



Tribal identity: A case of the tribal groups of Kerala India and Western Bahr el-Ghazal

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Abstract

The paper painstakingly enunciates and surmounts with the challenges the tribal are floundering such as landlessness, the dearth of social services subsuming livelihood, education, housing, and health issues in the tribal areas. Disputes over land, forests, political rights, exploitation and lack of awareness amidst the tribal towards the implementation of their programs. However, owing to these arduous hurdles the tribal-led agitations which are expressions of their alienable rights over land as well as forest products. All these issues led to the formulation of the identity which is socially constructed owing to the challenges aforementioned. In Western Bahr EL- Ghazal, South Sudan the Fertit ethnic identity was socially constructed due to the political struggle over power-sharing amidst the elites and politicians as it has broached since the 1970s, the identity politics applied by the Sudanese governments, unequal distribution of resources and services, the conflict over land, the political unrest in the area, the apprehension of Fertit politicians and chiefs. The security situation in the State, the disputes over the facilities and housing in the town, the clashes between the pastoralists and farmers and lack of respect for the minor tribes. All these issues contribute to occasioning the current ethnic conflict in the area. But political issues which revolve around vying for power are the main catalysts igniting the conflict and transforming it into violence and atrocities.

Keywords: landlessness, resources, exploitation, conflict, land

1. Introduction Fertit Ethnic Identity

During the colonial-era ethnic enormities, were negligible in the region until the time of the catastrophic incident of the Torit mutiny on 18th August 1955 which had repercussions on the ethnic groups and encouraged nationalism and patriotism among Southern people. However, different ethnic groups steadfastly, formed the guerrilla to fight the Sudanese governments. There were no implicit ethnic disputes triggered politically but, after the signing of the Addis Agreement in 1972 and the formation of the Regional Government in the South. The distribution of resources and power led to fissure amidst South Sudanese and that marked the application of identity politics in Southern Sudan, which was politically made led to ethnic animosities among communities. The Fertit groups bellyached of being dominated and groused about, unequal allocation of positions and employment, housing, land disputes. They faced and felt a dearth of respect and low representation in the organized forces and directorates. This in addition to the unequal distribution of power, resources, civil services. In lieu of the political rivalry in South Sudan amidst the politicians, the period was flanked by, tranquillity among the Dinka, the Luo, and the Fertit and there were no atrocities among these groups. This is because the Fertit grievances were not politically, exacerbated owing to that the situation remained with remarkable equanimity and cohesion.

In Kerala Tribal ethnic identity is a reflection of their contact with the outer world. Their contact with the rest of India was very limited in the leeway of the colonial era. They have contact only with the tribes living adjacent to their area. When the non-tribe people started encroaching the forest for the cultivation of pepper and other spices. During the colonial period market for spices widened and many traders came to Kerala in search of spices. This

prompted non- tribes to encroach hilly and forest areas and cultivate spices like cardamom, pepper, tea, coffee and the like, which has large markets in foreign countries. They encroached the land once used by the tribal people as their residence and for their cultivation slowly started alienated from their hands. The forest policy again put a stop on their collection of forest products like honey and other forest products again marginalized them from their own land. They hoaxed tribes by giving them alcohol and other products from the town started collected the forest products from them at a very cheap rate, sometimes for no money at all. This has forced them to move away from the land once considered as belonging to the tribal property. Thus started alienating them from their tribal land, and indebtedness owing to lack of money, and the coming of politicians to canvas their votes at the time of elections they started realizing their impoverished position in the society. This might have led to the emergence of tribal agitation in Kerala as a reflection of their oppression and alienation of the land. However, the issues which contributed to the formulation of tribal identity consists of political rights, control over land, disputes over the forest, a collection of forest products and other resources which was carried out by the tribes before as their rights. However, the eviction of tribal communities from their land by the rich non- tribal people for cultivating tea, coffee as well as for constructing resorts with the support of the ruling politicians, they joined together under some tribal leaders which have led to the agitations among the tribes in Kerala. This organization has links with language culture, life experiences and mainly their loss of livelihoods which are main issues that have led to the current tribal dispute is which expressed in many agitations carried out by tribal as a mechanism of achieving their land and they grapple for land reform Despite the state, Assembly endorsed several acts for land reforms in Kerala it

