CHAPTER-IV
IDENTITY OF SARANIA KACHARI COMMUNITY

4.0 Introduction:

The community, the researcher is doing her research has a different identity at the various point in time. They are trying to fix their identity as Sarania Kachari, whether other communities or other people do not agree. The identity of Sarania Kachari is complicated as some are not following the principles for which they became Sarania and some do not want to disclose their original race. There are so many contextual factors for which ethnic identity has changed e.g., family, community and social structures.

In case of Sarania identity, there is no fixed boundary, identity is not static. It is not strict to Sarania Kachari only. They have come from different communities. Villages of Sarania Kachari community inhibited do not only exist in Nalbari and Baksa district of Assam, some of the Sarania villages can be found in Kokrajhar, Bongaigaon, and Odalguri District also. The following characters of an ethnic group can be depicted from the above concept of ethnic groups. i. Common ancestry or common history. ii. Shared culture. iii. Shared common geographical location. iv. Common language. v. Differences with others.

Though these are common characters to be an ethnic group all are not necessary to be found in one group. From these characters it can be concluded that history says they were Boro, Boros were Kirata, Indo-Mongolian. They have lost their culture and
language. As a Thengal Kachari or a Sonowal Kachari can be Sarania but they will not introduce them Sarania Kachari. Sarania Kacharis are those who are living in undivided Kamrup district and trying to be united homogenizing their culture. From the study, it is revealed that some of the people of Sarania Kachari people are not satisfied with their subtitle.

One can understand their identity by understanding their social expression. Social expression of Sarania Kachari community can be analyzed by understanding following characteristics of Sarania identities.

4.1 Characteristics of Sarania identities:

<table>
<thead>
<tr>
<th>Topic</th>
<th>Characters</th>
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<tbody>
<tr>
<td>Clothing</td>
<td>Green mekhela chadar and gamocha</td>
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<tr>
<td>Religion</td>
<td>Hindu and tribal</td>
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<td>Language</td>
<td>Assamese</td>
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<td>Marriage</td>
<td>Hindu system</td>
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<td>Description</td>
<td>Ethnographically in tribal set up, roofs made by bamboo</td>
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<tr>
<td>Self-identity</td>
<td>Sarania Kachari</td>
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<tr>
<td>Schooling</td>
<td>In Assamese medium</td>
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<tr>
<td>Surnames</td>
<td>Das, Choudhury, Deka, Sarania.</td>
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</table>

In a souvenir of the 11th biennial conference of All Assam Sarania Kachari Students Union, Brajen Sarania mentioned in his article titled “S.T. certificate: Birthright to Saranias” that other tribes such as Rabha, Sonowal, Mech, Thengal, Lalung, Dimasa are getting S.T. certificate under the name of same ethnic groups. Recognized ethnic groups are divided into several sub-groups. They are too identifying
themselves in the name of the respective sub-group, but they do not use Kachari title after their ethnic title. Tribes like Sonowal, Mech, Rabha, Thengal, Lalung are getting scheduled tribe certificates with their own identity. Tribal Sangha does not emphasize them to write Kachari title after their own title. (Mahalia: 2009: 72)

It was reported in Assam Tribune, titled “Tribal Sangha criticised over Scheduled Tribe issue” that the All Assam Tribal Sangha had stopped issuing Scheduled Tribe certificates to the Sarania Kachari community of Assam in 2003 after the community began using different surnames such as Das, Deka, Barman, Barua, Hazarika, Saikia etc. “In a recent press release, Prabin Deka and Dibyoijoti Sarania President and general secretary of All Assam Sarania Kachari Students Union (AASKSU) alleged that as a result the entire Sarania Kachari people of Assam have been deprived of availing of the ST status. However, after thorough discussion among the All Assam Tribal Sangha (AATS), Scheduled Tribe Social Welfare Development and various Organizations of the Sarania Kachari Community and the then Minister concerned, Pramila Rani Brahma Scheduled Tribe caste certificate were issued by the AATS to the Sarania people irrespective of their surnames in 2009.” And on June 4, 2016 that, the AATS stopped issuing ST caste certificate to the Sarania. AASKSU members commented that if their demand for ST certificate was not fulfilled, they would initiate an immense protest in this case. (www.assamtribune.com/scripts/detailsnew.asp?id=jun1716/at055, 16th June 2016)

