displacement comparing to other section of groups (Amnesty International, 2019).

Indigenous people have been uprooted from their own land due to armed conflict and discriminatory policies. The land where indigenous people live to over 80% of planet's biodiversity, rich in natural resources are routinely appropriated, leased, sold and polluted by governments and private companies. The human rights abuses related to their land rights and culture have however prompted to leave their own traditional lands for cities and towns. The cut off of natural resources and their traditions are becoming crucial for their survival and welfare, and these people even face more greater violence, marginalization, diseases and poverty (Amnesty International, 2019). Indigenous people have struggled to secure for their land rights in order to prevent involuntary displacement or resettlement. The indigenous people often lost their housing and also their means of livelihood, these people often improvised a consequence of displacement. In Malaysia, only two indigenous Orang Asli out of 10000 are legally recognized titles to their land. In Sri Lanka, the indigenous people are disappearing because of the resettlement programmes by government which disturbed the traditional livelihoods of those peoples (Gupta, 2005, p. 76).

In the field of the attainment of education, the indigenous peoples globally, struggle to achieve equal levels of education with other majority section. In Mexico, around 63 percent of the indigenous people are illiterate compared to 42 percent of other non-indigenous peoples. In Colombia, the indigenous children enrollment in primary school is just 11.3 percent and 44 percent of adult of these indigenous are illiterate. The remote location of indigenous people may the means of accessing the school facilities or teachers for their regions may be limited. The limited educational resources to remote indigenous people may be or may not be direct discrimination by the government or concerned authorities in delivering the services. But many evidence has suggest to promote education where indigenous peoples are basically concentrated but evidence of discrimination is

stronger in the curriculum and delivering the service of teaching to indigenous people (Gupta, 2005 p. 70-71).

Indigenous people are more likely to be poor than the rest of the population and they constitute higher poverty rates comparing to rest of the population. Indigenous peoples and Afro-descendants are often considered poorest among the poor in many countries of Latin American. As identified by a number of poverty assessment, the indigenous peoples of Amazon, Andes, Central America and the Indians of Chaco in Argentina and Paraguay are particularly very poor. In Guatemala, 45 percent of the indigenous household are considered poor and 93 percent of the indigenous population are below the national poverty line and 85 percent of rural indigenous households in Bolivia are considerably poor. In Peru, the indigenous peoples of Amazon have the highest number of poverty in the nation where 59.48 percent of the indigenous living in forest are poor and 41 percent are absolute poverty (Gupta, 2005 p. 67). It is therefore evident from the above that the indigenous people in many countries are economically and socially very poor comparing to the other dominating sections of the people.

Indigenous women are playing a crucial role for securing their livelihoods of their families, preserving the cultural values of their indigenous groups but in most of the countries, the women are facing from triple exclusion say as for being poor, indigenous and woman. Most of indigenous women are often powerless in their society, they bear the burnt of criminal and political violence. Indigenous women have to suffer from multiple forms of violence and discriminations including racial and gender violence which is considered as cultural genocide in the modern context. Indigenous women are often been oppressed and marginalized by the governments for a long period of time. They are victims of number of atrocities including torture, rape and murder. The disappearing of indigenous women are also concern but it has never been reported and no mechanisms is there to get the information. As it is reported that in Canada some 500 indigenous women have been disappeared in over 20 years. The indigenous women are also targeted in the conflict as the low-intensity armed conflicts in India, Bangladesh, Myanmar, Laos, Nepal, Vietnam and

Philippines these indigenous women are being targeted because of their gender and ethnic origin (Gupta, 2005, p. 95-96).

Likewise these indigenous women faces tremendous challenges and they are being discriminated for centuries. Indigenous women are very less to access the us of basic health care facilities, when pregnant they are more likely to die giving birth because of discrimination and mistreatment as in Panama and in Russia, the indigenous women about six times more likely to die in the time of childbirth comparing to other non-indigenous women population. The Maasai women of Kenya are twice likely to have no antenatal care and the San women of Namibia are being ten times likely to give birth without any skilled attendance. In Peru, more than 2000 poor indigenous women are allegedly being sterilized without any prior consent by any state authorities in 1990s which is a horrifying human rights violations. Indigenous children are also very vulnerable to abuse, the children of the San in Southern Africa and other indigenous children are hard to access education, in south-east Asia, the girl child are been trafficked across the state-borders and most of them are from indigenous communities (Amnesty International, 2019).Therefore, it is evident that the indigenous people are marginalized and are being discriminated from various aspects and faces numerous challenges for its existence.

Discrimination against indigenous people includes forcible removal from traditional lands, exclusion from mainstream social, economic and political spheres and also genocide. Despite its various international system as embodied in United Nations and other international institutions over the last several years for the concern of the indigenous peoples like- The Draft Declaration on the Rights of Indigenous Peoples, which establishes the rights of indigenous people to the protection of cultural, property and identity as well as right to employment, health, education, language, religion and many more. The draft has also establishes the right to protect of their own lands. The Universal Declaration of Human Rights (UDHR) has also guarantees the right of all human beings. The ILO indigenous and Tribal Peoples Convention has also outlined the responsibilities of government to protect and promote the rights of indigenous peoples. But despite its international recognition and acceptance, in the practical fact, these declarations and rights have remain without and

specifically designated safeguards,. The indigenous people still today faces a serious threats to their basic existence across the globe (Gupta, 2005, p. viii). The indigneous people in worldwide has forced to assimilate with the other dominating sections of the society where they have lost their own lands, cultures and traditions they practices, they are the subjects of discrimination and marginalization.

Some of the important indigenous communities of the world are Ainu, the ethnic indigenous group of northern part of Honshu in Northern Japan, the Kurile Island; Australian Aborigine, the indigenous people of Australia; Awa, an endangered indigenous group living in eastern Amazon forests of Brazil; Ayero of Paraguay; Basque an indigenous people inhabited in both France and Spain; Bororo of Mato Grosso region of Brazil; Bushmen or San people of South Africa and neighboring Botswana and Namibia lived in Kalahari; Celt of Central Europe; Degar, the indigenous people from the central highlands of Vietnam; Enxet, an indigenous people living in Gran Chaco region of western Paraguay; Frisians; Native Hawaiians, an indigenous people of Hawaiian Islands; Innu, the indigenous people inhabiting in most part of Quebec-Labrador peninsula in Eastern Canada; Inuit, an indigenous people of Canadian Arctic; Jarawa, the un-contacted people living in Andaman Islands in the Indian Ocean; Maasai or Masai, an indigenous African tribe of semi-nomadic in Kenya and in northern Tanzania; Makuxi, the hunting and farming people of Brazil and Guyana; Maori, the indigenous people of New Zealand; Mapuche, inhabitants of Central and Southern Chile and Argentina; Moriori, the indigenous people of Chatham islands, east of New Zealand; Native American also known as Indians, Aboriginal Peoples, American Indians, First Nations, Alaskan Natives, Amerindians or indigenous peoples of America, the inhabitants of America, prior to European colonization; Negrito, includes Atis and at least 5 other tribes of Philippines, the Semang of Malay Peninsula and 12 Andamanese tribe of Andaman Islands; Finno-Ugric, Turkic, Eskimo-Aleut and other groups of Northern Indigenous People of Russia; Nuba, the inhabitant of Nuba Mountains in Kordofan province, Sudan, Africa; Ogiek, the people of East Africa; Penan, inhabitant of Sarawak, the Malaysian part of the islands of Borneo; Pgy my peoples- the Bambuti, the Batwa, the Bayaka, this people live in scattered areas of Central and Western Africa, Democratic

Republic of Congo (DRC), Congo, Cameroon, Gabon, Central African Republic, Burundi, Rwanda and Uganda; Sami Peoples, the indigenous peoples of northern Sweden, Finland, Norway and Russia; Semang, the pygmy-sized Negritos of Malay Peninsula; Taiwanese Aborigine, the indigenous peoples of Taiwan; Tsimshian, the native Americans living in around Terrace, Prince Rupert and Kitimat; Wends, are Slavic people from north-central Europe; Yanomami, are the indigenous people of Brazil and Venezuela; Yora, one of the isolated tribe of Amazonian rainforest in South-East Peru, close to border with Brazil; Wichi of northern Argentina.

