



POLITICS OF ETHNICITY AND LANGUAGE IN ARUNACHAL PRADESH: A CASE STUDY OF EAST KAMENG DISTRICT

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Abstract

Language, linguistic dialects, and culture are the important markers of ethnic identity. They reflect the diversity of a society, the stability and peace of which depend on how this diverseness is accommodated within a pluralistic structure of both the state as well as the society. In multiple societies, ethnicity and ethnicity politics are significant phenomena. However, ethnic politics is also one of the key causes of internal instability in many developing countries. Ethnic politics sometimes leads to ethnic strife, which is seen as a battle between ethnic groups leading to inherent instability within the whole political system, and with a potential to spill over to other regions as well. Our study is focused on the ethnic and linguistic diversity, and political representation of various ethnic communities in Indian border state of Arunachal Pradesh. In this research we will try to explore the question of uneven representation of ethnic communities of this state and whether this uneven distribution of power has the potential of kickstarting an ethnic strife.

Keywords: Linguistic Dialect, Ethnic, Ethnic Politics, Ethnic Strife, Arunachal Pradesh

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Introduction

In multiple societies, ethnic and ethnic politics are significant phenomena. Ethnic politics is one of the key causes of internal instability in developing countries. Ethnic politics, which is sometimes seen as a battle between ethnic groups, is a direct result of ethnic strife. Ethnic politics includes conflicts between ethnic groups and the state as well as conflicts between ethnic groupings. To examine the different stages of conflict and how the severity of ethnic strife with the state gradually picks up steam, a framework of ethnic strife is also created. The political component of ethnicity gives it strength and the ability to be so divisive that ethnic fervour has been the primary cause of innumerable wars, uprisings, and conflicts. When talking about ethnic politics, it is critical to emphasize the significance of group members. However, emphasis is also placed on the significance of cultural and financial problems. Ethnic groups' involvement in a conflict situation depends on ingroup rather than economic interests. Ethnic conflict is a frequent happening in heterogeneous society, and the competing circumstances are the root of several economic and cultural problems. Therefore the most divisive component in culture are language and religion, while the economics is especially worried about the distribution and allocation of resources. (Rehana Saeed Hashmi and Gulshan Majeed)

In the discourse of Arunachal Pradesh wherein East Kameng District was a part of Assam's Darang District till 1914. Seppa and Chayengtajo are the two subdivisions that make up the East Kameng District. Currently, this East Kameng district has 13 circles. The varied ethnic composition of the district are Nyishi, Puroik (Sulung), Aka (Koro &Hrusso), Miji (Sajalong) The Nyishi are the biggest ethnicity in northeastern India's Arunachal Pradesh.

Research Method

Politics of Ethnicity and Language in Arunachal Pradesh: A Case Study of East Kameng District was chosen as the study's topic, and pertinent papers that addressed this topic were read and reviewed in accordance with the theme. The researcher compiled the data from a wide range of websites, journals, publications, and secondary sources. The researcher selected the relevant data for the study after rigorous investigation. According to what the papers and studies show, some restrictions are also included in them.

Review of Literature

In his discussion of ethnic politics, Kaufmans (2009) emphasized the significance of group members. In his view, ethnic groups' involvement as in situation involving conflict is settled much on group membership yet, Varshne (2005) stressed the significance of cultural and economic concerns. Economic interests from his perspective is a popular happening in pluralistic societies, and the clashing circumstances are what lead to many cultural and economic problems. The most divisive element in culture are language as well as religion, while the economics is solicitous with the distribution and allocation of resources (p.185).

When defining the politics of ethnicity and the genesis of ethnic conflict, many scholars have emphasized the significance of a number of different factors. These factors may include a disparate allocation of resources as well as social advantages, as well as chances for success and survival, as stated by Brass (1991) (p. 41). Evenif the aforementioned problems are highly important, realists think that the internal structure of the government and its governance also has a big impact on the rise of ethnic politics. The internal political environment of split nations has shaped the development of ethnic politics.