4.1.1 The reason behind the tribes chooses to become the caste:

As a result of cultural contacts, the tribesmen have become conscious of the superior material culture of the non-tribal people. These non-tribal people have become their rulers and have styled themselves as superior, racially and culturally. Being a
Hindu has an immense practice value in the eyes of the tribal community. (Mazumader: 1967: 245)

The breakdown of some features of the tribal system does not mean that tribal identity has been lost. Some tribes have taken new features and functions such as political or economic which is the order of the day. These features can be noticed by others. This does not mean that due to these features a community can lose its tribal status. The maintenance of tribal identity by passing it on to the generation to come in the circumstances that the law i.e. the constitution of the Republic of India gives full status to the individual irrespective of caste is also important. The preamble to the constitution of India proposes a society free from discrimination of caste, creed or sex. The social distance between Assamese and Sarania is maintained. But violations in this respect are taken less seriously. Actually, they are introvert and want to manage their own affairs. But economic and ritual interdependence between caste and ideas about caste status made them turn towards Assamese and other tribal peoples. There is no question of organizing a marriage outside the caste.

Risley has mentioned four processes by which the transformation of tribes into castes is affected. The processes are- 1. The leading man of an aboriginal tribe, having somehow got on in the world and independent landed proprietors, manages to enroll themselves in one of the more distinguished castes. 2. A number of aborigines embrace the tenets of a Hindu religious sect, losing thereby their tribal name. 3. A whole tribe of aborigines or a large section of a tribe enrolled themselves in the rank of Hinduism, under the name of a new caste, which though claiming an origin of remote antiquity, is readily distinguished, by its name. 4. A whole tribe of aborigines or a section becomes
gradually converted to Hinduism without abandoning their tribal designation. (Mazumader: 1967: 140)

4.1.2 Reasons for demanding tribal status by assimilated groups:

India’s protective discrimination regime creates the conditions for this political demand. ‘Scheduled Tribes’ status is seen as a passport to educational and public employment opportunities to which the descendants of tea workers have had limited access, and political mobilization is seen as the road to securing such status. (Baruah: 2013: 10)

The old concept of the tribe has changed; no ethnic groups are in that old primitive isolated stage. For understanding the reasons for asking tribal status by assimilated groups, we have to take a view on Scheduled tribe criteria given by Indian Constitution. Tribal people live close to the river and the mountain from where they can earn their livelihood. They live far from the mainstream people, they collect their materials from nature and with nature, and they have a close relationship with nature. This close relationship is reflected in their culture, their folklore. They share knowledge, amusement with nature. The constitution of India declared various types of protection to the tribal communities for the marginalized life they have to face. The protection given to tribal people according to Indian constitution is- 1. Social safeguard 2. Economic safeguard 3. Educational and cultural safeguard 4. Political and 5. Service safeguard. (Constitutional Safeguards for STs | National Commission for Scheduled Tribes... ncst.nic.in/content/constitutional-safeguards-sts) For fluent working of the development sector in tribal area government form some Autonomous District Councils and some Development Councils. For that matter, these councils have to depend on the government for financial assistance. The developmental role of the Autonomous
District Councils has remained badly constrained due to financial dependency on the state governments. Besides, state government departments have been functioning independently and taking up developmental activities. This has led to significant confusion, corruption, and lack of accountability; which is hurting the development of these areas.