1.2.3 INDIGENOUS PEOPLE OF INDIA

In India, officially the government has not considered any specific sections of its population as ‘indigenous people’ but generally understood and is implied in the usage of the United Nations (UN). In fact, the government of India claims all its population as indigenous, however, in many of its dealings, operationally those people who fall within the administrative category of Scheduled Tribe (STs) are considered as indigenous people. Despite STs are not coterminous with the term ‘Adivasis’ (meaning indigenous or original people) or the ‘tribal’ by and large in the context of India, it has been accepted that the STs are mostly included ‘indigenous people’ (C.R.Bijoy, Gopalakrishnan, & Khanna, 2010, p. 13).

‘*Scheduled Tribe*’ in India is basically an administrative term, used for the purpose of administering in certain specific constitutional protection, benefits and privilege for some specific sections of the populations, as historically who are considered disadvantaged and backward. The Constitution of India in Article 366(25) defines Scheduled Tribes (STs) as ‘such tribes or tribal groups or parts of, tribal communities within such tribes as are deemed under Article 342 to be Scheduled Tribes for the purposes of the constitution’. The ST status confers on the tribe or part of it a constitutional status the safeguards provided in the constitution of their respective states. This status is conferred on the basis of the birth of a person to a Schedule Tribe. The President of India under Article 342 (1) empowers to declare or specify the tribal groups or communities or part of its group as the Scheduled

Tribe and thus the President of India exercised his power in identifying and notifying the tribal communities and groups in India with prior consultation with the concerned State Governments and also this order may subsequently modified to include or exclude but with only through the Act of Parliament under Clause 2 of Article 342 (C.R.Bijoy, Gopalakrishnan, & Khanna, 2010, p. 14). The Government of India has presently adopted the following criteria for the specification of the Scheduled Tribe, but these criteria are not spelt in the constitution which are follows:

- i. Indications of primitive traits;
- ii. Distinctive cultures;
- iii. Geographical isolation;
- iv. Shyness of contact with the community at large; and
- v. Backwardness (Ministry of Tribal Affairs, 2017).

There is considerable debate at both Geneva and India on whether the 'Scheduled Tribes' of India are 'Indigenous People' or not. The debate led to a concrete attack on United Nations Working Group on Indigenous Populations in 1984, the initiative by an individual representing Government of India at Geneva on the Working Group stated that- 'Scheduled Tribes' of India are not 'Indigenous People' (A.Daes, 1984). Thereafter in 1992, the Indian representative of the UN Working Group said about the intermarriage in India and this extent of the intermarriage has made impossible to say who was tribal and who was not. In the statement of Indian representative to the Working Group, he said that it was now 'very difficult' to come across the communities which retain 'all pristine tribal character' (Daes E.-I. A., 1992). Again in 1993, the representative of India in UN Working Group's meeting at Geneva states that the term 'indigenous' is not adequate for his country, as the entire population is living on its land from several millennia and it would be artificial if the attempt is made distinction in between indigenous and non-indigenous. The Indian representative further elaborated that the efforts is made to promote the interest and rights of scheduled caste and tribes as the National Commission have been constituted to look all the matters relating to the safeguards of these people and moreover, the

developmental programs had been designed to strengthen the social and economic status of these most vulnerable peoples (Erica-Irene.A.Daes, 1993).

In India also, the debate has taken place on whether the ‘Scheduled Tribes’ of India are ‘Indigenous peoples’ or not. The *Indian Council of Indigenous and Tribal Peoples* (ICITP) formed in the year 1987 affiliated with *World Council of Indigenous People* (WCIP), an organization which had received a consultative status with *United Nations Economic and Social Council* (UNESCO) has organized a symposium at New Delhi in April, 1992 on “who are indigenous peoples of India”. The ICITP in symposium admitted the fact that ‘scheduled tribe’ (Adivasis) of India falls under the purview of the United Nations definition of Indigenous people. Further, it was elaborated that the Adivasi areas are the subject of internal colonialism, millions of Adivasis are being displaced even by the Government of India, these people are treated as the subject of colonizers, that there has been constitutional crises in living areas of Adivasis populations, these official report has even acknowledged by the Government of India in its 29th Report of the Commission for Scheduled Caste and Scheduled Tribes, 1988 (C.R.Bijoy, 1992, p. 1359).

The Indian Participants in 1994 at the United Nations Workshops on Indigenous and Tribal Peoples Struggle for Right to Self-determination held at New Delhi emphasized that the Adivasis are basically the indigenous and tribal peoples, a term which includes the concept of indigenous or tribal (UN, 1994). The workshop also recognized the fact that “...many indigenous or tribal are no longer isolated from the mainstream. The lands and resources of these people are taken over by the outsiders and become marginalized in their own ancestral lands. The case of Tripura from North-East India is unique where in last 45 years the Tripura or Kokborok indigeous people have reduced to minority because of constant influx of outsiders from India and East Pakistan, now Bangladesh (UN, 1994). The Participants from India felt that the UN concept of indigneous people very much rely on the western concept, which only recognizes the indigneous people’s foreparents are conquered by foreign invaders and hence, the workshops developed the criteria for recognizing and defining indigenous or tribal or adivasis of India:

- i. Relative geographical isolation;
- ii. Reliance on ancestral, forest and water bodies within the boundary or territory of the community for their foods or necessities;
- iii. Distinctive culture that are community oriented and gives primacy to nature;
- iv. Relative freedom to women in society;
- v. Absence of division of labour and caste system;
- vi. Lack of food taboos (UN, 1994).

Therefore, from the above mentioned views of Indian Council of Indigenous Peoples; the Indian representative of the United Nations Workshops on Indigenous and Tribal Peoples Struggle for Right to Self-Determination and Self-government; and as per the criteria which is adopted by Government of India made it clear that the Scheduled Tribes of India falls under the scope of understanding the term 'indigenous people'. Further, it is to be mentioned that, India is a party to the ILO Convention No. 107 of 1957 on Indigenous and Tribal Populations and has participated in the drafting on the Convention and supported at early stages on the term 'indigenous'. India being the first signatories of the ILO convention on the protection of Indigenous and Tribal Populations, for which official acknowledgement was made at the international level and also for its accompanying recommendation No. 104. Thus, this only remains an international instrument that has been adopted international organizations for the protection of tribal and indigenous people. And it is also stated that in 1994, the World Bank has declared that in India the 'indigenous people' means 'scheduled tribes' (Buman, 1994, p. 7). Thus, the Indigenous People's status is recognized to the Scheduled Tribes of India.

The Scheduled Tribes in India inhabit about 15-20 percent of the land area in largely contiguous areas (C.R.Bijoy, Gopalakrishnan, & Khanna, 2010, *op.cit.* p. 13). The population of ST is estimate to be 104,281,034 of the total population of the country as per 2011 census out of which 93,819,162 are living in rural and 10,461,872 are living in urban areas (Census of India, 2011). The Scheduled Tribes are notified in 30 States or Union Territories and also the number of ethnic groups, etc. notified as Scheduled Tribes is 705. From Census 2001 to 2011, the decadal growth of the tribal's has been 23.66 percent

against 17.69 percent of the entire population. The sex ratio of scheduled tribe is 990 females per thousand males and overall population sex ratio as per Census 2011 is 940 females per thousand males (Ministry of Tribal Affairs, 2013, pp. 1-2). The table 1.1 on the population trend of Scheduled Tribes population from Census of 1961 has estimated from 30.1 million has increased to 104.3 million in 2011.

Table 1.2: Showing population trends of Scheduled Tribes.

Census year	Total population (in millions)	Scheduled Tribes populations (in millions)	Proportion of ST's population
1961	439.2	30.1	6.9
1971	547.9	38.0	6.9
1981*	665.3	51.6	7.8
1991#	838.6	67.8	8.1
2001	1028.6	84.3	8.2
2011	1210.8	104.3	8.6
*Excludes Assam in 1981			
#Excludes Jammu & Kashmir in 1991.			

Source: *Statistical Profile of Scheduled Tribes in India 2013*, Ministry of Tribal Affairs, Govt. of India.