is not reaching them. The tribal identity is a reflection on the lopsided policy toward tribal which do not address tribal concerns on land and many social problems they have been floundering. In the governing body also they are getting very limited representation. This has led to the misrepresentation of their needs and problems in the government. The policy makers and planners are not ready to inquire about their actual needs, hence the policy and plans structured for them are not at all impressing them and improving their lives as envisaged by the policymakers.

2. Ethnic identity issues in Western Bahr EL-Ghzal

The following issues accessioned political struggle and sparked ethnic identity in the region:

2.1 Ethnic issues sparked by political Rivalry in the region from 1983-1985

In the leeway of that period, the politicians of Western Bahr-EL-Ghazal had engaged in the political struggle over power and leadership. Most of the contested issues during that time were: The allocation of positions in the Regional Executive, the Regional Assembly and the Regional Secretariat in 1983 and the positions of directors of finance and administration in all ministries and departments were (Juma, 2005). The regional commissioners of the organized forces the police, prisons, wildlife, and their officers and the Judiciary, the allocation of position in this institution was contested (Juma, 2005) [1]. Du to that elite from Western, Bahr EL-Ghazal had written a petition to the Governor signed by 56 elites, expressing their discontent and unequal allocation of position in the government. They had demanded reconsideration of the allocation of ministerial positions. The sector of economic opportunities, and facilities of carrying out business, licenses, allocation of quotas of commodities, credit facilities from loans department and the provisions of local contracts for works and supplies of the provision to institutions such as the hospital and the prisons all these were areas of contestation (Juma, 2005) [1]. The conflict over land in the area due to the extension of the town into the near villages and the distribution of land to senior officials and traders (Juma, 2005) [1]. This in addition to housing, accommodations, and services distribution, employment opportunities, and positions in the government.

2.2 Ethnic Identity issues in the region before independence in 2011

The period witnessed the escalation of ethnic conflict in the area between the Dinka and the Fertit and that was the time the civil war broke out in 1983. The main catalyst of the conflict was the power struggle over positions in newly

established regional government, the impact of the war on the conflict and the Sudan government`s policy of exaggerating and manipulating the tribal animosities in the area and all these issues led into violence and atrocities (Juma, 2005). Moreover, the ethnic conflict in the region continued for seven years with the high death toll on both sides. However, George Kongor Arop who was a governor by than exerted effort to achieve peace through intervening in collaboration with the religious leaders, traditional leaders and intellectual. The peaceful engagement led into the reconciliation and forgiveness which brought peaceful co-existence amidst the three ethnic groups which attest the importance of constructive and meaningful engagement with local people in pursuing peace (Juma, 2005) [1]. However, three issues contributed to the occurrence of ethnic atrocities between the Feritit in other hand and the Dink and Jur in another hand were not only connected with a traditional conflict: First the re-division of the South into three subregions which led to the formation of the new government, the emergence of disputes amidst the elites of the ethnic groups over positions in the government and the ethnic animosities through exaggeration of traditional issues amidst the main ethnic groups. Second, the broke out of the civil war and permeation of looting and killing and which led to the formation of the Fertit militia augmenting violence and atrocities. Third the policy of Sudan Governments which was based on the encouraging tribal militia from minor tribes as a counterinsurgency mechanisms through supplying arms to that militia and some political issues led to an escalation of the violence in the area, because the political issues used the potential of the conflict to achieve their objectives which were not links to the conflict in the area.

