



Catalysts of ethnic identity the case study of tribal groups of western Bahr el Ghazal, South Sudan and Wayanad district of Kerala, India

Wurok Chan Malith

Ph.D. Research Scholar, Department of Sociology, Kariavattom, Campus, University of Kerala, Kerala, India

Abstract

The study endeavors to strenuously examine and highlight the formation of ethnic identity and Ethnicity in a comparative analysis of the case of Western Bahr El Ghazal, South Sudan and the case of Tribal area in Wayanad, Kerala. However, the main objective of the study subsumes identifying the sociocultural characteristics of tribes in Kerala State and tribal group in Wau town, Western Bahr el-Ghazal, South Sudan, fathoming the process of identity formulation among the two communities. Meanwhile, the study is based on two sources of data, secondary and primary. Primary data was collected through in-depth interviews, observations and questionnaires administrated to 220 individuals in both South Sudan this in addition to interviews with key informants in the field. The statistic tools data analyses are EDUSTAT and SPSS. The main findings of the study in the case of Western Bahr el Ghazal conspicuously incorporate unequal distribution of resources, power, and inequity in the distribution of services and administration issues. Political rivalry amidst the elites which led to tribal animosity and identity politics. The current conflict was unfortunately aggravated by the relocation of Wau County without local community's consent. And Indiscriminate nabbing of the Fertitta's elites, politicians, and chiefs. The alleged exclusion of the Fertit from Security and organized forces. This in addition to lack of respect for the Fertit tribal groups and the conflict over Land wrought with the advent of immigrants, settlers, and pastoralists. Meanwhile, the fundings of the Tribal identity in Kerala include historical grievances since the colonial era and exploitation of tribal by middlemen, immigrants in general. Occupation of tribal land by immigrants which led to the alienation of the tribal land and dearth of permeant livelihood for tribal families. The dearth of political will in implementing tribal projects and land reform which could avail land for landless people. As well as inadequate health facilities and poor hygiene and educational challenges for tribal such as high dropout amidst tribal children due to socioeconomic issues and unconducive environment at home which discourages tribal children from pursuing their education.

Keywords: ethnic identity, political power, resources, immigrants, grievances and land

1. Introduction

A group or individual identity is formed through participation in different social institutions such as community and neighborhood in which a person grow up evince an important factor in the formation of someone's identity. As such a person's identity is influenced by family, society, school and through interaction and identification with members of the society (vanlaltlan, 2007) ^[8, 9]. Therefore individual's identity is influenced by the cultural effect and the impact of the society on the individual's identity formation. As such there is a link between an individual and his / her society when it comes to the formation of human sense of self-image and individuals acquiesce the society and they are accepted by the society, and the interaction between the two is explained by (VANLALTLAN, 2007) ^[8, 9]: *Identity formation, therefore, is not only a developmental issue but also social issue.it is an individual and a communal issue. Much of an individual's identity, therefore, depends on the identity of the group of the community to which one belongs.* As such a concept such as continuity or similarity would be applicable when indicating identity owing to the identity formation as an issue between someone's life and experience from his/her past and the future.

However, Ethnicity subsumes people with a common origin

and ancestry, distinctive social characteristics and common interests (MALITH, 2017) ^[5]. According to (Lewis, 2014), ethnicity incorporates values, the system of belief and social characteristics that distinguish one group from another. As such according to Richard Jenkins, (Jenkins, 1998) an anthropological concept for ethnicity generated from ancient Greek "*ethnos refers to arrange of situations in which a collection of humans lived and acted together and which is translated today as people or nation*". Consequently, the ethnic group forms its own identity due to the pressure of the powerful and dominant group. However, an ethnic group is an inclusion of those who share common values and traditions which differentiate them from others with whom they are in contact. However, an ethnic group is considered as a minor group dominated by a powerful group (MALITH, 2017) ^[5]. A such, an ethnic group is a grieved group with common interest and culture, the differences between the two groups have to be defined in terms of power relations as such a group who is holding a power is a majority group and a dominated group is a minority group and it does not need to be in numerical terms (Lewis, 2014) ^[4].