This research will mainly prove their way of “Saran”, social adjustment, and social relationship with other community. So the Assamese culture as a subgroup and contributing to creating a greater Assamese community in the multi-ethnic cultural society of Assam. There are some basic causes behind this assimilation. First, the Assamese society is an open society and Vaishnavism is based on the principle of liberalism, secularism, and humanism.

4.2 Definitions of Scheduled Tribes:

In Indian context, the term tribe is not satisfactorily defined. The definitions are given at the different point of time by noticing the significance of different social situation of Indian communities. S.C. Dube in his book “Tribal Heritage of India” is trying to describe the characters of an Indian tribe as follows:

1. Their roots in the soil date back to a very early period; if they are not the original inhabitants they are at least some of the old habitats of the land.
2. They live in the relative isolation of the hills and the forests.
3. Their sense of history is shallow for among them, the remembered history of five to six generations tends to get merged in mythology.
4. They have a low level of techno-economic development.
5. In terms of their cultural ethno languages, institutions, beliefs, and customs they stand out from the other sections of the society.

6. If they are not egalitarian they are at least non-hierarchic and undifferentiated.

(1977: 2)

According to Indian Constitution as mentioned in “Chapter x1 special representation in services for SC/ST definition and list of Scheduled Tribes/Scheduled Tribes” the following persons are recognized as scheduled tribes.

1. A person shall be held to be a member of a Scheduled Tribe if he belongs to a tribe which has been declared as such under the various orders issued by the Government.

2. The rights of a person belonging to a Scheduled Tribe are independent of his/her religious faith.

3. A person belonging to a Scheduled Tribe will continue to be deemed as such irrespective of his/her marriage to a non-Scheduled Tribe.

(socialwelfare.goa.gov.in/uploads/Article%20341%20342.pdf, p.197)

4.2.1 Constitutional safeguards towards Schedule Tribes:

The Constitution of India provided several types of safeguards to the tribal communities. There are the Protective Provisions to protect them from all forms of social injustice and exploitation, the Developmental Provisions promote education and developmental activities, the Reservation Provisions ensure their representation in legislative bodies and government jobs, and the Administrative Provisions under the Fifth and Sixth Schedules provide for special administrative setup to provide autonomy of self-governance according to their customary traditions.
The developmental role of the Autonomous District Councils has affected due to lack of financial assistance from the state governments. The departments of the state government are independently handling functions and developmental activities which are resulting hazardous situation, confusion, corruption and lack of accountability; it disturbs the development procedure of the places. In 1949 Indian Government introduced article 334 in Indian constitution and this article included the reservation of seats for Tribal people for twenty years from 1949 to 1969, but twenty years was not sufficient for the development of Tribal people, initially the period was increased to 1970 to 1980 and then again up to 1990 and now it is up to 2020. (Tribal People in India: Scheduled Tribes, Scheduled Areas and Tribal Self-Rule, https://socialissuesindia.wordpress.com/.../scheduled-areas-scheduled-tribes-and-tribal)

Scheduled Tribes are selected by State or Union Territory by following a notification of President After consulting with respected state government. The criteria for being Scheduled Tribe according to article 342 of Indian Constitution is – The tribe should have primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness.

In the page “Tribal People in India: Scheduled Tribes, Scheduled Areas and Tribal Self-Rule” (https://socialissuesindia.wordpress.com/.../scheduled-areas-scheduled-tribes-and-tribal), it is mentioned that as per the article 366 (25) of Indian Constitution "such tribes or tribal communities or parts of or groups within such groups or tribal communities as are deemed under article 342 to be scheduled tribes for the purposes of this constitution”.