2.3 Ethnic Conflict in the former Western Bahr EL-Ghazal After the independence of South Sudan in 2011

▪ The Distribution of Portfolios in the government

In the leeway of the process of allocation of the main portfolios, former politicians who had been in power before were excluded after the reshuffle. Such a move by the governor had brought political tensions. Some of them were members of the state cabinet who were relieved when the governor reshuffled the government. The political, struggle over positions led to manipulation of the previous potential of ethnic conflict and led to abrupt ethnic violence and atrocities between the Fertit and the Dinka. But the issue was a political woe between the governor and the politicians. These politicians used the incident and exacerbated it into an ethnic confrontation. The following tables attest the participating in different government as follow:

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 their participation in the government in their area, 87.27273% of the tribes in Wau town, Western Bahr EL-Ghazal, South Sudan strongly agree that they are

participating in activities of the “State”. It is followed by participation in “County / District” (80.90909%); “Parliament” (75.45455%); and in “Central government”

(61.81818%). The table shows the participation of the majority of the ethnic group in the state's government with significant representation in the central government. Some of the problems are the land grabbing, the inadequate legal system, the negligence of the national government about political snags in the state, interferences of neighboring states and imbalance of power-sharing.

Regarding the equality of tribes in political power, resources and economic dividends, 10% of the tribes in Wau town, Western Bahr EL-Ghazal, South Sudan strongly agree with the fact that "All tribes share political power, resources, and economic dividends equally". While the resources allocation, remain a controversial issue. The following fig shows the responses of people to the issue of power, resources and economic dividends allocation in the state as it is shown in the Fig given below.

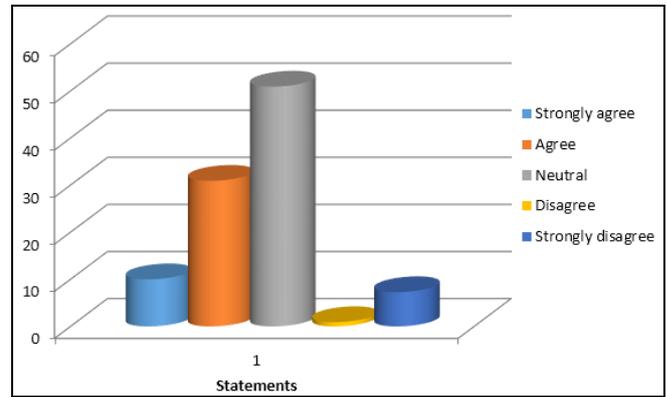


Fig 1: Percentage of responses of tribes in Wau town, Western Bahr EL-Ghazal, South Sudan regarding the equality of tribes in political power, resources, and economic dividends.

Table 2: 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 which are 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%). This shows that the majority believe that in the government and other power station discrimination is shown against some ethnic groups by giving privileges to some groups. This unequal sharing of power and resources remains the major issue which is deemed to be behind all political differences as it is reflected in the power struggle amidst the elites.

▪ **The political struggle and the disputes over the town**
 After the independence, the power in the state has changed from those were in the power in the leeway of the war to new the elites who have taken over from them the power. The loss of the power by former elites who had been in power calumniated into frustration amidst some of politicians and elites. The situation akin to a marginalization and misrepresentation in their state as one of the teachers put it to me in writing: "Monopoly, Wau has been monopolized by some other powerful ethnic groups who think that they have the right to live and rule so these groups have taken Wau State hostage, occupying all the key posts in the state and even the land. Wau cannot be run by outsiders while the owners are there without the power to run the state. This is of course quite clear, the cause. The state is allocated in such a way that people of the state to run their affairs. But this is not found in Wau, whereas the affairs of state are run by other people from other tribes". This is a conspicuous rejection of the currents way the state is been run and weighed themselves to be aggrieved an Oppressed tribes in their state.