In the field of education, the scheduled tribe's population in India, literacy rate has been increased from 8.53 percent in 1961 to 58.96 percent in 2011 and corresponding to overall total population of India increases from 28.30 percent in 1961 to 72.99 percent in 2011. Among all the states, Mizoram have the highest literacy rate and Andhra Pradesh with lowest (Ministry of Tribal Affairs, 2013, *op.cit.* p. 13). Regarding the health status, the ST's mortality rate is much higher than any other caste or social groups at all childhood ages in India, as per National Family Health Survey (NFHS) estimate that 95.7 and 35.8 percent respectively (Ministry of Tribal Affairs, 2013, *op.cit.* p. 29). The socio-economic status of scheduled tribes in India is also not in favourable condition, in its Eleventh Five Year Plan 2007-12 the Planning Commission observed that the STs are mainly landless poor forest dwellers, small farmers, shifting cultivators and nomadic herders. Near about 81.56 percent of ST workers of both urban and rural are engaged in primary sectors and about 44.71 percent are cultivators corresponding to 31.65 percent of the general

population. And 36.85 percent of STs are agricultural labourers as compared to 26.55 percent of general population. Therefore, this indicates that the Scheduled Tribes are mostly dependent on agriculture. It is also estimated that mostly the STs are living below the poverty line in India without any productive assets and no access to sustainable employment and minimum wages (Bijoy, Gopalakrishnan & Khanna, 2010, *op.cit.* p. 23).

The Scheduled Tribes of India inhabit in two distinct geographical areas- the Central India and the North-Eastern region, where as many as more than half of the ST population are mainly concentrated in the Central India region i.e., Madhya Pradesh (14.69 %), Maharashtra (10.08%), Orissa (9.2%), Rajasthan (8.86%), Gujarat (8.55%), Jharkhand (8.29 %), Chhattisgarh (7.5%) and Andhra Pradesh (5.7%). The other distinct geographical area is the North East Indian States that includes Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. It is estimated that more than two-thirds of the ST's are concentrated in the seven states viz. Madhya Pradesh, Maharashtra, Rajasthan, Gujarat, Orissa, Jharkhand and Chhattisgarh and there is no ST population in the state of Punjab, Delhi NCR and Haryana and in two UT's i.e. Puducherry and Chandigarh. Among all the states, Mizoram constitutes highest proportion of Scheduled Tribes and Uttar Pradesh with lowest ST's in India (Ministry of Tribal Affairs, 2013, *op.cit.* pp. 3-5).

Some of the ST's who had inhabited in the Indian sub-continent are- in the mid-India region, the Gond descendant of dark skinned Kolarian or Dravidian tribes and whose number is over 5 million and they are from the family of Austric language and as are the Santhal who are around 4 million in number. The Austroloid and Negrito people who belong to the Mundari family includes Munda, Ho, Santhal, Ashur, Paniya, Kharia and Saora etc. The groups of Dravidian include the Gond, Khond, Oraon, Bhil, Malto, Garasia, Mina and Pradhan etc. The Gujjar of Gujarat, who are the descendant of Greco Indians. The North East India has around 200 indigenous people, some of them are- The Boro, Mikir, Naga, Jaintia, Garo, Apatani, Khasi, Kuki, Karbi and etc. these tribes belongs to the Mongolian race and speaks Tibeto-Burman language. The Aka, Adi, Apatani, Gallong, Khamti, Dafla, Singpho, Tansga, Wancha, Nocte etc. of Auranachal Pradesh and the Garo of Meghalaya also belongs to Tibeto-Burman whereas the Khasi of Meghalaya belongs to

Mon Khmer group. The Paniya, Irula, Adiya, Sholaga etc of southern region belongs to the proto-Australoid racial stock who speaks of Dravidian family (Bijoy, Gopalkrishnan & Khanna, 2010, *op.cit.* p.13). Above all there are many Scheduled Tribes in India who had occupied in various geographical lands in India.

The Scheduled Tribe populations in India have to face a wide range of human rights violations, the violations of individual's civil and political rights like killings and illegal detention and also the widespread violations of social and economic rights including displacement and various forms of social discrimination. Some of the key violations of rights faced by ST's in India are militarization and state repression; forced displacement and land alienation; atrocities or discrimination and violations of forests and resources rights. The large parts of the regions inhabited mostly by the Scheduled Tribes such as Northeast and the states of Chhattisgarh and Jharkhand of Central India can witness intense violent conflicts in such areas killings, abductions, torture, sexual assault and illegal detention by security forces are reported commonly and most of the affected populations are from STs. The Armed Forces (Special Powers) Act (AFSPA), 1958, India's draconian anti-insurgency law has enforced in many Northeast states of India, these Act provides powers to armed forces to search and destroy, to detain people on suspicion and to kill in impunity. The military force was used against Nagas and also to other indigenous communities, where in 1963, it was admitted by the Government of India that the Air Force bombers was used to attack Naga village. The militarization in Northeast India had made large scale of displacement, destruction of livelihoods and many huge areas are being taken by the Army for military infrastructure. Similarly in the Central India also, the similar tactics are being used where the Maoist organization operate. As reported by the National Crime Records Bureau (NCRB) in Chhattisgarh that 138 people have lost the lives of innocent because of the firing of police in 2006, in 2009, around sixteen people were killed by the police in fake encounters. Likewise there are many indigenous people throughout the country basically in the tribal dominated areas the complaint of killings, gang rape, discrimination, atrocities, torture and etc are being reported in large scale. The role of media and mainstream is very rarely reported in the issues of these Adivasis and indigenous

people, thus the Adivasis and indigenous people continue to be highly marginalized in every aspects be also of media or any other popular culture (Bijoy, Gopalakrishnan & Khanna, 2010, *op.cit.* pp.25-27). Therefore, it is evident that the Scheduled Tribes in India are very much marginalized and discriminated from many aspects.

1.2.4 INDIGENOUS PEOPLE (SCHEDULED TRIBE) OF ASSAM AND BODOLAND TERRITORIAL AREAS DISTRICTS (BTAD).

Assam is one of the northeastern states of India with an area 78,438 sq.km. with an total population of 31,205,576 as per Census 2011 with a population density of 397 person per sq.km. Assam consists of 33 districts at present with Dispur as its capital. The growth rate of population of the state from 2001 to 2011 is 17.1%. The sex ratio of the population is 958 female per thousand male. The literacy rate of the state in 2011 was 72.19% with male literacy rate of 77.85% and female literacy rate was 66.27%. As per Census report, 2011 out of the total population of the state only 14.1% people lived in urban and where 85.9% are living in rural region. The populations of the state are mostly depended on agriculture sector. As per Census 2011 report, the Scheduled Tribes population of Assam is 3,884,371 out of which 3,665,405 live in rural and 218,966 people live in urban. The ST's of Assam comprises 12.4% of the total population of the state. Some of the Scheduled Tribes population of Assam are-

A) In the autonomous Districts of Karbi Anglong and North Cachar Hills: 1. Chakma, 2. Dimasa, Kachari, 3. Garo, 4. Hajong, 5. Hmar, 6. Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lyngngam, 7. Any Kuki Tribes including(i. Biate, Biete, ii. Changsan, iii. Chongloi, iv. DOUNGEL, v. Gamalhou vi. Gangte, vii. Guite, viii. Hanneng, ix. Haokip, Haupt, x. Haolai, xi. Hengna, xii. Hongsungh, xiii. Hrangkhwal, Rangkhhol, xiv. Jongbe, xv. Khawchung, xvi. Khawathlang, Khonthalong, xvii. Khelma, xviii.Kholhou, xix. Kigpen, xx. Kuki, xxi. Lengthang, xxii. Lhangum, xxiii. Lhoujem, xxiv. Lhouvun, xxv. Lumpheng, xxvi. Mangjel, xxvii. Misao, xxviii. Riang, xxix. Sairhem, xxx. Selnam, xxxi. Singson, xxxii. Sitlhou, xxxiii. Sakte, xxxiv. Thado, xxxv. Thangngeu, xxxvi. Uibuh, xxxvii. Vaiphei) 8. Lakher, 9. Man(Tai speaking), 10. Any Mizo(Lushai) Tribes, 11. Karbi, 12. Any Naga Tribes, 13.Pawi,14. Syntheng, 15. Lalung.

B) In the state of Assam including Bodoland Territorial Areas District and excluding Karbi Anglong and North Cachar Hills autonomous districts- 1. Barmans in Cachar, 2. Boro, Boro Kachari, 3. Deori, 4. Hojai, 5. Sonowal, Kachari, 6. Lalung, 7. Mech, 8. Miri, 9. Rabha, 10. Dimasa, 11. Hajong, 12. Singhpho, 13. Khampti, 14. Garo (Ministry of Tribal Affairs, 2013, *op.cit.* pp. 156-157).