According to Article 342, the president can allow Scheduled Tribe certificate to the specified group having discussion with the Governor of the particular state. For
getting scheduled tribe status there are certain procedure -- (1) The President can select a tribe as tribe if they have their tribal characters. (2) Parliament may by law include in or exclude from the list of Scheduled Tribes if it does not fulfill its characters. (Article 342 in The Constitution Of India 1949 - Indian Kanoon https://indiankanoon.org/doc/768139)

4.2.2 The benefits of getting Scheduled Tribe status:

Since 1972, the number of assembly constituencies has become 126 in Assam. Among these seats, sixteen seats have been reserved for scheduled tribe candidates and eight have been reserved for scheduled caste candidates. (assam.gov.in). There are different articles which give provisions to poor and scheduled tribe people. Article 46 of the Constitution provides that the State shall have a special care for the educational and economic interests of the weaker sections of the society and of the Scheduled Castes and Scheduled Tribes for protecting them from social injustice and all forms of exploitation. Reservation in the educational institution has been provided in Article 15(4) while reservation in posts and services has been provided in Article 16(4), 16(4A) and 16(4B) of the Constitution. Article 23, which prohibits traffic in human beings and beggar and other similar forms of forced labour has a special significance for Scheduled Tribes. In pursuance of this Article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976. Similarly, Article 24 that prohibits employment of Children below the age of 14 years in any factory or mine or in any other hazards activity is also significant for Scheduled Tribes as a substantial portion of child labour engaged in these jobs belong to Scheduled Tribes. Article 243D provides reservation of Seats for Scheduled Tribes in Panchayats. Article 330 provides reservation of seats for Scheduled Tribes in the House of the People. Article 332 provides reservation of seats for
Scheduled Tribes in Legislative Assemblies of the States. Article 334 provides that reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and the State Vidhan Sabhas (and the representation of the Anglo-Indian Community in the Lok Sabha and the State Vidhan Sabhas by nomination) would continue up to January 2020. So it is easy to understand the benefits of getting scheduled tribe status. (Chapter ii constitutional safeguards and protective measures- National ...ncsc.nic.in/files/ncsc/new6/261.pdf)

Other specific safeguards have been provided in Article 244 with the provisions contained in Fifth and Sixth Schedule to the Constitution. Article 371B has special provisions with respect to the State of Assam. (Constitutional provisions for development of Scheduled Tribes. http://vikaspedia.in/social-welfare/scheduled-tribes-welfare/constitutional-provisions-for-development-of-scheduled-tribes)

According to the 1991 Census, statistics reveal that 42.02 percent of the Scheduled Tribes populations were main workers of whom 54.50 percent were cultivators and 32.69 percent were agricultural labourers. Thus, about 87 percent of the main workers from these communities were engaged in primary sector activities. The literacy rate of Scheduled Tribes is around 29.60 percent, as against the national average of 52 percent. More than three-quarters of Scheduled Tribes women are illiterate. The estimate of poverty made by Planning Commission for the year 1993-94 shows that 51.92 percent rural and 41.4 percent urban Scheduled Tribes were still living below the poverty line. (Scheduled Tribes - Ministry of Tribal Affairs, tribal.nic.in/Content/IntroductionScheduledTribes.aspx)

4.3 Sarania Kachari community is a tribe or not:
Sarania Kachari community is not isolated but has a shared culture, common language. They speak an Assamese dialect which is common to all Sarania. Being Assamese or not is the individual point of view. According to Indian Constitution, a community after converted to Hindu or Christianity will not lose their tribal status. Though Sarania process of being Sanskritization or in other word giving up tribal character after some time they become the same, but not all. Some section of Sarania Kachari does not even like to introduce that they are Sarania Kachari. According to them, they are Assamese as they are following Assamese culture by heart and soul. These people do not accept individually that they are Sarania Kachari. But some do not accept the term Sarania, but publicly they are not protesting against as they understood the benefit of getting Scheduled Tribe status. They believe that they are original people of Baksa district. They are taking Saran from generation to generation.