Furthermore, Schlee (Schlee, 2008) ^[9] considered ethnicity in form of social identity, which is a definition of self and others. And nobody could have an ethnic identity affiliation which is

unknown to themselves or to others. Therefore ethnicity cannot exist unless people are aware of it. This means that ethnicity is something occurred in the course of a conflict and attests that the situation of the conflict should proceed a construction of ethnic identity. However, Prof. Markakis (Markakis, 1994) ^[7] pointed out that tribal identities are political products of a particular situation, socially, defined and historically determined, as such, ethnicity transpired as the result rather than the cause. However, Hanlon asserted that ethnic groups are defined in descriptive differences, such as color appearance, language, and religion. Ethnicity subsumes all racial, tribal, religious, linguistic groupings, nation and communal minorities and the ethnic criteria used by these groups to define themselves usually, incorporating common descent (Hanlon, 2006) ^[1]. However, the paper aims at strenuously unpacking the issues, of ethnicity and of identity politics. However ethnic identities are politically made in the historical and economic determines which culminated in the construction of ethnic identity. However, in the case of Western Bahr el Ghazal, allocation of resources, political power, vying for power amidst the elites and the conflict over land and clashes between pastoralists and farmers, unfortunately, led to to the recent conflict. This is in addition to political unrest in the country sparked by the current internecine conflict and political rivalry amidst the elites culminated into the escalation of the current political conflict in Western Bahr el Ghazal.

Meanwhile, the tribal identity in Kerala or, tribal ethnic identities were constructed owing to the historical grievances and social injustice against tribal Tribal. Starting with the colonial era in India, when the Adivasis were grieved and marginalized. However, such lopsided colonial policy led to abominably exploited of tribal by non-tribal people and middlemen and the repercussion of such policy was the loss of their ancestor's lands owing to such marginalization, the tribal carried out agitations and rebellions against the state in India. Moreover, the development of the tribal welfare policy was subsumed in the Constitution of India, the act guarantees social quality, political justice to all races, culture and avails an opportunity for self-attainment. Accordingly, tribal communities to be integrated with the mainstream of the country and the speed up of socio-economic development of tribal. Also, their culture should not be mutilated and removal of exploitive practices against them should be abolished. The constitution safeguards are of protective, political and constitutional in natures, the article 15 of the Constitution inhibits all hues of discrimination against the tribal. Moreover, articles 16, 17, and 23 were meant for the preservation of employment, abolition of untouchables and forced labor. Despite all these steps made by the government, the tribal people flounder exigence social conundrums such as exploitation, landlessness, indebtedness, issues of livelihood, educational limitations to their children and health's woes. However, the tribal people's hurdles in Kerala incorporate landlessness as the major tribulation and dearth of political perseverance for implementation of the tribal programmes and safeguarding of their inalienable rights as stipulated in the State's Constitution as well as in the Constitution of India.

2. Methodology

The data were collected through interviews which were carried out in both South Sudan and Kerala State, this in addition to observations. 220 questionnaires were distributed to informants, 110 questionnaires in Wau town Western Bahr El Ghazal, South Sudan and 110 questionnaires were distributed to informants in both Wayanad and Calicut in Kerala. The study used primary and secondary sources collected through in-depth interviews with key informants in the field in both of the two areas of the study. The statistic tools which have been applied in the data analysis are EDUSTAT and SPSS.

3. Ethnic Identity the case of Western Bhar El Ghazal

The ethnic conflict due unfair power-sharing or distribution of resources and domination of minor tribes. However, Fertit ethnic identity in Western Bahr El Ghazal as alluded came as the response to political and administrative challenges as well as cultural issues and the conflict over land as follows.

3.1 Political and Resources Allocation

Political and administrative issues are due to the differences in allocation of portfolios in the government, and power-sharing amidst the elites and politicians which led to political unrest between the former governor and some of Fertit's politicians. Moreover, the current political unrest and tribal conflict were, triggered by the relocation of the headquarters of Wau and Jur River Counties outside of Wau town. As such Wau County to Baggari and Jur River to Yin Akok. Meanwhile, the move of the relocation of Wau County was, vehemently opposed by Fertit's community in Wau. In such backdrop, the youth went on the strike in the town. The strike led to the violence which culminated in the killing of nine people and many others were maimed. The state government's decision of transferring Wau County headquarters from Wau town to Bagari, area wreaked havoc, bewilderment, and commotion in the town and ended in violence. However, the reason behind the government decision was to implement the SPLM party policy of "taking towns to people" which is a central part of the SPLM vision. However, the relocation of the county's headquarters had been a plan for over a year. The Fertit's community staunchly rejected the relocation of the county on the ground that the decision was taken without their countenance and as a pretext of taking their land away, the political unrest culminated in the gruesome violence in 9th of December, 2012. The fatalities were eleven on the side of the youth and brought insecurity into the town.