In BTAD region, the indigenous Bodo people recognized as the Scheduled Tribes is the single largest community inhabited in the region and amongst the Scheduled Tribes includes Bodos, Rabhas and less quantity of Garos are inhabited in the region where Bodos constituted 90% of the ST's. As the Bodo community constitutes 90% amongst the ST's in BTAD region thus the study is attempt to focus only the Bodo indigenous people living in BTAD.

1.3. HISTORICAL BACKGROUND OF BODOS

The indigenous Bodos are the largest plain tribes of Assam having rich culture and constituting nearly forty percent of the total tribal population and is considered to be the earliest inhabitants of Assam (Basumatary, 2011, p. 1). The Bodos is known to be a part of greater ethnic community 'Bodo-Kachari' and the indigenous Bodo tribe has been recognized under sixth schedule of the Indian Constitution as Schedule Tribe (Barpujari, 1998). The Bodos are part of a large group of people who speaks Tibeto-Burman in North and East Bengal, Burma and Assam. They are known as Bodos or Boros of Brahmaputra valley, *Meches* of western Assam and West Bengal, *Garos, Rabhas, Kacharis and Dimasis* of Cachar districts, *Tipras*, *Sonowals, Mishings, Chutias, Lalungs, Deuris, Hajangs etc.* Therefore, the term Bodo in general is a generic name of people which means all the Tibeto-Burman (Bodo) speaking group of Sino-Tibeto origin (Brahma, 1989).

The generic name 'Bodo' was first applied by B.H.Hodgson (Hodgson, 1980). The Bodos are the race of Mongolian people basically known to be the inhabitants of a country north of the Himalayas and West of China. The word '*Bod*' means a homeland. It is also called that there were many parts of the country known as Hor Bod, Kur Bod, etc. (Nath, 1978). Thus, accordingly it is said that the inhabitants who live in *Bod* country are

described to be known as *Bodo-Ficha*, *Bodocha* or *Bodosa* (Bodo means land and *Ficha* or *Cha* means children) (Brahma, 1989). According to S.K.Chattarjee, the Bodo group name originated from the district of 'Kachar' which means lowlands or border land. The Eastern Bodos of Cachar district therefore called themselves as Kacharis (Chatterjee, 1974). Bodos of the Brahmaputra valley, particularly districts like Sonitpur, Mangaldoi, Barpeta, Kamrup and Jalpaiguri of West Bengal are known as Bodo-Kacharis or Boro-Kachari, and now they are popularly known as Bodos (Brahma, 1989). Bodos of the North Bengal and Jalpaiguri district of West Bengal and Goalpara district of Assam are known as Mech or Meche, besides they call themselves as Bodo. They call *Mech* themselves because they settled in the banks of the Mechi river (Sanyal, 1973). Regarding the origin of Bodo-Kacharis, S.Endle says that "the origin of the Kachari race is a matter of conjecture and inference, in absence of anything entitled to be regarded as reliable history. In feature and general appearance they approximate very closely is a type of Mangolian, and this seem to the point of Tibet and China as the original home of the race" (Endle, 1911, p. 3).

The indigenous Bodo people are found in almost all the areas of Assam in various configurations though they came from Tibet and settled in the lower parts of Bhutan later got scattered to the different parts of North- East India diachronically. They moved west and reached Cooch Behar, Rangpur, and Dinajpur districts of North Bengal and even North Bihar. Some sections of the Bodos moved southwards and settled in the Garo hills, Tripura, and Sylhet and Mymensing districts of the present Bangladesh. A section of the Bodos also migrated towards the east and crossed the river Brahmaputra, got settled in the North Cachar Hills district. Gradually, with the passage of time many changes crept in their language and culture and they acquired a new identity called the Dimasa. Some of them moved farther and in course of time got crystallized into distinct communities such as Morans, Borahis, Chutias, Thengal Kacharis, Sonowal Kacharis, etc., inhabiting the eastern part of Assam.

Indigenous Bodos are living in different areas of Northeast region in India in a scattered manner. Small numbers of Bodos are also found outside India like – Nepal, Bangladesh, Burma and Bhutan. The main concentration of Bodos is now found on the

northern bank of Brahmaputra River which covers the following areas: 1) North and Eastern parts of Dhubri district, the whole of Kokrajhar district and northern part of Goalpara; 2) Northern parts of Barpeta and Nalbari and northernmost part of Guwahati; 3) Northern part of Mongoldoi and Tezpur sub-division in the district of Darrang and; 4) Northern parts of North Lakhimpur and Dhemaji. Besides, there are also some Bodo concentration area which is found in the southern bank of Brahmaputra river as follows: 1) Dudhnoi, Dhupdhara areas in the southern part of Goalpara district; 2) Dhupdhara-Boko-Chaygaon areas and South Guwahati-Sonapur-Khetri areas in the Southern part of Kamrup district; 3) Jagiroad-Morigaon areas and Rupohi-Dhing area of Nogaon district; 4) Southern-most part of Sibsagar district; 5) North-Eastern part of Dibrugarh district and ; 6) Howraghat-Langhin areas of Karbi Anglong district. Outside Assam there are some Bodo pocket areas in the neighboring states and these are follows: 1) Tikrikilla area of Garo Hills in the Meghalaya state; 2) Dimapur area in the Nagaland state; and 3) Northern part of Jalpaiguri district in the state of West Bengal. Among the areas of the northern tract of Assam, Kokrajhar is the highest Bodo concentrated in the state of Assam (Bodo Sahitya Sabha, 1982). The Census of 2011 indicates that Kokrajhar, Baksa, Chirang and Udalguri district of Assam are mainly concentrated by Bodo people and they belongs to the larger ethnic Kachari group. After the formation of Bodoland Territorial Areas Districts the Bodo language has been recognized under 8th Scheduled of the Indian Constitution.

On the socio-cultural background of the Bodos, the Bodo society is basically a tribal society and one of the most important plains tribal societies in Assam mostly concentrating in Brahmaputra valley. In ancient times, the main source of their livelihood is agriculture apart from that they earn money through manufacturing of indi cloth and weaving and also animal husbandry. The social lives of the Bodos are well organized and follow strict rules and regulations as far the beliefs are concerned. They follow all these in house building, homestead maintenance, team work, community building, cultivation, fishing, social relation, village administration and others. Their social structures in society are primarily patriarchal with few matriarchal characteristics. The important features of the Bodo society are free from the scourge of the caste system like other tribal society. The Bodo people are

liberal in the aspects of caste systems and regarding the religion of Bodos since ancient the traditional and original religious beliefs is known as *Bathou Dhohorom*. Sydney Endle described this religion as animistic simultaneously the census reports of India as well as European writers also mentioned their region as Animistic (Sarmah, 2017, pp. 27-51). It is also to be mentioned that in ancient times, Bodo people led a nomadic life; they were wandering from one place to another in search of fertile land, food and shelter. They basically lived in forest areas and go for hunting as well as they were great lover of nature.

The ancient India in early literature refers to the great Bodo race. The ethnographical studies as well as the legendary accounts proved that Assam was the land of Mongoloid people who are known as 'Kirates', 'Asuras', 'Danavas', 'Rakshashas' and 'Mlechchas' in some of the works like Mahabharata, Puranas and others. The legendary kings like Mahiranga, Danava, Narakasura, Banasura, Bhagadatta etc. are described to have been the Bodos who were known to be the sons of the soil in Assam and the earliest inhabitants (Mosahari, 2011, p. 8).

It is to mention that many Bodo kings have ruled Pragjyotishpura and Kamrupa till the rule of Haju Mech in part of Kamrupa until the 15th Century. As the history itself reveals, the kingdoms which is built by Haria Mech like great Koch kingdoms, Kacharis Dimapur kingdoms and the kingdom of Kok Boroks Tipera are said to have been of Bodos linguistically and ethnically those are belonged to great Mongoloid Bodo race. But unfortunately without any doubt the British conquered one after another of all the Mongoloid Bodo kingdoms and took possession of all the territories and annexed then to British empires for years. Likewise, some of the kingdoms of Bodo like Bodousa of Morans, Thakumpha of Boros and other neighboring parts of present upper Assam were conquered by Ahoms since 1228 A.D. And the rule of Ahoms lasted till the Yandabu treaty of 1826 as subjugated rule and later accordingly the Ahom rule was annexed by the British-India government in 1838 A.D. The Mech-Bodo rule of north of the river Brahmaputra was also annexed to the British-India in 1839 and the Bodo kingdom in 1832 the Kachari-Bodo kingdom of Cachar was also finally annexed to British-India. In 1841, the Doars which was once ruled by the Bodos were also annexed to British and this was brought under Indo-

Bhutan Treaty in 1947. Subsequently, all the lands of Bodo merged with the British-India and the Bodos become the subjects of British and later they become the citizens of India after the independence (Mosahari, 2011, *op.cit.* pp. 8-9).