4.4 Opposite view against Sarania Kachari community:

In the election of the lower house of the parliament Naba Sarania, one candidate is supported by United Tribal Stage (which is a joint stage of 21 organisations). Two persons from Boboland Territorial Council applied to the election officer against his candidature. For rejection of the candidature, they complained that his candidature was not legal. They were Janak Lal Bsumatary and Karunakanta Basumatary. They complained that the Scheduled tribe certificate that is attached with the nomination paper is not valid because Sarania Kachari community is not a tribal community or not originally Bodo Kachari. They complained to the returning officer of Kokrajhar constituency. (In demand of the cancellation of the candidature of Nava Kumar Sarania. Asomiya Protidin, 4th April, 2014, p.14.)
4.5 An explanation of the situation of Scheduled Tribe regarding Sarania Kachari with a case study:

Sarania Kachari Student Union mentioned Janak Lal Basumatary and Karunakanta Basumatay as communal as he tried to create confusion among the population of Sarania. The then President and Secretary of Sarania Kachari Student Union Lankeswar Deka and Hiron Sarania complained that Janak lal bsumatary’s demand was politically motivated. He was mentioned as communal, nationalist, and so called historian. They cleared that there is no condition for getting Scheduled tribe certificate in respect of title, language, dress or in case of religion imposed by the Indian constitution. Sarania are also originally kachari community like Bodo. By recognizing Sarania as tribal the tribal belt were formed and the geographical location of Bodoland territorial council has expanded, otherwise the area of Bodoland territorial council would have decreased. (Election commission declared Nava Kumar Sarania’s candidature legal, *Asomiya Protidin*, Guwahati, 8th April, 2014, p.5)

4.5.1 The context of candidature of Hira Sarania one person cannot be tribal by changing name:

Janaklal Bsumatary stated in an article in Assamese news paper “Asomiya Pratidin” titled “The context of candidature of Hira Sarania one person cannot be tribal by changing the name” that Sarania is not a tribe, only title. Therefore, there is no any community called Sarania Kachari community. The title *Sarania* is not included in tribal scheduled. (2014: editorial page, 19th March)
Nava Kumar Sarania was the first non-Boro who is elected as Member of the Parliament from Kokrajhar won over 3.55 lakh votes. (From ULFA to LS, first non-Bodo MP from Kokrajhar, The Indian Express, Indian express.com › India › Politics, May 20, 2014.)

The Assam government has imposed territorial administrative boundaries on ethnic-national boundaries and established a hierarchy of privileges and opportunities for different categories of territorial based groups. This hierarchy of power has created diversity. This diversity creates new identities by strengthening or transforming pre-existing ones. Government set terms on which groups could assert their interests and it assigned them certain political roles. Equally significant was the impact of distinctive economic institutions and patterns of development which also had enormous consequences for the evolution of ethnic groups. Assamese constituted the central part of the political and economic elite and played a dominant role in all key institutions at the apex of the system as well as the republic level, for other ethnic groups Assamese identity has taken the appearance of imperial identity.

One community should know their history or past for knowing about own cultural heritage. Moreover, if they shared a common culture with others in the past then the culture has changed to some extent, may be it is the impact of time and mental distance or geographical distance or other causes.

Congress government could not cover the fund crisis, the 19th development council had faced. These 19 development councils have been formed after the ST status demand by the 6 ethnic groups. For the development of different backward communities in the State, councils have been formed by the State government for the communities like Koch–Rajbongshi, Nath Yogi, Amri Karbi, Mymol, Moran, Chutia, Adivashi, Sarania Kachari, Gorkha, Tai Ahom, Mutock, Moria, General Caste, Tea and
Ex-Tea, Bishnupriya Manipuri, Manipuri, Barak Valley, Mech Kachari and Singpho–Mantai–Taiphake. Each of the council was assigned for rupees 3 crore per year which was not sufficient for those council which included large population. (19 development councils facing fund shortage, http://www.sentinelassam.com/ The Sentinel Assam, July 7, 2014)