Meanwhile, the situation was deteriorated by indiscriminate, nabbing of Fertit's politicians, chiefs, and elders by the security for alleged involvement in the atrocities in the state, such a policy ignited animosities between Fertit elites and the government. However, the security situation in the state-led some Fertit 's youths to join SPLA-IO, the rebel movement and they established their wing in Western Bahr el Ghazal. Moreover, in the security sector, some Fertit believed that they are not fully represented in the security and the organized forces and, negative response from elites and spread of atrocities, looting, and restriction of free movement. The

movement of cattle keepers into the farmers` lands and their subversion of crops and cattle keepers are believed to be heavily armed which led to more violence and atrocities in the area. Also, Fertit people have a disparagement about,

misrepresentation, and lack of goodwill in resolving the issues of the minor tribe. The following tables attest the political and resources issues and its relation to the ethnic identity.

3.1.1 Participation in the government

Table 1: Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding whether they participate in the government in their area

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
State	87.27273	0.909091	2.727273	0	9.090909
County / District	80.90909	2.727273	5.454545	0.909091	10
Parliament	75.45455	6.363636	10	0.909091	7.272727
Central government	61.81818	9.090909	20	0.909091	8.181818

Regarding whether they participate in the government in their area, 87.27273% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “State”. It is followed by “County District” (80.90909%); “Parliament” (75.45455%); “Central government” (61.81818%). The table attests clearly the participation of ethnic group in the state’s government with significant representation in the central government, but still Fertit potently clamoring and grousing about the Power-sharing always in the hand of the minority in the state since (CPA), land grabbing by powerful people, the inadequate legal system in the state. Utmost and marvelous

areas in the state are owned by people from other states. Also, governors previously were favoring one tribe over one another. Negligence of the national government about political woes in the state. Interferences of neighboring states in the issues of Wau. The policy of favoring of one tribe by people who have power in their hands. Valueless of people being killed by the government’s forces. And imbalance of power-sharing in allocating counties in the state. As it is shown in the fig (1) Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding whether they participate in the government in their area.

3.1.2 Equality of tribes in political, Resources and Economic dividends

Table 2: Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding equality of tribes in political power, resources, and economic dividends.

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
All tribes share political power, resources and economic dividends equally	10	30.90909	50.90909	0.909091	7.272727

Regarding equality of tribes in political power, resources and conomic dividends, 10% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “All tribes share political power, resources, and economic dividends equally”. About the resources allocation, still, controversial and unresolved issues and positions in the government as Fertit community believed that they have lower positions while others have higher positions in the government. As such imbalance in power-sharing and resources continues to be the catalyst for opposing the government in quest of achieving higher positions and which dolefully culminated in rebellion and atrocities which afflicted the state. Consequently, some minor tribes deem that there is a degree of marginalization, the government is dominated by one tribe, and the army in the country is almost manned by the system. And the most of the leadership positions are occupied by the same tribe. The following graph attests the responses of people to the issue of power, resources and economic dividends allocation in the

state as it has been shown in the Fig (2) Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal, South Sudan regarding equality of tribes in political power, resources, and economic dividends.

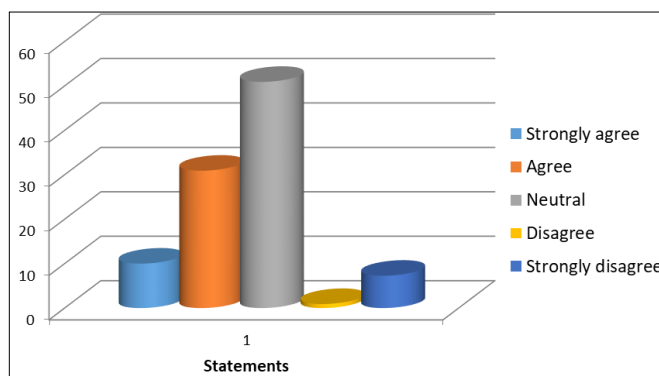


Fig 2

3.1.3 Privileges are given to some groups rather than others

Table 3: Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding the privileges given to some groups.

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Appointment of government’s officials and Ministers	54.54545	11.81818	6.363636	0	27.27273
Allocation of government employment along the ethnic line	60.90909	8.181818	10	0	20.90909
Other	10.90909	30.90909	51.81818	0.909091	5.454545

Regarding the privileges given to some groups, 60.90909% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “Allocation of government employment along the ethnic line”. It is followed by “Appointment of government’s officials and Ministers” (54.54545%); “Other” (10.90909%). The allocation of power and resources sharing remain the major issue which is deemed to behind all political woes and it articulated by power-seeking elites who exaggerated the conflict. The following graph ushers the allocation of resources and power as follows: fig (3) Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal south Sudan regarding the privileges given to some groups