After the Indian Independence, the constitution of India has defined the Bodos as Scheduled Tribes Plains and likewise the Rabhas also defined as scheduled tribes plains; Dimasas etc. as Scheduled Tribes Hills; Koches, Rajbanshis, Chutias as other backward classes and Scheduled castes. Some of the Bodo groups have converted to Hinduism though they are belong to Bodo race of Mongoloid origin ethnically and linguistically. Whereas the Bodo people became tremendous upset when Indian constitution deprives there people from genuine and real identity and considering tribal people as uncivilized, though they have ruling identity since time immemorial. Therefore, this has made the Bodo people threatened and victims of losing their own ruling lands and hijacked of political powers. Whereas other the Assamese people have enjoyed 85% of the whole benefits and the greater Bodo race has been divided and shattered under different categories as Scheduled Tribes Plains and Hills, Scheduled Castes and Other backward class, Thus, the Assamese sections of people have been resorting to exploit these Bodo people or Mongoloid groups politically, economically, culturally, socially, linguistically and ethnically by imposing Assamese language and cultural assimilation and by conversion. In this way, the Bodos and other tribal groups were threatened of losing their language as the government is trying to impose one linguistic administration of Assamese language though it is not a language of indigenous Indo-Mongoloid groups. This determination by Govt. of Assam to adopt Assamese language in present North-East India region has witnessed vigorous opposition by the Non-Assamese indigenous mongoloid groups. Consequently, the separate state have been emerged includes Meghalaya, Nagaland, Arunachal Pradesh and Mizoram (Mosahari, Political Identity Crisis of the Bodos and their Bodoland Movement, 2011, pp. 10-13). But the Bodo indigenous people still continues a vigorous separate statehood movement in the name of 'Bodoland' which is still a pending issues for Bodo people.

Therefore, it was in the end of nineteen and beginning of twenty century that Gurudev Kalicharan Brahma who brought awareness amongst the Bodos, as he was much

worried about the assimilation of Bodo-Meches and conversions of religions. He tried to protect the indigenous Bodo people by religious reforms, social reforms by education, awareness program, holding meeting for general people, culture of working for weaving, trade and handicrafts etc. Thus, Gurudev Kalicharan Brahma was the dynamic reformer of religion, socio-economic-culture and political of Bodo society of the period (Mosahari, 2011, *op.cit.* pp. 14-15).

Nevertheless, the awakening of Bodo community has led to the formation of several organizations for the protection of Bodo indigenous people in respect of socio-political, cultural, economic and language etc. Likewise, the important organizations include Bodo Sahitya Sabha was formed in the year 1952, The Plain Tribal Council of Assam (PTCA) was formed on February 27, 1967 to demand separate political unit called 'Udayachal' for the tribal people of Assam but the PTCA demands for separate state utter flop because of frustrating and self polar activities of the founding leaders. Gradually, All Bodo Students Union (ABSU) was also formed in the year 15th February 1967 to demand separate political unit for Bodo people living in the plains of Assam and ever since the new era have started in the political life of the Bodos when the Upendra Nath Brahma called as Father of Bodos elected as the eight President of ABSU on 31st May, 1986 started vigorous movement for separate state 'Bodoland' to achieve socio- economic and political rights of the Bodos and the journey started by Upendra Nath Brahma is still continuing by under many leadership of All Bodo Students Union to fulfill the aspirations of Bodo people and safeguard the indigenous traditions, cultures and customs.

As the "indigenous peoples" is generally understood to refer to distinct cultural groups, such as tribal peoples", "hill tribes", or "scheduled tribes". Therefore, the Bodo community being Scheduled Tribes, the aboriginals of the region with having their distinct cultures and has retaining some social, economic and political are considered as the indigenous people of the region of BTAD, Assam.

1.4. STATEMENT OF THE PROBLEM

The study focuses on the Human Security of the Indigenous People of BTAD (Assam) with special reference of the Bodo Community. The BTAD region since its formation in 2003 has witnessed few developments in the region like-establishment of educational institutions, infrastructure and roads development and etc. despite its development in some areas, the region has also witnessing several human security threats in the region due to various factors such like communal conflict, ethnic conflict, health related issues, political insecurity, Economic insecurity, unemployment problem, social insecurity, illegal migration issues, problem of militancy etc. where people of the region faces threats and insecurity.

The status of human security in BTAD region is under threat, as the region is witnessing various forms of violence, where people were left homeless, women and children are becoming vulnerable due to communal conflict, counter insurgency operations, killing and bombings, some become victim of rape and many other. The threats to economic, food, health, political, community, environment and personal security are not free and hence this threats results under development of the region.

The indigenous Bodo people has a long struggle movement for separate state called-Bodoland to preserve the identity of Bodos and this movement sometime has also led to some violent act directly or indirectly. Many innocent has also victimized in the hands of armed personnel where several became victim due to fake encounter. The Government still has not solved the problem of this long struggle movement by indigenous Bodo people. The history of BTAD in respect of human security is not good as several major and minor clashes occur where the innocent people became a victim of it, many resulted with homeless, loss of property etc. The ethnic clashes in the year 1993, Bodo-Muslims rendered many people homeless, 1998 Bodo-Santhal also resulted in several people becoming homeless and many have lost their lives, 2008, Bodo-Muslims, 2012, Bodo- Muslims, 2014 Bodo-Santhals conflicts have been resulted to several people with insecurity to their lives. Apart from that, the health, economic, food, political and other aspects of human security

threats also exist in the BTAD region. Accordingly, the people also have the view that there were gross human rights violations due to ethnic conflict, insurgent activities and armed personnel activities, the people also holds that they live in state of fear-psychosis, and the life has no security.

As the BTAD region issues stand with many insecurity issues of the lives on individuals, in respect of several elements of human security, it therefore becomes very important to study such burning issues which have threatened several lives of the Indigenous Bodo people of BTAD, Assam. So, the study will focus the Human Security of Indigenous Bodo people in respect of seven dimensions- Personal, Health, Food, Economic, Community, Environment and Political Security of BTAD area.

1.5 OBJECTIVES OF THE STUDY

The following are the objectives of the research study:

1. To study the theoretical perspective of human security.
2. To study the challenges of human security in Global, National and Regional context.
3. To identify the Indigenous Bodo people's threats to human security in Bodoland Territorial Areas District (BTAD).
4. To study the government and NGO's responses on the insecurity of indigenous Bodo people and to put some recommendations to overcome the problems.

1.6 HYPOTHESES

On the basis of the objectives, the hypotheses have been incorporated as to guide the study:

1. The nature of violent conflict in the region creates threat to Human Security.
2. The ineffective governance mechanisms worsened the security of people.
3. The threats of Human Security are major challenges of development in the region.

1.7 SCOPE AND RATIONALE OF THE STUDY

Human Security as a people-centered concept, that places the individual at the 'centre of analysis' basically focused on the security of food, economic, health, political, community, environmental, personal. Human Security concerns all people regardless of age, gender and ethnic groups and addresses all issues of human security concerns.

Therefore, as an opportunity to work on human security, the present research work will highlight all the issues relating to the human security taking a special reference to the four districts of BTAD as the region is a prone to violence, where many individual feels insecure of their life and lack of balances which leads to problem in different areas. Though the 'Human Security' concept has become popular theme in international arena, the limitation is found as the study is not undertaken in the grassroots level, therefore, it is urgent necessary to study in the grassroots level in order to explore the insecurity of the region or the core threats to human lives. To seek the concerning insecurity in the region, the study has undertaken to highlight the limitations, and problem solving formula in order to adopt peace security and welfare of the society into the region.

The research work will gear for promotion of human security and will result for policy formulation which may improve the welfare of the people and shall claim to be both morally imperative and practical. As, the area of study on to the topic is less researched in the region, it will make a great significance and scope to study the problems of the area and can adopt a good establishment for the welfare of the people.

