

RETHINKING OF PEACE IN BTAD (BODOLAND TERRITORIAL AREA DISTRICTS): A THEORETICAL APPROACH

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ABSTRACT: *Peace is one of the most important mechanisms to keep the society in balance for survival of social lives of human society as a common family in harmony. The democratic nature of peace determines the future of the particular society for its growth and all round development. Potential justice of the society depends on the volume of the peace and conflict of the human society. BTAD, (Bodoland Territorial Area Districts) is consisting of four Districts in Assam, India, which was formed in 10 February, 2003. The four Districts are Kokrajhar, the present Capital of BTC, Chirang, Baksa and Udalguri. The said region is colored with multicultural ethnic groups and enjoys the equal status of all kinds of socio-economic and socio-political rights with the total population of 3155359, according to 2011 Census. Peace and conflict is recycling one after another in every human society and the existence of the same phenomena can never be denied in BTAD. Through this paper, the situation of the BTAD may be studied in the theoretical aspect of the scenario.*

Key words: *Peace, Conflict, Society, Multiculturalism and Balance.*

1. INTRODUCTION:

The term *Peace* is defined by English Dictionaries as, (i) freedom or a period of freedom from public disturbance or war. (ii) a quiet and state of mind (iii) agreement and harmony among people and (iv) an agreement to end a war. Besides, the peace is also defined as, peace is the absence/ reduction of violence of all kinds. Peace is nonviolent and creative conflict transformation.

On the other hand the peace is divided into two categories as positive peace and negative peace. The other definition is that, Peace is, of course, the absence of violence or war but also the presence of justice, equality and opportunity, wherein each individual can seek to achieve his ambitions, this is called positive peace and the absence of violence and war is called negative peace. To understand the hidden meaning of and concept of the peace, it is important to understand the meaning and concept of the conflict. So, what is conflict violence? Since we have come to know that the peace is absence of violence, then the violence must be the absence of peace. Violence is defined in two ways, direct violence and indirect violence. Direct or overt violence is the visible act of violence when a policeman hits at a protester, when two people are involved in physical fights. Indirect violence may not be visible and may be masked in the way society is organised as in through economic inequalities, caste and racial discrimination in which the development potential of an individual is denied. Indirect violence is further of two types, structural and cultural violence. Structural violence is that which limits, prohibits an individual from achieving their potential. Malnutrition, injustice, discrimination, lack of access to education and economic opportunity are example of structural violence. If a person has the potential to grow up to be foot ball player and cannot due to preventable reasons like poverty, and preventable disease, it is termed structural violence. Cultural violence is indirect violence, discrimination and injustice inflicted on a person on the basis of color, caste, cultural assumption, tribe, race or religion.

Above statement of the peace and conflict situation have been taking place in the said Region (BTAD), since its formation. We can look back the major implication of the above stated theory which was taking place in 2012

riots under the two districts of BTAD, namely Kokrajhar and Chirang, where lakhs of people and thousands of families are internally displaced and became victim and homeless due to the conflict violence in the said society. In history it has been a remarkable with incredible evidences of killing field between two communities and that was one of the most important failures remained unchanged in history forever which took place after creation of BTAD. Despite of conflict in the society, the people of the said region always kept trying to stay together without discrimination on the basis of culture, religion, caste and the color. It is also not denial that the BTAD is a totality of multicultural society of different caste and communities like a beautiful garden with different flowers. The human rights in any corner is protected for the benefit and growth of the inhabitants of the region maintaining the balance of equal rights since we know the imbalance of the granting the human rights may lead to escalation of the conflict in the society. Numbers of the languages are spoken and cultures are practiced in the area equally. The balance justice, equality and opportunity are the main gate ways to leading the goal of peace.

2. OBJECTIVES:

1. To find out where does the peace exist.
2. To study the concept of peace and conflict.
3. To highlight the situation of BTAD.
4. To understand the importance of peace.

3. METHODOLOGY:

The study of the paper is based on the secondary sources of the data collection from different printed books, journals, articles, Magazine, news papers. The descriptive method has been applied for the paper based on different theories of peace and conflict looking back the situation and the present scenario of the BTAD.