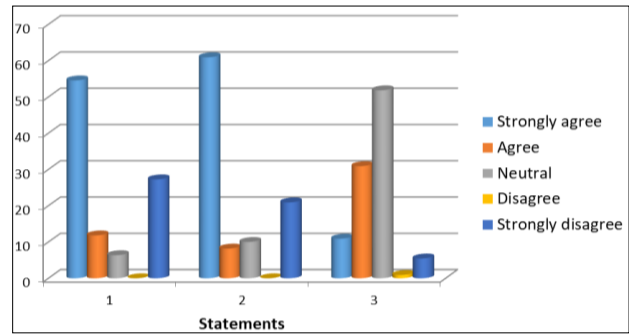


Fig 3

3.1.4 Differential access to resources along the ethnic line

Table 4: Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal, South Sudan regarding the differential access to resources along the ethnic line.

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
There is differential access to resources along the ethnic line	77.27273	2.727273	7.272727	0	12.72727

Regarding the differential access to resources along the ethnic line, 77.27273% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “There is differential access to resources along the ethnic line”. The Respondents response show unequal distribution of resources and power sharing among different groups in the state which they vehemently weighed to be the overarching issue leading to tribal animosities and the conflict in the state. As it is shown in the fig (4) Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding the differential access to resources along the ethnic line.

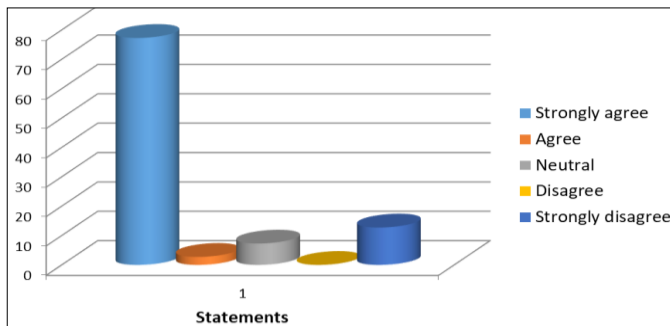


Fig 4

3.2 Conflict over land

The conflict over land previously transpired in form of usurpation of land from the owners through government sanctions. However, in the 1980s when Bahr el-Ghazal was a province, and for the establishment of the Regional Government, the administration applied some policies of expanding the town to subsume neighborhoods and surrounding areas to be a part of the town and to provide land to newcomers. The town planning was deemed as forceful occupation and re-naming of places in around Wau such as a neighborhood of Gabor-korongo became Rumbek Jadid, Hila Mukta became Aweil Jadid, the part of Hila Fall became Hila Dinka and Momoi village became Majak (Malith, 2017) [5]. Meanwhile, after the independence of South Sudan, the

conflicts over land remain controversial woes which are obviously reflected in the ownership of Wau town and the land around it. Historically, Wau was a cosmopolitan city as it was which established by French forces in 1897 and finally taken by British as the capital city of Bahr el Ghazal region in 1905. Furthermore, in the leeway of a power struggle admits politicians of main ethnic of groups over the land issues are triggered and misinterpreted in the situation of political unrest. The conflict over land became more perilous when the former governor of Western Bahr-El –Ghazal issued an order of establishing the municipality in Wau and relocation of Wau County Meanwhile, Fertit community deemed that the move of relocating the county outside the town will countermand their ownership of the land and historic and archaeological traditions and could alienate their land. However, Land portrays the important area of conflict in the area especially land grabbing by new settlers, emigrants and the coming of cattle keepers from neighboring areas to the area. Moreover, in 2005, after the Comprehensive Peace Agreement, the peaceful coexistence was affected by many disputes occurred amidst the pastoralists and farmers. Consequently, cattle keepers started to arrive in the area before the consummation of harvesting owing to acute droughts, overgrazing, and insecurity which forced them to move for long in the quest for water and pasture. This is in addition to the availability of firearms at disposal of the youths which they use in many communal disputes. As such Pastoralists and farmers in Mamoi area around Wau in Western Bahr El Ghazal immersed in tensions with farmers which led to violence. The clashes transpired when cattle destroy crops, which could anger the local farmers. However local community believed that the cattle keepers are armed to protect their property and the while farmers are not armed and this attests an imbalance between the two conflicting parties that cannot be resolved easily. The situation has been triggered by ongoing conflict in the country. The analysis of the conflict over Land in Western Bahr El-Ghazal are given in the tables as follows:

Table 5: Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal South Sudan regarding competition over land in their area:

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
There is competition over land in the area	74.54545	0.909091	3.636364	0	20.90909

Regarding competition over land in their area, 74.54545% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “There is competition over land in the

area”. As it is given in the fig 6 Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal, South Sudan regarding competition over land in their area.