1.8 DELIMITATION OF THE STUDY

The study on the Human Security of the Indigenous People of BTAD with special reference to Bodo Community has been delimited to the following points:

- i. The study is specifically limited to Human Security of Bodo People (Indigenous) living in villages.
- ii. The study is limited to seven dimensions of human security i.e. – Personal, Health, Food, Economic, Community, Environment and Political Security.

- iii. The study area is limited to Bodoland Territorial Areas District (BTAD) only.
- iv. The study basically attempts to focus on the conflict area zone of BTAD and
- v. The period for study is since 1994.

1.9 THEORETICAL FRAMEWORK

The study on the Human Security of the Indigenous People of BTAD with special reference to Bodo Community is devoted within the domain of ‘Human Rights Approach’ because to achieve human security, the world needs good functional institution and social norms which promotes the core values central to human security namely the human rights. As it is evident from the characteristics of human rights that- Human Rights are universal and legal concept, inalienable and human beings are entitled by birth, upholds human dignity and equality, protects and enforced by states from all levels.

Human Rights are the inherent and inalienable rights. These rights ensure the dignity of every individual as a human being irrespective of one’s race, caste, creed, religion, language, nationality, sex and any other factor. The concept human rights are based on assumption that human beings are born equal in dignity and rights. These rights are legal rights, established according to the law-creating process of society, national and international. The *United Nations Centre for Human Rights (UNCHR)* states that “Human Rights are those rights that are inherent in our nature without which one cannot live as human beings” (Alston, 1992). For the protection of human beings many important landmarks may be mentioned such as- *Magna Carta in England* (1215), *American Declaration of Independence* (1776), *French Declaration on the Rights of Man* (1789) and the *Bolshevik Revolution in Russia* (1917). This declaration has made important contribution in advancing the human rights (Yasin & Upadhyay, 2004).

On 10 December, 1948, the United Nations (UN) has adopted and proclaimed Universal Declaration of Human Rights by the General Assembly of UN. The Human Rights has two broad sets affirmed in Universal Declaration into two covenants- *International Covenant on Economic, Social and Cultural Rights* (ICESCR) and the

International Covenant on Civil and Political Rights (ICCPR). It was on 16 December, 1966, the United Nations General Assembly adopted the above mentioned two covenants. This adoption of two covenants endorsed the General Assembly resolution of 1950 that – the enjoyment of economic, social and cultural rights and civil and political rights are interdependent and interconnected. The Universal Declaration of Human Rights (UDHR) sets 30 Articles where Article 1 and 2 of states that- “all human beings are born equal in dignity and rights and all shall be entitled as set forth in the declaration” irrespective all caste, race, religion, colour, sex, language and any other factors (United Nations, 1994).

Article 3 to 21 of the UDHR set forth civil and political rights to be entitled by all human beings that includes-

- i. The right to life, liberty and security of all human beings.
- ii. Freedom from slavery and servitude.
- iii. Freedom from all kinds of torture, cruel or inhuman act or degrading treatment or punishment.
- iv. Right to equality before law, right to an effective remedy, freedom from arbitrary arrest and detention, right to fair trial and public hearing, right to be presumed innocent until proved guilty.
- v. Freedom from arbitrary interference with privacy, family, home or correspondence, freedom from attacks upon the reputation and honour.
- vi. Freedom of movement, right to asylum, right to nationality.
- vii. Right to marry and have family, right to own property.
- viii. Freedom of expression and opinion.
- ix. Right to peaceful assembly and association.
- x. Right to take part in government and equal access to public offices.

Article 22-27 of the Universal Declaration of Human Rights has set forth economic, social and cultural rights:

- i. Right to social security.
- ii. Right to work, equal pay for equal work, right to form and join trade unions.
- iii. Right to rest and leisure.
- iv. Right to standard of living for adequate health and well-being.
- v. Right to education and,
- vi. Right to participate in cultural life of the community.

Article 28-30 of the Declaration recognizes that everyone is entitled to social and international order at which the declaration of human rights may be fully realized and these rights may only be limited for securing recognition and respect of rights and freedoms of others and that each human being has the duties to the community where he or she lives (United Nations, 1994).

Moreover, India is also a signatory of the Universal Declaration of Human Rights, although the framing of Indian Constitution has started about two years before the UDHR was adopted. However, every article is reflected in the Indian Constitution which was adopted on 26th November, 1949. Broadly speaking, the human rights provision in India is divided in two categories and all these provisions together reflect in UDHR and the ICCPR, ICESCR: *Constitutional Framework and Statutory or Legal Provision*. The Constitutional Provision is those which arise from constitution itself. There are certain important human rights provisions that have been reflected in Indian Constitution. These are: The Preamble, Fundamental Rights (Part III), Directive Principles of State Policy (Part IV), Fundamental Duties (Part IVA) and other Constitutional Provisions of Article 226, 300A, 325 and 326. Some of the important Statutory Provision on Human Rights are- Protection of Human Rights Act, 1993; National Commission for Scheduled Castes and Scheduled Tribes; National Commission for Women Act, 1990; Protection of Civil Rights Act, 1955;

Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989; Immoral Traffic (Prevention) Act, 1956; Maternity Benefit Act, 1961; Child Marriage Act, 1929; Children Act, 1960; Child Labour (Prohibition and Regulation) Act, 1986; Caste Disabilities Removal Act, 1950; Mental Health Act, 1987; Bonded Labour (System) Abolition Act, 1976. The above are some of the Indian Laws relating to Human Rights.

So, in the study all these frameworks are found relevant basically the UDHR and some of the Constitutional Provision of Indian Constitution that reflects human rights. The Human Security of Indigenous Bodo People shall be looked with Human Rights Perspective and with some Indian Constitutional provision that reflects human rights, because the BTAD region has often witness's conflicts and gross human rights violations. Therefore, to promote human protection in the region, the study has considered the theory of human rights approach along with constitutional provision of India to overlook the seven dimensions of Human Security of Indigenous Bodo People in BTAD region.

1.10 METHODOLOGY OF THE STUDY

The methodology of the research work will follow both qualitative and quantitative criteria so as to measure the peoples fear and insecurity of the region by looking it as a primary concerned. The study will also apply both descriptive and analytical method.

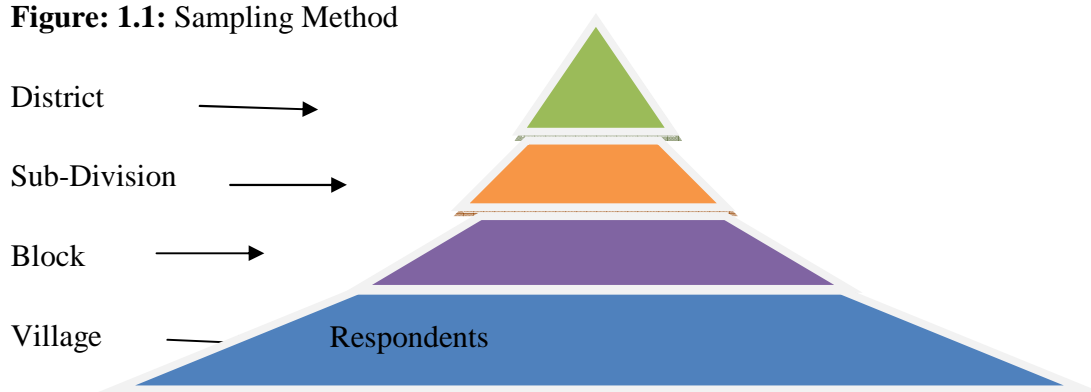
The two main sources of data i.e. Primary and Secondary data will follow both for the present research work. Primary data shall generated through field surveys into the region will adopt the methods of observation, questionnaire, interview, schedule and case study. Secondary data will be generated by individual or agencies which include relevant literatures, books, published and unpublished journals, reports, government publications, and research organizations and so on.

1.11 SAMPLE SIZE OF THE STUDY

The area of the study is BTAD region of Assam, India with special reference to the case of Bodo Community (Indigenous). The total respondents shall be 400 within the

BTAD consisting 100 respondents (50 male and 50 female) from each district at which the respondents shall be maximum from villages or rural living people. Others respondents may include NGO's, Civil Societies and several agencies. The questionnaire has been prepared accordingly with both structured and unstructured questions. The study area will focus mainly on the ethnic-conflict and violent zones of BTAD. The respondents will include both men and women, literate and illiterate ranging from the age of 18 and above.