▪ **The problem of Wau county relocation to Baggari**
 The tribal conflict was triggered by the decision taken by The former governor of Western Bahr EL -Ghazal to relocate Wau and Jur River Counties outside Wau town. Wau County to Baggari and Jur River to Yin Akok. The

notion of the relocation of Wau County was, rejected by the Fertit community in Wau. In the process, the politicians began to mobilize and coax the youth for an urgent strike in the town on Sunday. The strike was, directed to the governor's office. During the strike, 9 people were killed and others were maimed. The State government's decision to abruptly transfer Wau County Administration and Headquarters from Wau town to a village called Baggari. Ruggedly, wreaked havoc, turbulence and profoundly, occasioned the violence which, unfortunately, transpired as the issue was still being debated. With the state government arguing that the idea of "taking towns to people" has been a central part of the SPLM vision. However, the relocation of the county's headquarter had been planned for over a year, assiduously, identifying the sine-quo-non-resources to affably build it. The Fertit community achingly argued that the relocation was willy-nilly taken their town without the countenance of the community of Wau and that led ramifications of the carnage of the bloody violence in the state.

▪ **The apprehension of Fertit politicians and chiefs**
 The governor's decision of indiscriminately, nabbing the Fertit politicians, chiefs, and elders without an incontrovertible arraignment of involvement in atrocities in the state, had haughtily ignited animosities between the Fertit`selites and the former governor. The security situation in the state led the youth acquiesced for the call by opposition leader Dr. Riek Machar a bête noire who empathically contacted the Fertit youths through his coordination office in Khartoum and a promising them with unswerving support, they are in need of he personally pledged to amicably, resolve their hurdle. Some Fertit elites did join the SPLA-IO, they established their faction in Western Bahr EL- Ghazal and they are believed to be getting arms from SPLA-IO.

▪ **The Security Situation in the State**
 The Fertit group in Wau felt disappointed and owing to that they mused that they are excluded from the security sector,

which is a vital issue for tranquility. The current situation politically evinced that they are not well-represented in all the organized forces such, police force, prison, wildlife, civil defense, immigration, security agencies, access to citizenship. The domination of the dominant tribe in the major security organs, negative response from elites and the permeating of spirits of looting amid the forces and withholding of free movement. Finally, apprehension, kidnapping, and intruders of cattle keepers into the farmers' lands as cattle keepers are believed to be staunchly upheld by the high ranks officers.

▪ **The Disputes over the Government's Facilities and Housing in the town**

There is a complaint about the government's facilities and houses in the town which they believed that they are being occupied by people from the neighboring states and they find difficulties in claiming these houses. And the way government's houses were officially allocated to senior officials and this also conspicuously demoted the discontent and disquiet amidst the Fertit people of Wau. The issues alluded above wrought the situation of ethnic animosities which subsume political struggle amidst the elites of the main ethnic groups in the area, the resource allocation, the power-sharing and the conflict over land. The conflict over the power and the resources distribution is reflected in the grievances which eventually, culminated in ethnic violence. However, the elites play a great role in articulating and manipulating these issues in achieving their material ends which will take the situation willy-nilly into violence, not only the grievances which are the result of unequal distribution of power and resource.

3. The Tribal Ethnic identity, Issues in Kerala

In Kerala, as it is the case in India in general, tribal identity was a repercussion of a political and social injustice against the tribal historically and recently. The contact of the tribal people with non-tribal society and pervasive exploitation of the tribal-led to the situation of exclusion and suppression which culminated in tribal agitation which reflects the tribal movement. However, in both the colonial and post-colonial periods as it is asserted by Prof. Kunhamam as: "these were resistances to primitive accumulation by the state as well as state-supported/promoted agencies and individuals and the resultant deprivation and pauperization of a people who had their own socio-economic system based on in situation values of equity (including gender equity) and environmental sustainability and whose parametric life-view itself was the prophylaxis against unhealthy tendencies". (Kunhaman, 2017) ^[9]. Consequently, according to Prof. Kunhaman in such a backdrop the state, both the colonial and the post-colonial had taken an anti- Adivasi position. As such Adivasis' with disenchantment and indifferent to the state has links to such an unbalanced policy. In the Indian state, which is incontestable more oppressive, Adivasis have minor representation that related to its structural quality, is an individual inclusion and group exclusion (Kunhaman, 2017) ^[9]. The Adivasis are not in a position to grapple the balance of power in their favor and they are not able to flip-flop the policy. The politicians used tribal people for their own benefits as a vote bank and not taking tribal demands seriously.