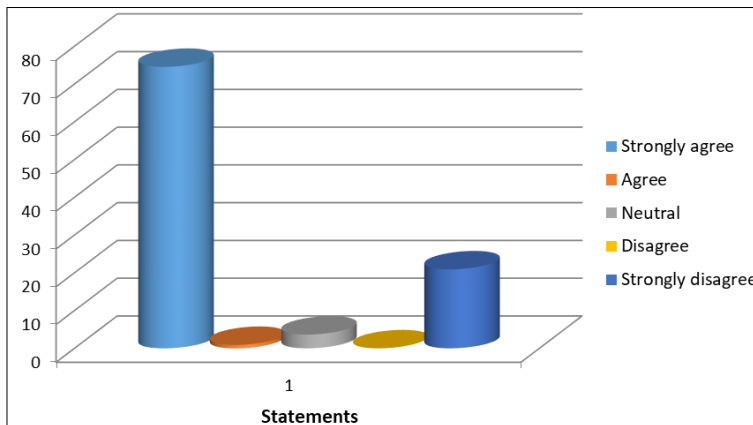


Fig 5

Table 6: Percentage of responses of tribes in Wau town, Western Bahr El-Ghazal South Sudan regarding who are competing over land in their area.

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Farmers (local people)	62.72727	10.90909	3.636364	0.909091	21.81818
Cattle keepers	71.81818	5.454545	0.909091	0	21.81818
Migrants or new settlers	71.81818	5.454545	2.727273	0	20
Other	7.272727	37.27273	55.45455	0	0

Regarding who are competing over land in their area, 71.81818% of the tribes in Wau town, Western Bahr El-Ghazal, South Sudan strongly agree with “Cattle keepers” and “Migrants or new settlers”. It is followed by “Farmers (local people)” (62.72727%); “Other” (7.272727%). The conflict over land is between the farmers and pastoralist from neighboring states. This in addition to land grabbing by immigrants and new settlers. As it is given in the fig 6 Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding who are competing over land in their area.

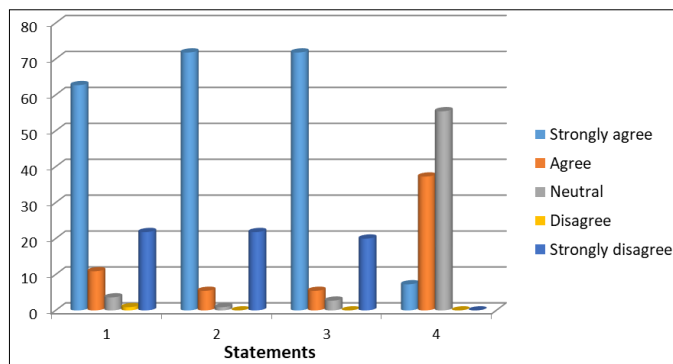


Fig 6

4. Ethnic Identity the case of the Tribal people in Kerala

However, the tribal people in Kerala is estimated to be about 4 lakh tribal people and about the half of this population lives in Wayanad District. The tribal people were the indigenous inhabitants of Wayanad area. Moreover, the Colonial Government in India constructed roads into the region introduced huge plantations and brought people from the mainland into the region. As the repercussions of colonial policy in the region, the migration of settlers to this region intensified in the leeway of 1940s. The Migration augmentation enormously forced and superseded the Adivasi, the original inhabitants of the Wayanad region. Consequently as ramifications of such lopsided policy the Adivasi tremendously lost their land and gradually their numbers diminished and lastly, the tribal people are only 20 % of the total population of the Wayanad district.

Originally the main Adivasis of Wayanad traditionally subsume *Paniyas* the larger tribal community in Wayanad and the half of the tribal population, followed by *Adiyars*, *Kurichyas*, *Ooralis*, *Kattunaikkans* and *Urali Kurumas*. These tribal people have the qualities of darker skin and physical appearance which is noticeable and distinguishable. The tribal people construct their homes in swampy valleys and plateaus and their houses are characterized and built with, mud, bamboo, brick and a thatched roof. Furthermore, landlessness became an acute and arduous challenge for the tribal people in

Wayanad. About the land issue in the area, there was the cultural issue behind it and the area was full of forest. However, the land became a problem in Wayanad, historically and pre-colonial area the whole land used to belong to tribal people and they were able to collect wild food such as fruits, roots, and honey. The tribal cultivated freely the land because there was no immigrants or competition over the land. In the late 1940s immigrants had arrived at Wayanad from the mainland and other areas, they had occupied the land and evacuated tribal people from their land. The landlords used tribal as farm`s laborers and unfairly ceded tribal pittance and quantum money. Also, they furnished them with negligible things such as sugar and cigarettes in return for work they had b done. However, the landlords had hoaxed the tribal people in their own land who previously using the land for a very long time without title deeds. However, the colonialists had taken the tribal land and they had begun to build estates and plantation in the land. The tribal people were unfairly given small jobs as laborers.