Figure: 1.1: Sampling Method



Source: Field Study

Table No. 1.3: Sample units in each district at which study has undertaken.

Sl.No.	Name of Districts	Gender		Total per districts	Total
		Male	Female		
01	Kokrajhar	50	50	100	400
02	Chirang	50	50	100	
03	Baksa	50	50	100	
04	Udalguri	50	50	100	

Source: Filed Study

1.12 PROFILE OF BODOLAND TERRITORIAL AREA DISTRICTS (ASSAM)

Bodoland Territorial Area District (BTAD) formed a decade ago is an autonomous council within the state of Assam granted under sixth scheduled of the Indian Constitution. The BTAD consists of four adjoining district – Kokrajhar, Chirang, Baksa and Udalguri further subdivided into 10 civil subdivisions and 40 Development Blocks and the BTAD is

administered by the Bodoland Territorial Council (BTC) which is a territorial entity established as per the Memorandum of Settlement (MoS) of 10th February, 2003 signed by three parties- Government of India, Government of Assam and Bodo Liberation Tigers. The BTAD region has an area of 8821.68 sq. km and located by the foothills of Bhutan, Brahmaputra on the north bank of Assam, Northeast India. The region is predominantly inhabited by the indigenous Bodo speaking people and other groups like Bengalis, Assamese, Rabha, Rajbongshi, Garo etc. exist in the region. The BTAD region is cherished after long struggle of agitation and movement for separate Bodoland. The Government of India and Assam created the council to fulfill the aspirations of the Bodo people relating to language, cultural identity and economic development.

But, the Bodo people are not satisfied with the only creation of BTAD; infact the Bodo people continues the demand for separate state creation called Bodoland. The movement of Bodos started since 1960s for separate state, earlier the Bodo tribes aimed for securing political, socio-economic and cultural identity and later therefore developed into socio-political movement, demanding for Bodoland state. Some of the organizations like All Assam Plains Tribal League (AAPTL) 1933, Bodo Sahitya Sabha (BSS) in 1952, and Plains Tribal Council of Assam (PTCA) in 1967 and All Bodo Students Union (ABSU) 1967, Peoples Joint Action Committee for Boroland Movement (PJACBM) were formed in order to accelerate the movement in democratic way. On the other hand, arm movement is also not free, National Democratic Front of Boroland(NDFB) in 1986 and Bodoland Tiger Force (BLT) in 1996 also formed to accelerate the movement through arms. The first accord results the formation of Bodoland Autonomous Council (BAC) in 1993 MoS signed between ABSU, Assam Government and Indian Government and second accord signed between BLT, Assam Government and Indian Government that results the creation of BTAD under the sixth schedule of Indian Constitution. At present, under the banner of ABSU, the Bodos led a mass revolution movement to achieve separate state homeland- 'Bodoland' in order to protect the self- identity of Bodos and the political power.

1.12.1 TERRITORY

The total area of BTAD constitute 11.25 percent of the total land area of Assam, of which only 29.14 square km. is under urban settlement and 8792.54 sq km. (99.67 percent) in rural areas.

Table- 1.4: Rural-Urban Land Distributions in BTAD (in Sq. km.)

Land	BTAD
Total	8821.68
Urban	29.14
Rural	8792.54

Source: Statistical Handbook, BTC, 2011

1.12.2 ADMINISTRATIVE DISTRIBUTION

The administrative distribution of BTAD is divided into 10 subdivisions, 25 development blocks, 415 Village Council Development Committee (VCDC) and 3066 villages as shown in Table 1.5.

Table- 1.5 : Distribution of Administrative Units in BTAD

District	Sub-Divisional	Block	VCDC	Village
Kokrajhar	03	08	134	1068
Chirang	02	04	67	508
Baksa	03	06	104	690
Udalguri	02	07	110	800
Total (BTAD)	10	25	415	3066

Source: Statistical Handbook of BTC, 2011

1.12.3 POPULATION

The total population of BTAD is 3155359 which constitute 10.12 percent of Assam as per the Census Report of India, 2011. Out of which 50.90 percent are males and 49.10 are females. 4.44 percent are only urban settlers; whereas 95.56 percent are rural inhabitants. The sex ratio of BTAD is 965 female in every 1000 male; the population is 375 square kilometer.

Table-1.6: Population of BTAD cross classified by Gender

Population	BTAD	Percent
Total population	3155359	100
Rural Population	3015330	95.56
Urban Population	140029	4.44
Male Population	1606082	50.90
Female Population	1549277	49.10

Source: Census of India 2011, Population of BTC, Department of Economics & Statistics, BTC

1.12.4 LITERACY RATE

As compared to the literacy rate to the other parts of Assam, BTAD is backward educationally. The literacy rate of Assam as per Census Report, 2011 is 73.18 percent whereas comparing to BTAD is only 67.12 percent

Table No.-1.7: Literacy rate in BTAD

Literacy rate	Assam (in percent)	BTAD(in percent)
Total	73.18	67.12
Male	78.81	74.28
Female	67.27	59.70

Source: Statistical Handbook of BTC, 2011

1.12.5 PROFILE OF FOUR DISTRICTS OF BTAD

As a result of the creation of BTAD with an agreement between Bodo Liberation Tiger (BLT), the Government of India and the Government of Assam on 10th February, 2003, the region was divided into four districts namely Kokrajhar, Chirang, Baksa and Udalguri. Out of the four districts, the three districts namely- Chirang, Udalguri and Baksa was created vide Government notification No. GAG (B)-137/2002/Pt/117 dated the 30-10-2003 under the provision of sixth scheduled of the constitution. The profile of four districts has been discussed below-

KOKRAJHAR

Kokrajhar is one of the districts of BTAD bounded by Bhutan in north, Dhubri district in the south, the state of West Bengal in the West and Bongaigaon district to the east and can be considered as the gateway of northeast India. The district has an area of 3165.44 square kilometers. The district was a part of undivided Goalpara district. Kokrajhar sub-division was created in 1957 after carving out the northern part of Dhubri sub-division and Goalpara sub-division. It was on 1st July, 1983, Kokrajhar was upgraded to district with its headquarters at Kokrajhar and at present it three revenue sub-division namely Kokrajhar, Gossaigaon and Parbatjhora subdivisions. The total population of Kokrajhar as per Census Report, 2011 is 8,86,999 with a male population of 4,52,962 and female population of 4,34,034. The region is predominantly inhabited by Bodo tribe which constitutes 42.39 percent, Bengali 24.40 percent, Assamese by 12.78 percent, Santhal by 9.90 percent. The district has a sex ratio of 985 females for every 1000 male. The literacy rate of district is 66.63 percent.

CHIRANG

Chirang is also one of the districts of BTAD (Assam), it became a separate district. The district was made after carving out the district of Kokrajhar, Bongaigaon and Barpeta and thus the Chirang district was created with Kajalgaon as its headquarters. Thus, this district came into being soon after the formation of BTAD. The district covers a land area of 1974.80 sq. kilometers. The district is bounded by Bhutan in the north, Kokrajhar district in the west, Bongaigaon, Barpeta in the South and Udalguri in the west. The district is divided into two subdivisions- Kajalgaon and Bijni, six revenue Circles and six development blocks. The population of the district as per 2011 census is 4,81,818 out of them 2,44,673 are males and 2,37,143 are females. The district has a sex ratio of 969 females for every 1000 males. The literacy rate of the district is 64.71 percent which constitutes lowest in BTAD region. Bodos constitutes majority about 32 percent in the region, Muslims 16 percent, Tea tribes 22 percent and rest 30 percent comprises of other tribes includes Assamese and Bengalis.

BAKSA

Baksa, another district of BTAD region is also formed after the creation of BTAD in 2003 after carving out the district of Barpeta, Nalbari, Kamrup and Darrang district of Assam with its headquarter at Mushalpur. The district is surrounded by Chirang to west, Bhutan to north, Udalguri to east, and Barpeta, Nalbari to the south. The total land area of district is 2007.50 sq. km; it is divided into three sub-divisions viz. Mushalpur, Salbari and Tamulpur, fifteen development blocks and thirteen revenue circles. As per the census Report of 2011, the population of the district is 9,53,773, where 4,84,825 is male and 4,68,948 constitutes female. The literacy rate in the district is 70.53 percent which remains highest in BTAD region among the four districts. The district is inhabited mainly by Bodos and other community like Assamese, Sarania-Kacharis, Rajbonshis, Adivasis and Nepalis.