Furthermore, the tribal people up to date are encountering challenges of insufficient land which led in 2003, when

three hundred people from tribal people of eight hundred families and from Gothra Mahasabha managed to occupy forest land and erected huts at Thakarappadi in the Wayanad Sanctuary. However, due to the tribal occupation of the land, the tribal members from different parts of the district, 725 in number were nabbed under the Wildlife Protection Act. But in a very short time, they were exculpated by a magistrate's Court in Sultan Bathery. And finally, the government nullified cases against the tribal people. However, after a span of time, a group of tribal-led by the leader of Adivasi Kshema Samiti, a tribal feeder organization of the Communist Party occupied the land and built huts in the forest under the South and North Wayanad Forest Divisions. But in the end, the agitators were given rights for the land under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. Also in Wayanad, in 2012, thousands of landless tribal people agitated and with a brace of political parties, they erected huts on forest land which culminated in fifty-three agitation points in the two forest divisions. However, the government spent enough fund for the tribal development and welfare every year but in the implementation stage, the beneficiaries are not getting suffice benefit from it and instead, the enormous benefit goes to middlemen and officials. However, the levity and laxity of politicians to implement and ensure smooth delivery of tribal programs is one of the overarching catalyst procrastinating the tribal upliftment in the state.

3.1 The land issues

The land was the cultural issue and the area was full of forests. The land became a problem in Wayanad in the colonial area. The whole land belonged 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. However, in the late 1940s immigrants had arrived Wayanad from the mainland and other areas, they had abruptly occupied the land and forcibly evacuated tribal people from their land. The landlords used tribal as farm's laborers and unfairly ceded tribal pittance money. Also, they furnished them with negligible things such as sugar and cigarettes in return for the work they had have been doing. The landlords had hoaxed and bamboozled the tribal people and eventually, they became marginalized and persecuted in their own land and they previously were using the land for a very long time without title deeds.

The colonialists had taken the tribal land and forcefully begun to build ginormous estates and the bountiful plantations in thousands of hectors in the land. The tribal was unfairly given small jobs as laborers. They brought laborers from another part of the country and from Sri Lanka. The tribal people were vanquished and became the losers in such a game. Moreover, Kerala State has carried out the land reform plan, but some tribal people were ignored from the land reform and the India Constitution offers many articles supporting tribal people. However, the land in Wayanad land had been occupied by people from the mainstream and they established tea and coffee plantations in the area. The state was favoring the mainstream people who went there to occupy the land. Even financial aids and assistance provided by the government was efficiently distributed. However, the tribal people arduously floundering the two conundrums one was the non-tribal

people from the mainland who had come to tribal areas and grabbed the land and the government in the form of the forest department. Most of the land which belonged to tribal have been taken by the forest department. The tribal people became landless in terms of cultivation and residence. They find it very hard to make subsistence and whatever, they

collect from the forest is being taken to the market. The tourism projects have taken the land, for constructing buildings in the places, where there is a potential for tourism.

Regarding the ownership of land in their area, the diagram given below will give the answer. It is also given in the

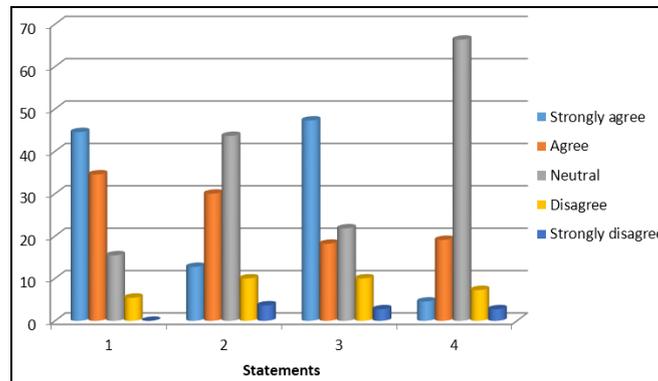


Fig 2: Percentage of responses of tribes in Kerala, India regarding those who are responsible for the land in their area.