Moreover, Kerala state has carried out the land reform plan, but a significant number of tribal people are landless. However, land in Wayanad had been occupied by people from mainstream and they perfunctorily broached to establish tea and coffee plantations in the area. The state was stalwartly favoring the mainstream people it was like internal colonization that had taken place. Subsequently, the land and the financial assistance was taken away from the tribal people. However, the tribal people arduously floundering two conundrums one was the non-tribal people from the mainland who had come to tribal areas and the government is in the form of the forest department. Additionally, most of the land which belonged to tribal became under the forest department. However, the tribal people became landless in terms of cultivation and residence. They find it very hard and to make

subsistence, the due potential of tourism in the area the construction of building accrued in places, where there is a potential of tourism.

However, tribal identity was a repercussion of a political and social injustice against the tribal. The lopsided contract of the tribal people with non-tribal led to the exploitation l which culminated in tribal agitation. Moreover, most of the tribal programs are designed and implemented by nontribal people based on their interests. However, the tribal people floundering challenges of lack good houses, health facilities and poor hygiene in tribal colonies. The tribal people agitated against the situation such as in 2003, three hundred people from tribal people of eight hundred families and from Gothra Mahasabha occupied the forest land and erected huts at Thakarappadi in the Wayanad Sanctuary. However, due to the tribal occupation of the land, about 725 were arrested under the Wildlife Protection Act. After while they were exonerated by a magistrate`s Court in Sultan Bathery and the charges against the tribal people were removed. Moreover, a group of tribal-led by the leader of Adivasi Kshema Samiti, a tribal organization of the Communist Party had taken the land and built huts in the forest under the South and North Wayanad Forest Divisions. Finally, the agitators were given rights for the land under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. Meanwhile in Wayanad, in 2012, thousands of landless people agitated and with a support of political parties, they built huts on forest land the number of agitation reached fifty-three agitation points in the two forest divisions (Reported in *The Hindu News Paper, Sunday, September 24, 2017. P2*).

However, the land issues have been analyzed according to the following tables, as it is given in the Table (7) Percentage of responses of tribes in Kerala, India regarding the causes of land shortages in their area

Table 7

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Population density	38.18182	36.36364	12.72727	11.81818	0.909091
More people living in your village	32.72727	37.27273	15.45455	14.54545	0
There is a conflict over land	46.36364	30.90909	18.18182	3.636364	0.909091
Other	6.363636	13.63636	73.63636	2.727273	3.636364

Regarding the causes of land shortages in their area, most of the tribes in Kerala, strongly agree that “There is a conflict over land” (46.36364%). It is followed by “Population density” (38.18182%); “More people living in your village” (32.72727%); “Other” (6.363636%). Kerala State had a land reform plan, but some tribal people benefited and some tribal did not acquire the land through the land reform. However, the problem in the land is portrayed in the Graph (7) Percentage of responses of tribes in Kerala, India regarding the causes of land shortages in their area:

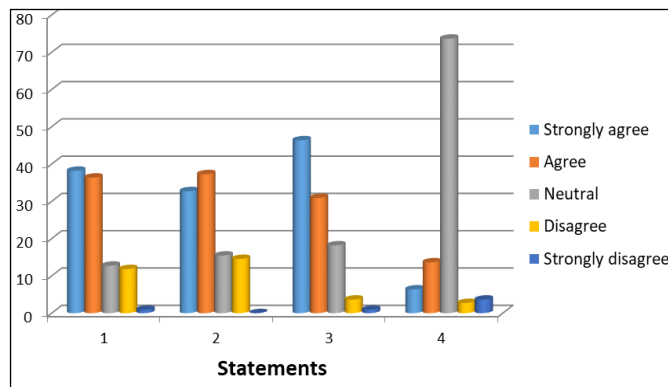


Fig 7

However, there is a competition exists in Wayanad. As tribal land cannot be transformed. The land cost them more suffering. Earlies the land is under the control or local landlord or (*Janmis*). Some agriculturally based community

have got land by inheritance. The conflict over land is given in the Table (8) Percentage of responses of tribes in Kerala, regarding competition over land in their area

Table 8

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
There is competition over land in the area	61.81818	15.45455	20	1.818182	0.909091