UDALGURI

Udalguri is another district of BTAD, situated in the easternmost of the region. It is also created by vide Government notification No. GAG (B)-137/2002/Pt/117 dated the 30-10-2003 and formally inaugurated as district in 14-06-2004 similar to that of Chirang and Baksa district. The district was formed after carving out Darrang district of Assam with its headquarter at Udalguri. It has two sub-divisions namely Bhergaon and Udalguri. The district is bounded by Bhutan and Arunachal Pradesh in north, Darrang in the south, Sonitpur in east and Baksa in the west with its land area of 1673.94 sq. km. The population in the district as per census report, 2011 is 8,32,769 with 4,23,617 as male and 4,09,152 as female. The literacy rate of the district is 66.60 percent. Bodos forms the largest ethnic group with 30 percent in the district, with significant population of Adivashi with 23 percent, Bengali Muslims with 12 percent of the district populations and few Assamese and Bengali Hindus and also sizeable number of Gorkha community estimating 12 percent is also present in the districts.

1.13 DESIGN OF QUESTIONNAIRE

By taking into consideration of the objectives of the study, the questionnaire has been designed and is divided into different sections as shown in Annexure-I & Annexure II. The below mentioned are the sub-sections of questionnaire:

Annexure-I:

- i. Part A: Information on the General Background of Respondents or Personal Information.
- ii. Part B: Personal Security of the Indigenous Bodo People which includes – people security in their locality, disturbances, tortures from militants or security forces, safety of women and individuals, experiencing or witnessing of any killing, extortion and rape, victimization of ethnic conflict in their respective locality were being asked in this section.
- iii. Part C: Health Security of the indigenous Bodo people related questions were being asked that includes- efficiency of health insurance system, medical emergency services in locality, status of health and any other major health threats in locality.
- iv. Part D: Food Security related questions which include- nutrition, adequate food, food availability and food insecurity have been asked.
- v. Part E: Economic Security questions like basic income, source of income, economic status government schemes, reason of poverty and unemployment etc. have been asked.
- vi. Part F: Community security related question like identity based tensions, faith and confidence among communities and women empowerment etc. are being asked.
- vii. Part G: Environmental security questions like natural threats, environmental phenomenon in locality awareness of Global warming and Climate change related question are being asked.

viii. Part H: Political Security questions like human rights violations, discriminations for political reasons, restricting the ability for political reasons, fair or unfair elections etc. are being asked.

x. Part I: Open questions have been designed for the respondents regarding their experience of insecurity, their experience of riots or any other clash, Government and non-government assistance and suggestion for better human security have been prepared accordingly.

Annexure-II

The open questions for intellectuals, academicians, NGO's, and civil society have been designed and sent accordingly to the concerned individuals or agencies in order to get their opinion or view relating to the seven dimension of human security which includes Personal, Health, Food, Economic, Community, Environment and Political Security related questions. The suggestions for formulating better human security in the locality are also requested from the respective respondents.

1.14 TECHNIQUE OF DATA COLLECTION

In collecting the data from primary and secondary sources, different techniques for data collection have been used. The primary sources include field visits and data from official documents. The secondary sources include published and unpublished related documents. Therefore, the techniques used for collection of data are the following.

1.14.1 INTERVIEW/SPOT SURVEY

The information from respondents (Indigenous Bodo People) have been collected through interview schedule from the four district of Bodoland Territorial Areas Districts- Kokrajhar, Chirang, Baksa and Udalguri which have been visited personally for collection of primary data.

1.14.2 DATA COLLECTION FROM VARIOUS SOURCES

Other than the primary sources that include field visits and interviews; various other methods have also been applied for exploring government reports, official records, government documents, books, journals, research articles, newspaper, working papers, magazines and other published or unpublished works of various authors.

1.14.3 TIME FRAME AND STAGES OF DATA COLLECTION

The data collection for primary sources has been carried out through interview and field visits and accordingly the survey has been undertaken in four district of Bodoland Territorial Area Districts, Assam. The survey has been done in phased manner, the time frame and stages of collection of data through field survey are shown below:

- i. Kokrajhar : Survey conducted in the year 2017 & 2018.
- ii. Chirang : Survey conducted in the year 2017 & 2018.
- iii. Baksa : Survey conducted in the year 2017 & 2018.
- iv. Udalguri : Survey conducted in the year 2017 & 2018.

1.14.4 TECHNIQUES OF DATA ANALYSIS

The data collected through field visit and interview has been analyzed and presented accordingly in frequency tables. The data collected have been systematized, analyzed and presented through statistical means of tabulation and graphical representations. Tabulation technique is done to depict clear picture of the data collected for purpose of study. The analyzed data are being represented with the help of graphical representation that includes bar diagrams, pie diagram etc.

1.14.5 CITATION ADOPTED

The study has adopted a citation style of American Psychological Association (APA) 6th edition 2010, while typing text and reference in the whole course of study. The citation

adopted will be applicable to all kinds of information resources and whatever that has been referred and consulted in various aspects and sections of the study.

1.15 ORGANIZATION OF THE STUDY:

The study work has been organized according to the following manner and accordingly the whole study comprises of six chapters.

CHAPTER I: INTRODUCTION

The first Chapter “Introduction” deals with the concept of human security, indigenous, and Bodo community, statement of the problems, significance of the study, historical background of BTAD, and further deals in objectives, hypotheses, methodology, design of questionnaire, citation, time frame of the study in order to highlight the concept of the study.

Chapter II: REVIEW OF RELATED LITERATURE

The Second Chapter “Review of literature” introduces various literatures provided by many intellectuals, academician and some reports related to human security have been highlighted of global, national and regional.

CHAPTER III: THEORETICAL PERSPECTIVE ON HUMAN SECURITY

The Third Chapter “Theoretical Concepts on Human Security” deals with the theoretical perspective, the historical background of traditional notion of security and the appearance of human security, different approaches on human security, its characteristics, critical assessment, and logic on the threats of human security and the means to achieve it and evolving the framework for human security in BTAD, Assam.

CHAPTER IV: HUMAN SECURITY CHALLENGES, ITS MEASURES AND RESPONSES.

The Fourth Chapter ‘Human Security Challenges, its measures and responses’ deals in the challenges of Human security in all seven elements – Personal Security, Health Security, Food Security, Economic Security, Community Security, Environment Security and Political Security in the perspective Global, National and Regional. Besides, the chapter emphasized on the commonalities of human rights and human security and the measures and responses on human security provided by various agencies.

CHAPTER V: DATA ANALYSIS AND INTERPRETATION

The Fifth Chapter ‘Data Analysis and Interpretation’ deals in analyzing the data based from field study undertaken and accordingly the data has been interpreted in the chapter.

CHAPTER VI : CONCLUSION, FINDINGS AND RECOMMENDATIONS .

The Sixth Chapter ‘Conclusion, Findings and Recommendations’ is the concluding part of the study which deals in summarizing all the chapters of the study , findings have been drawn based on the study, testing on the accomplishment of objectives and hypothesis and lastly, the recommendations have been provided based on the findings of the study for better human security in future.

1.16 CONCLUSION

From the above, it can be highlighted that the research on this area of human security in BTAD region has remain a great scope to undertake the study as less research has been done on this area. Furthermore, this BTAD area is specially concentrated by the indigenous Bodo people and is known to be early settlers in the region. But, today this Bodo people are considered to very vulnerable and marginalized in their native place as the region witnessed constant threats on their lives like frequent ethnic conflict, insurgency problems, killing, kidnapping, human trafficking, abuse, unemployment problems, poverty, illiteracy etc. remains major challenges of human security in the region. Hence, to know the

threats prevailing in this region this study has been carried out in order to understand the real facts and figures of threats frequently felt and witnessed by the people of this region.

Moreover, it is to be mentioned that several constitutional provisions have been enacted in the country and various laws and declarations have passed for the protection of human lives and to ensure security to all people equally. But, less initiative are evident from the concerned authorities in dealing with the mechanisms. Therefore, these kind of ineffective mechanisms systems results in underdevelopment of the region and people lose their faith on the government. However, the ineffective measures have also led to violent situations as the government has failed to prevent the violence.

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