As a recent comment from the Chief Minister of Assam Sarva Nanda Sonowal delivered in his lecture on the occasion of the 15th biennial conference of Sarania Kachari at Sendurighopa, near Guwahati on 20th April by saying this Government is committed to solving the problems which are facing by the indigenous population of Assam. They will help Sarania Kachari community People for their development. Pointing the development of rural areas, he said for the importance of the development of villages. The state government has launched the Chief Minister’s Sammgra Gramya Unnayan Achoni (All Village Development Plan). He said that the State Government has set up a high powered committee to facilitate allotment of land pattas to the indigenous people of the state. The minister stated that the State Government will set up an auditorium after the name of Sarania Kachari novelist Medini Choudhury. (Assam Govt committed to solving probs of Sarania Kacharis: CM www.arunachaltimes.in/assam-govt-committed-to-solving-probs-of-sarania-kacharis-April 22, 2017)

4.6 Social structure and organization of the Sarania Kachari Community

4.6.1 All Assam Sarania Kachari Student Union

The All Assam Sarania Kachari Student Union was established on 15th and 16th February of 1986, at Tamulpur of undivided Kamrup district. It is struggling for the democratic rights of the community from its birth time. Before The formation of the student union, All Assam Sarania National Association was formed in 19 January 1948, at Barama, undivided Kamrup district. In 1972, at Goreshwar, All Assam Sarania
conference was conducted. In 1979, it was named as All Assam Sarania Association. The All Assam Sarania Kachari Student Union in its memorandum submitted to the state government of Assam, 1986 regraded that there is no mention in any history of Assam about their contribution to greater Assamese culture. There is no good discussion on the history and cultural contributions of these marginalized ethnic groups. They want equal space with other community of Assam.

The Sarania Kachari Development Council is a newly formed administrative body; the leaders depend highly on folkloric materials to create a new identity with some selective material for carrying ethnicity forward. The tribes of Assam like Bodo, Kachari, Dimasa, Mech, Kachari, Sonowal Kachari, Thengal Kachari though their ancestors are same they do not feel they are in the same group. They feel differently. They make their own boundaries.

4.6.2 All Assam Democratic Woman Alliance

In 2003, All Assam Democratic Woman Alliance was formed at Naokata. In 2005, Sarania Kachari Association was formed for aged person. The conferences of Sarania Santha (Sarania Kachari Association) were held at various destinations are as follows:

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<thead>
<tr>
<th>Place</th>
<th>President</th>
<th>Editor</th>
<th>Year and date</th>
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<tbody>
<tr>
<td>1st Saraniya national conference, Tupolia</td>
<td></td>
<td></td>
<td>1947, 22 March</td>
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<tr>
<td>2nd Saraniya national conference, Boroma</td>
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<td>1948, 19 January</td>
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<tr>
<td>3rd Saraniya national conference, Tupolia</td>
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<td>1971, 5,6,7 Bohag(April)</td>
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<td>4th Saraniya national conference, Goreswar</td>
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<td>1972</td>
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<tr>
<td>No.</td>
<td>Place</td>
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<td>Editor</td>
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<tr>
<td>1st</td>
<td>Tamulpur</td>
<td>Rameswar Deka</td>
<td>Umesh Chandra Das</td>
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<td>2nd</td>
<td>Tongla</td>
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<td>Bangshidhar Das</td>
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<td>6th</td>
<td>Dhamdhama</td>
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<td>Arup Kumar Sarania</td>
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<td>Tangla</td>
<td>Ramesh Chandra Das</td>
<td>Parikhsitranjan Deka</td>
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Source: (Deka: 2002: 262-263)