4. LITERATURE REVIEW:

Peace is one of the most important and unavoidable instruments for human being which is searched day and night by each and every individual and welcomed by whole over the world with positive attitude without any denial. *Dr. Satyabrat Sinha, (2010)*, pointed out that absence of violence or war and is termed as negative peace and the absence of violence and war but the presence of justice, equality and opportunity is termed as positive peace. On the other hand the conflict has been termed by *John Paul Lederach 2003* as, conflict is normal in human relationship, and conflict is a motor of change. According to the father of the peace studies, *Johan Galtung,(1996)*, Peace studies are so similar to health studies that the triangle *diagnosis-prognosis-therapy* can be applied. There is the common idea of a system (of factors, of cells), of well-states and ill-states. The word-pair 'health/disease' from health studies and 'peace/ violence' from peace studies can be seen as specification of these more general labels. The possible causes of the frequent conflict in BTAD, is land issue and the tribal belt and block or the (Arundhati Roy, 2001) (Shah, 2004) (Experts, 2015) (Lederach, 2003) (Ahuja, 1997) (Society of India, 2007) (Konwar, 2006) (Galtung, 1996) regionalism. *Narayan Konwar (2007)*, mentioned that, there are various causes which have contributed towards the emergence of regionalism. Historical context, low pace of economic development, emergence of middle class, identity questions etc, are the important causes of regionalism in Assam. The extreme sentiment of the regionalism may create the conflict violence in the society and that violence may be of direct or overt violence between the communities. *Raju Kr. Narzary (2012)* clarified, saying, Accusation and Counter Accusation. Here, what the writer said is that, in a conflict always there are two sides which accuses to one another. The situation during 2012 riots in BTAD was a game of accusation and counter accusation between two communities of their unconstitutional activities disrupted in the society. To understand the problem of a particular society, it is important to have the knowledge of the peace and conflict because these are unending process of the society. In fine, it can be opined and assumed that without understanding the meaning of the conflict, it is impossible to understand and feel the peace. For the sustainable development of the nation and the society, the magic of the peace must be established and the

conflict should be terminated to balancing the justice, equality and opportunity in the society without discrimination on any basis.

5. RETHINKING OF PEACE IN BTAD:

A society is a group of people involved in persistent social interaction, or a large social group sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Society is well organized umbrella for human existence may be of small and large in size of geography and the numbers of people living but important for human being to be civilized and well cultured. The nature of the society is dynamic not static because it changes with the time and the tide, on the other hand it is essential to change, because alternative meaning of the change is development.

Change is natural to every society and even if any society makes any attempt to stall social change that shall be an impossible task. According to Jones, “social change is a term used to describe variations or modification of any aspect of social processes, social patterns, social interactions or social organizations”.(society of india). Now the major questions arise, is the change take place because of peace or conflict? What are the relations of social change with peace and conflict? It is not an easy to summarize the matter of the fact of the questions of above, because the answer would depend on the question of social problem in nature. A social problem has been defined as “a situation confronting a group or a section of society which inflict injurious consequences that can be handled only collectively” (Reinhardt 1942:14). Thus, no one individual or few individuals are responsible for the appearance of a socially problematic situation, and the control of this situation is also beyond the ability of one person or a few persons. This responsibility is placed upon society at large. Walsh and Furfey (1961:1) have defined a social problem as a “deviation from the social ideal remediable by group effort”.

Going back to the history of incidence that took place after the Bodo accord of 2003 in BTAD was a tragic and pathetic for human society. The chaos and confusion among the communities, brutally killing field in two districts i/e Kokrajhar and Chirang, displacement of homes and society, destruction of lives and properties, suspicion of friends and enemies, questions of life and death, accusation and counter accusation, no option of male and female, children and adults. The conflict that escalated within no times, and killed hundreds of lives between two communities within the blink of eyes like a flood. The Assamese intellectuals tried to terminologies as ethnic cleansing, and the politicians used to say Desi vs. bidesi, and some local intellectual said as foreigner vs. indigenous. But, this paper would like to say it a physical fights (overt violence) between individuals and unfortunately misguided and rearranged by the awaited third party actors. The conflict violence between Bodo and indigenous Muslim of the mentioned districts become a black day for the said region. Such a long conflict violence between two communities signifies the total failure of administrative system and weaknesses of governance, because when the government governs strongly to her citizens with equality then there must be less chance of conflict in the society. The opportunists intellectuals, politicians, academicians and activists plays a long run blame game in such a tragic field only with debate in television show and news paper. Without the wrong notion of debate the constructive measures to transform the conflict and to manage the conflict violence should be given the priority in any kind of conflicts.