Regarding competition over land in their area, most of the tribes in Kerala, strongly agree with “there is competition over land in the area” (61.81818%). This is due Encroachment

from outsiders and land alienation. The conflict over land is given in the Fig (8) Percentage of responses of tribes in Kerala, India regarding competition over land in their area:

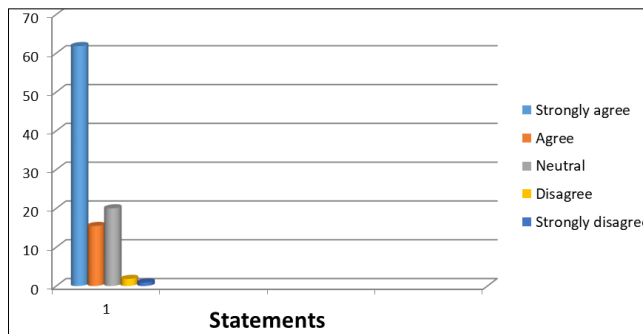


Fig 8

About who are competing over land is attested in the Table (9) Percentage of responses of tribes in Kerala, India regarding

who are competing over land in their area:

Table 9

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Farmers (local people)	24.54545	58.18182	14.54545	2.727273	0
Cattle keepers	11.81818	18.18182	54.54545	15.45455	0
Migrants or new settlers	42.72727	30.90909	19.09091	7.272727	0
Other	9.090909	15.45455	71.81818	2.727273	0.909091

Regarding who are competing over land in their area, most of the tribes in Kerala, strongly agree with “Migrants or new settlers” (42.72727%). It is followed by “Farmers (local people)” (24.54545%); “Cattle keeper” (11.81818%); “Other” (9.090909%). As it is ushered in the Graph (9) Percentage of responses of tribes in Kerala, India regarding those who are competing over land in their area:

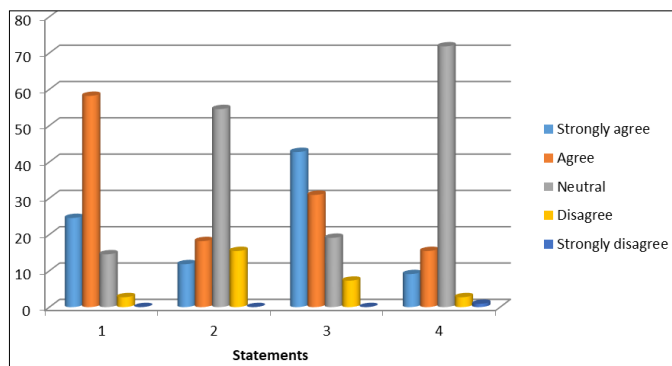


Fig 9

5. Findings of the catalysts of ethnic identity in the case of Wau town, Western Bahr El Ghazal, South Sudan subsume the following

- Inequity in the allocation of resources, economic and power since the 1980s.
- Inequity in allocations services organized forces and administration issues.
- Political rivalry amidst the elites of the three main ethnic groups (Dinka, Lou, and Fertit).
- Previous Identity policy in the area applied by the Successive Sudanese government.
- The loss of power by former politicians led to the spread of agitation and animosity.
- The current conflict was triggered by the decision taken by the former governor of the relocation of Wau County without Fertit's consent.
- Indiscriminate of apprehension the Fertit`s elites, politicians and chiefs by the security after the incidents in 2012.
- Unfair representation of Fertit in Security and organized forces.

- Lack of respect for the Fertit tribe.
- Land grabbing by the immigrants and new settlers.
- Competition over land and ownership of Wau town.
- Seasonal migration of pastoralists from neighboring states.

Findings for the case of tribal ethnic identity formation of tribal groups of Kerala

- Tribal ethnic identity came as historical grievances since the colonial era in India.
- Exploitation of tribal by middlemen and nontribal in general.
- Loss of land or land alienation
- Occupation of the tribal land by immigrants.
- Lack of permeant livelihood for tribal families.
- Lack of political will for implementing land reform.
- Tribal projects are implementation is not based on the tribal interests.
- Tribal lacks adequate education for their children.
- Political used the tribal issues for their objectives and considered them as a vote bank.