4.6.3 Sarania Kachari Development Council

The Sarania Kachari Development Council was formed to demand the creation of an autonomous council for the protection of their distinct identities. They are advancing their folkloric items as their ethnic symbol to assert their rights in their
historical homeland through the provision of the sixth schedule. These people are trying to make the academia, researchers, and government aware about their problems and existence. Every community, language or religion deserves equal respect. An ethnic group for establishing themselves in front of a large community a movement is necessary for socially, economically, politically and culturally awaking the people of the community. Negligence to their festival and customs is negligence to the community. When they understand that negligence to their festivals, customs is the cause of the negligence of other community towards their culture, one community starts respect their own culture. If one community respects their own culture, then only they can expect respect from other community to their culture. It helps in establishing their identity as a distinct group. Ethnic movements are the result of dissatisfaction and grievances. Without expressing their dissatisfaction, one community cannot be developed. The Ethnic communities fear that they will be destroyed by other dominant community of the state and would lose their own culture, language, and identity. The negligence of Government, corruption, lack of medical coverage, poor communication system, the absence of industry, electricity, lack of education, economically poor are the main causes which generate opposite feeling to the state. Their published bulletins are covered with the articles related to local culture specially folklore.

On 12th October 2010, The Government of Assam permitted to constitute the Sarania Kachari Development council to look into the development matters of the community. Thus after formation of council maximum thrust has been lying to bring noticeable balance in socio-economic, cultural and in educational aspects of our community. The development process comparatively running slow as expected because of the very limited fund provided by the Government for a large community. (A
At present Sarania Kachari Community has formed a strong development council for their ethnic, political, and cultural solidarity. This community is in the process of rapid change. The main motive of the formation of the council was to strengthen the unity of people.

It was posted in Assam Tribune, dated 7th February 2015 titled “BTC no objection to ST status for Saranias” that the BTC has no objection of giving ST certificate to Sarania said Hagrama Mohilary in 14 the annual conference of Sarania Kachari Students Union at Tamulpur on 7th February. Mohilary had accepted Saraniya community as the vital part of BTAD.

The leaders of the community had always complained that the government neglects them. For the development of different communities, the previous Congress Government formed several development councils. During the time of beginning, the government tried to maintain the development planning of these communities through these councils. The previous government formed Thirty-one development councils and many of these were constituted even without considering practical aspects. But, realizing the political reasons for forming these councils the present Bharatiya Jnanata Party Government has dismissed these 29 councils in 2016 through a notification (No. TAD/BC/402/2016/104, bishnupriyamanipuri.blogspot.com/2016/11/assam-govt-dissolves-bmdc.htm).

The decision to constitute development councils for the welfare of different communities in Assam was conceived by the previous Congress government following the delay in according Scheduled Tribe status to six communities. First State Government offered development councils towards Moran, Muttock, Tai Ahom, Koch
Rajbongshi, Sootea and Tea Tribes and later they allow forming development councils to others also by the Central government. Initially, development councils for these six communities were constituted by the State Government, but later went on forming councils for other communities such as Development Councils for Sarania Kachari Community also.

These councils were constituted to implement various development schemes in their areas with the help of government funds. These councils were formed to implement different development schemes in their respective areas with the help of government funding. Initially, funds were provided to these councils by the State government, but in the last two financial years of the Tarun Gogoi government, many of these councils didn’t receive their fund share. In the financial year 2015-16, the financial help was zero. During the previous government days, many political appointments, mainly of a section of Congress leaders, were given in these councils. Those Congress leaders were given the post of the chairman or other high positions in these councils. It may be mentioned here that no Act was passed in the Assam Assembly by the previous government for the constitution of such development councils in the State.

4.7 Conclusion:

The most difficult thing in case of tribal tradition is that it cannot be determined to which place these traditions belong to and all original people of the tribe are migrated to another place. Sarania Kachari belongs to Indo-mongoloid stock and their culture is influenced by indo-mongoloid ancestors. Boro-kachari, Rabha, Sonowal, Mech and Mishing, all belong to indo-mongoloid group. They all share the same origin; therefore, their culture has a resemblance to some extent. The same celebration is celebrated with
a different name. The Hindu neighbouring community had also influenced by these indigenous cultures. So, for saying about identity it can be finished by saying that all human belong to the same species whether it has different languages and culture. Where ever they live, agriculture and culture is the key of living. These living procedures may have difference because of differences in weather, but meaning is the same “to survive”.
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