Comparing the situation of the society of pre-conflict with the post-conflict, it is seen a remarkable difference in terms of their attitude and behavior which are the primary factors of peace and conflict whether it is intra community or inert community conflict. Joint effort of many organizations, like intellectuals, social (Students' Unions), religions, academicians, activists, media, NGOs and the government agencies to balance the situation into normalcy and to re-establish better society and to make confidence measure building between the two conflicting communities was nothing but positive efforts to terminate and eradicate the conflict violence and to achieve the peace.

There is no way out of spiraling morass of terror and brutality that confronts the world today. It is time now for the human race to hold still, to delve into its wells of collective wisdom, both ancient and modern.(war is peace). Nothing can excuse or justify an act of terrorism, whether it is committed by religious fundamentalists, private militia, people's resistance movements- or whether it's dressed up as a war of retribution by a recognized government. The bombing of Afganistan is not revenge for New York and Washington. It is yet another act of terror against the people of the world. People rarely win wars, government rarely lose them. People get killed. Governments moult and regroup, hydra-headed. They use flags first to shrink wrap peoples' minds and smother thought, and then as ceremonial shrouds to bury their willing dead. On both sides, in Afganistan as well as America, civilians are now hostage to the actions of their own governments. Unknowingly, ordinary people in both countries share a common bond- they have to live the phenomenon of blind, unpredictable terror. Each batch of bombs that is dropped on Afganistan is matched by a corresponding escalation of mass hysteria in America about anthrax, more hijacking and other terror acts. What happened on September 11th changed the world forever. Freedom, progress, wealth, technology, war- these words have taken new meaning. Governments have to acknowledge this transformation, and approach their new tasks with a medium of honesty and humility. When he announce the air strike, President George Bush said, 'we 're a peaceful nation.' 'we 're a peaceful people'. So, now we know, pigs are horses. Girls are boys. War is peace.

From the perspective of the international scenario it is seen about the mechanism to deal with the war and conflict. The main problem is how to internalize the conflict as peace? The above statement of the President who echoed the war is peace, in the same way the frequent conflict of the BTAD can also be termed as conflict is peace. Now the confusion would come perhaps that how the conflict can be termed as peace of a particular society? This confusion may be clarified with the concept given by Paul Wilkinson on social movement as, a social movement is a deliberate collective endeavors to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into 'utopian' community. Social movements are thus clearly different from historical movements, tendencies or trends. It is important to note, however, that such tendencies and trends, and the influence of the unconscious or irrational factors in human behavior, may be of crucial importance in illuminating the problems of interpreting and explaining social movement.

It is hereby been clear the hidden result of the conflict in any society is peace and the peace is incomplete to develop without any conflict. The relation between peace and conflict goes unending one after another. But the building of the peace would be called positive only when the absence of war, violent and the presence of justice, equality and opportunity is achieved in the society, on the contrary, the peace would be termed as negative peace when the absence of both the war, violent and justice, equality and opportunity are not met to the communities. The balance of the justice toward the communities would be crippled when the indirect violence take place because the disease of the indirect violence (structural and cultural) takes time to be cured. It is also not unimportant to indentify the disease of conflict before operating to cure.

The post conflict situation of the BTAD can be termed as the positive peace because the normalcy of the present scenario signifies with justice, equality and opportunity in the field of economic, social, political and cultural as the fundamental rights guarantees to the citizens. Because, the post conflict of BTAD believes that, the conflict transformation is the process of engaging with and transforming the relationship, and if necessary, the every constitution of society that supports the continuation of violent conflict. Besides, conflict transformation sees conflict as catalyst for change. Gandhi too tried to bring out constructive and positive change through the non-violent. Satyagraha campaigns in the conflict situations of South Africa and Champaran by fighting for truth, respect, rights and justice against racial, discriminatory and exploitative policies. Conflict transformation recognizes that conflict should be transformed gradually.

6. CONCLUSION:

A peace study is incomplete without the study of the conflict since both the terms are same coin with different faces. The multicultural society often faces the problematic situation on the basis of their language, caste, religion, region, culture and identity. Justice, equality and opportunity are also the primary factors which can escalate the conflict in their absence with the feeling of deprivation and references. When the potential of a particular community is deprived, and the attitude leads to behavior then the confrontation starts from that very moment. Regionalism is also one the most important factors of the conflict in north eastern region which creates the conflict violence directly or indirectly. The structural violence which deprives the human potentiality must be considered in dept by the governmental policies as well as non-governmental policies to uplift the society in a ratio of balance. Role of the religious groups in terms of establishment of peace should not be exclusive in nature as well as of the social groups. Despite of all discussion, the peace and conflict of a particular region among the communities depends on the policy and the system set up by the government and in her judgment of justice, equality and opportunity.

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