Most of the respondents strongly believe that the land there belongs to the Community. (47.27273%). It is followed by “Land office” (44.54545%); “Chiefs” (12.72727%); “Other” (4.54545%). This shows that only for a small percentage

that the land is owned by the local people. For most of the others, the land has been alienated from them, which once belonged to them as their own

Table 3: The Percentage of responses of tribes in Kerala, India regarding the causes of land shortages in their area

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Population density	38.18182	36.36364	12.72727	11.81818	0.909091
More people living in one 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, India strongly agree with “There is a conflict over land” (46.36364%). It is followed by

“Population density” (38.18182%); “More people living in one village” (32.72727%); “Other” (6.363636%). The conflict over land is given in the

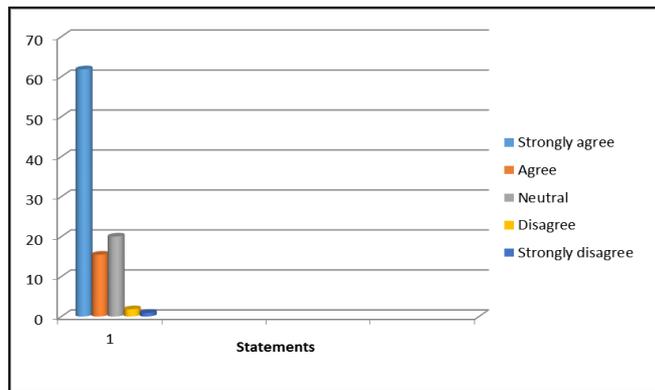


Fig 3: Percentage of responses of tribes in Kerala,

India regarding competition over land in their area

Kerala State had a land reform policy, but some tribal people benefited and some were ignored from the land reform. There is a competition over the land in Wayanad as tribal land cannot be transformed. Earlier the land was under the control of local landlords or (*Janmis*). Some

agriculturally based community has got land due to the land reforms Act. Regarding competition over land in their area, most of the tribes in Kerala, India strongly agree that “there is competition over land in their area” (61.81818%). This is due to encroachment from outsiders and land alienation.

Table 4: Percentage of responses of tribes in Kerala, India regarding who are competing over land in their area

	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

The table given above shows the competition and who are competing over land. Regarding who are competing over land in their area, most of the tribes in Kerala, India strongly agree with “Migrants or new settlers” (42.72727%). It is Followed by “Farmers (local people)” (24.54545%); “Cattle Keepers” (11.81818%); “Other” (9.09090%).

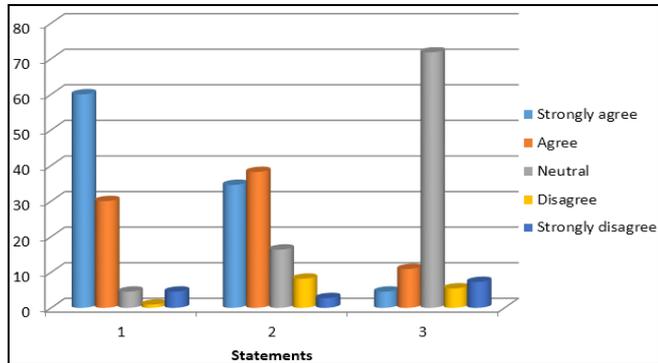


Fig 4: Percentage of responses of tribes in Kerala, India regarding how people inherit the land in their area

Regarding how people inherit the land in their area, most of the tribes in Kerala, India strongly agree with “Through their ancestors” (60%). It is followed by “Through their communities” (34.54545%); “Others” (4.545455%). This shows that majority of the respondents were inhabitants of the land for long periods of time. They are their ancestral property.