7. Conclusion

The leeway of the 1980s, the nitty gritty of the Fertit's ethnic identity, was owing to the pre-eminent and overarching issues, substantially, subsume imbalance in power-sharing, economic dividends, lack of respect and exclusion. The land grabbing around Wau town which culminated into encroachment to land belongs to Fertit and pugnacious alienation of the areas which were previously, owned by the Fertit's community. However, the conflict intensified owing to the division of the South into three subregions and differences in the power-sharing in in the first Regional Government in Bahr el Ghazal, the beginning of the second civil war in South Sudan in 1983 and extension of killing and looting to Fertit's territories and their continued attacking of Fertit's areas the the successive Sudanese government policy of divide and rule which was based on arming of minor tribes as a counterinsurgency by supplying arms to the Fertit 's militia in Western Bahr el Ghazal. Meanwhile, the Fertit ethnic identity fervently revitalizes it self after the Independance of South Sudan and the region is drawn willy nelly, into ineterncine conflict due to the political struggle amidst the three ethnic groups (Dinak, Lou a Fertit), the differencesin, the state government and, the ruling SPLM party and its previous loggerheads with the Fertit, the decision of relocation of Wau County without the Fertit's consent, indiscriminate nabbing of the Fertit's elites, the Fertit un fair respresnetd in the the security of, differences in the Government's houses and administartion, land grabing by emigrants and new settlers, seasonal migartion of pastrolists from neihgbouring states and their subversion of Fertit's farms and finally, empatic political unrest in South Sudan, increbibly led into grusome conflict in the area with displacment of thosuand of people. Meanwhile, in case, the tribal people in Kerala who are estimated to be about 4 lakh tribal people and about the half of this population lives Wayanad District. The tribal people were the indigenus inhabitants of Wayanad area. Moreover, the policy colonial government in India of marginalization had

contributed to the construction of tribal identity. As the ramification of colonial policy in the emigrants and settlers came to the region in the leeway of 1940s. However, the migration accrued enormously supplanting the Adivasi, the original inhabitants of the Wayanad region. Due to such lopsided policy, the Adivasi gradually lost their land and their numbers debased and the tribal people represent 20 % of the total population of the Wayanad.

Furthermore, the tribal identity was a repercussion of a political and social injustice against the tribal historically and recently. As such the contact of the tribal people with non-tribal society and conspicuous exploitation of the tribal people by the state, moneylenders, middlemen deplorably culminated to the situation of exploitation, exclusion, and suppression which led into tribal agitation which is a mechanism of demanding their land which they have lost and such a policy led into the tribal ethnic identity. However, in both the colonial and post-colonial periods did not do enough to meliorate and alleviate the tribal conditions. Consequently, the state, both the colonial and the post-colonial, had taken an anti- Adivasi position. As such Adivasis' with disenchantment and indifferent with the state is a reflection of imbalanced policy. However, the policies on Adivasi were more oppressive and suppressive, Adivasis have minor representation that related to its. Furthermore, tribal ethnic identity was constructed through long suppression and repression, lack of political will in granting lands to the Adivasi. The main catalyts of tribal identity inclusively subsume the land alienation, and the state indifferent and recalcitrant to fully implement land reform as it was approved by Kerala's Assembly in 1970. Lack of livelihood activities as tribal lacks land for perusing their work, lack of education facilities, health problems, and unemployment. The deplorable situation where tribal people are living in different colonies and exploitation of tribal by politicians. However, these issues contribute into the formulation of the tribal ethnic identity and tribal ethnic identity is expressed through many agitations which are applied by tribal as the only way for demanding their inalienable rights on as well as political representations and the land. Sometimes tribal are exploited by Moist through convincing some of them to join their insurgency against the State.

References

1. Hanlon, Joseph. Ethnicity and Identity, in Yanacopulos (ed): Civil War, Civil Peace, United Kingdom: the Open University. 2006; 97:2006.
2. Jenkins, Richard. Rethinking Ethnicity Arguments and Explorations. London: SAGE Publications. London. 1998, 9.
3. Juma, Mathew Francis. Ethnic Conflicts in Western Bahr El-Ghazal State, Khartoum: s.n. 2005, 27-35.
4. Lewis, Edward Brent J. Scott. Sociology. United States: Joes & Bartlett learning. 2014, 342.
5. Malith, Wurok Chan. The Overarching Catalysts for Ethnic Identities in South Sudan. 2017; 3:3.
6. Prima Facie For The Fertit's Ethnic Identity in Former

- Western Bahr El Ghazal. Kerala Academy of Social Science, 2017, 57.
7. Markakis, John. Ethnicity and Conflict in the Horn of Africa. London: James Currey. 1994, 6.
 8. Wassara, Samson. Traditional Mechanism of Conflict Resolution in Southern Sudan. Berlin: Berghof Foundation for peace support, 2007.
 9. Schlee, Gunter. How Enemies are made: Towards a theory of Ethnic and Religious Conflicts. New York: Berghahn Books, 2008, 4.
 10. Van Allan T. A Study of Religious Identity among the Bru of Mizoram. Delhi: Ispck, 2007, 7.