3.2 Political struggle over The Tribal issues by politicians and other organizations

Politicians had used tribal people as a ballot bank in the local elections. The tribal programs are designed and

implemented by non- tribal people and not based on tribal people purposes. The tribal people have no well-established houses and basic amenities of life. Furthermore, there was an organization called A. K.S functioning in the state. The organization is led by a woman called Janu who is the first leader, and with her followers were able to mobilize support and to take the land belongs to the forest’s department and illegally gave it to tribal people. The government resorted to the force to evict the tribal from the land they occupied. The eviction process gruesomely culminated in clashes between the tribal groups and the government which led to the killing of one person from the tribal. The leader of the organization joined BJ P political party and in the last election had contested as a candidate but she lost in the election. However, the Marxist party also a ruling party got their own scheme for tribal people for a long time and they used tribal force to fight for the land for last seven years and succeed one way to get one to represent tribal also who he is a non-tribe. They endorsed and pledged part of the government land to tribal people and tribal people got land without title deeds. One person contested as a representative for tribal in the last election against the candidate of the Congress Party and he did clinch the election. The government had constructed small houses in the colony with electricity and the government pledged and provided resources for the tribal development and welfare every year. But in the level of the implementation stage, the beneficiaries are not getting sufficient benefit and its big portion goes to middlemen and officials. The former minister who belongs the tribal was involved in bribery scandals she has spent the money on her people which supposed to be spent on tribal welfare. The tribal participation in the government, parliament, district in present in Table 5.

Table 5: Percentage of responses of tribes in Kerala, India regarding whether they participate in the government in their area

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
State	49.09091	23.63636	14.54545	9.090909	3.636364
County / District	47.27273	20	18.18182	10.90909	3.636364
Parliament	37.27273	24.54545	23.63636	10.90909	3.636364
Central government	14.54545	28.18182	38.18182	12.72727	6.363636

Regarding whether they participate in the government in their area, most of the tribes in Kerala, India strongly agree with “State” (49.09091%). It is followed by “County / District” (47.27273%); “Parliament” (37.27273%); “Central government” (14.54545%). Politically, casting votes for seats and position during election time the tribal are represented but after the election, the educated and politically oriented minority from the community who stand for the election people will be built their houses outside tribal areas they will never go back to the tribal settlement. People are elected based on a majority not based on capability every group elects their own people and power is money and resources. Regarding equality of tribes in political power, resources and economic dividends, 6.363636% of the tribes in Kerala, India strongly agree with “All tribes share political power, resources, and economic dividends equally”. As it is given in the Fig 5.

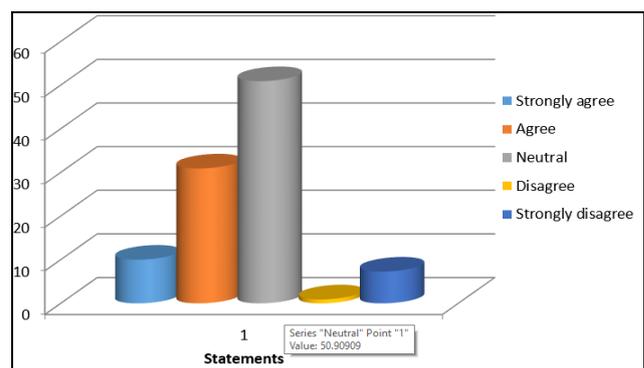


Fig 5: Percentage of responses of tribes in Kerala, India regarding equality of tribes in political power, resources, and economic dividends

About the allocation of resources and privileges to different groups it is given in the Table 6.

Table 6: Percentage of responses of tribes in Kerala, India regarding the privileges given to some groups

Statements	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Appointment of government’s officials and Ministers	9.090909	23.63636	23.63636	19.09091	24.54545
Allocation of government employment along the ethnic line	5.454545	24.54545	37.27273	10.90909	21.81818
Other	4.545455	17.27273	52.72727	3.636364	21.81818

Regarding the privileges given to some groups, 9.090909% of the tribes in Kerala, India strongly agree with “Appointment of government’s officials and Ministers”. It is followed by “Allocation of government employment along the ethnic line” (5.454545%); “Other” (4.545455%). It is pervasive from the table there is no unequal allocation of position in the area. Regarding the differential access to resources along the ethnic line, 12.72727% of the tribes in Kerala, India strongly agree with “There is differential access to resources along the ethnic line”. As it is given in the Fig 6.

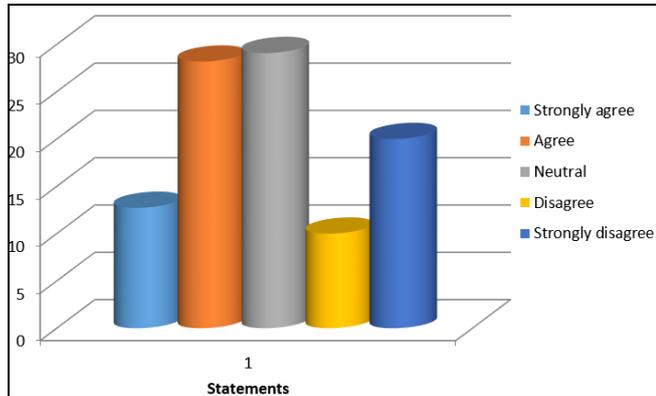


Fig 6: Percentage of responses of tribes in Kerala, India regarding the differential access to resources along the ethnic line

4. Conclusion

In conclusion, for Kerala, the main issues which are the challenges for the tribal subsume landlessness, lack of adequate services including housing, education for the tribal children, disputes over land, forests and lack of political will to enact land reform which could address the landlessness the tribal are floundering. Tshese issues lead to the tribal agitation which emerged in the context of disputes over land, political rights and exploitation by middlemen in implementing tribal projects which without the direct Involvement of the tribal in the implementation of these projects. In Western Bahr EL- Ghazal, South Sudan the Fertit ethnic identity was socially constructed owing to the political struggle over power-sharing amidst the elites and politicians as it has broached since the 1970s and the 1980s, the identity politics applied by the Sudanese governments, unequal distribution of resources and services, the conflict over land, the apprehension of Fertit politicians and chiefs. The security situation in the state, the disputes over the Facilities and housing in the town, the clashes between the pastoralists and farmers and lack of respect for the minor tribes. All these issues contribute to occasioning the current Ethnic conflict in the areas. But political issues which revolve around vying for power are the main catalysts igniting the conflict and transforming it into violence and atrocities. As it is very conspicuous from this point that the reasons for the conflict are very clear which embroil resources and the land, but political issues which are over The power which is an utmost resource for the power-seeking elites and had taken the situation to violence through manipulation and exaggeration of the potential of a dormant or an abeyance conflict and transformed it into violence.

The analysis is based on the constructivism which argued that ethnic identity is socially constructed in the historically determined social and economic situations in other way

ethnic identities are the political product of particular situation socially defined and historically determined as such they are the reflection on the economic and political character of a country. Based on the constructive approach, the tribal identity in the two areas of the study is constructed, the tribal identity is a reflection on political, economic and social challenges the tribal people have been encountering since time immemorial, which include the alienation of land which led into landlessness, the political struggle and the role of politicians in exploiting tribal for their objectives, all these issues led to the formulation of tribal identity. In Western Bahr EL – Fertit ethnic is the outcome of political, resources, land and social problems which led to the construction of the Fertit ethnic identity. As such the ethnic identity in the two areas is socially constructed to due political and resources issues alluded above.

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