The Akas: Land and People in which Gibji Nimachow Writes with time, the Akas, an important tribe in Arunachal Pradesh (India), have seen substantial modification and change in all aspects of life. Based on first- hand evidence gathered through field research, a complete work on the social, economic, demographic, and cultural evolution of the tribe has been provided. By choosing a small number of communities, earlier researchers (Elwin 1968, Sinha 1962, and Khooley 1997) explored Akas from an ancient and ethnographic pointof view. The current study takes into account all of the Aka communities and concentrates on their transformation over three distinct time periods, namely after independence, during statehood, and from 2000 onward. As described by the elderly folks during field research, the location that Akas calls home is indicatedon Surveys of India topographical maps. Using data from the censuses of 1971, 1981, 1991, and 2001, as well as a field survey conducted in 2006, comparative research is also conducted.

Most nationalism theorists, including Hechter (1975) Kohn (1939), Breuilly (1993), and Ernest Gellner (2006), concur that patriotism is an ideology in which the state plays a key role in

matters of ethnicity. A part in its development. They elucidate that politics is about power while containing the political principle. As a result, the political viewpoint of patriotism encourages the mobilization of ethnicities with the goal of determinant political power. Using this plan of action, ethnic people also take on political roles and along side counsel for political rights. Hence this political rights could be characterized as enhanced representation in governmental and administrative activity concluded community resources and the use of a particular language as a communication and instruction tool (and an identity identifier). Conflict arises and eventually ethnic groups become politicized if these pursuit are contradict by state officials.

The political component of ethnicity gives it strength and the ability to be so divisive that ethnic fervor has been the primary cause of innumerable wars, uprisings, and conflicts. James G. Kellas estimates that 10 million people worldwide suffer from racial violence. Deaths occurred between 1945 and 1975. Over 800,000 people died in ethnic conflict between Hutu as well as Tutsi tribes in Burundi and Rwanda between 1990 and 1994. The Croatian government officially acknowledged 13,583 fatalities and around 40,000 injuries from the homeland conflict from 1991 to 1995. Bosnia Herzegovina saw the deadliest form of ethnic violence during the said time period, following the fall of the Soviet Union, with an estimation 200,000 deaths. States in Southeast Asia like Sri Lanka, Burma, India, Kashmir, and Pakistan are possible spot for ethnic conflict in alteration to Eastern Europe and Central Asian republics (Kellas, 1998, p.1). According to Smith (1995), many more than 90% of nations within the United Nations are ethnically diverse (p. 10), and Cohen (1993) likewise examined in his research the absence of an ethnic minority in a country with 50% of the total population (p. 235). Because ethnic violence has been a key concern for governments in every region, and because ethnicity does influence politics.

Aruna Gyati on Panchayati Raj Institution in Arunachal Pradesh, (December 2011), writes extensively on Arunachal Pradesh community development programme. The paper elucidates Panchayati Raj Institution in Arunachal Pradesh. The reason behind the introduction of Panchayati Raj in Arunachal Pradesh was to integrate Arunachal Pradesh the then NEFA with the rest of the country to establish a uniform political practise throughout the state through an integrated political system. The paper aims to give an account of evolution of Panchayati Raj in Arunachal Pradesh,

the frame work of the Panchayati Raj Regulation, 1967 and the development after 73rd constitution Amendment Act of government of India 1992.

The Arunachal Pradesh Gazette (July 2011), is a government Published Rules and Regulation report, wherein Government of Arunachal Pradesh states herewith making the subsequent rules, powers bestowed by section 63 of the Biological Diversity Act 2002. The report encompasses the manner of assortment and assignment of chairperson of the board wage and allowances of the Chairperson, powers and duties of the chairperson. Constitution of Biodiversity Management Committee. Local Biodiversity Fund, and also the function and initiatives Local Government can take in preserving the biodiversity of the state.

Mahi Pal in the Article Panchayati Raj and Rural Governance: Experiences of Decade (2004) writes about the 73rd amendment and initiation of Panchayati Raj Institution its strengthening and continuation. The experience of the functioning of the Panchayat levels that election has been held regularly; the states has been developing slow in bestowing powers to the Panchayat bodies. Lays down the questions of what should be the approaching line of action for advance intensifying grass roots democracy to carry about socioeconomic alteration in rural India.

In the three dimensions of ethnic politics Donald L. Horowitz writes that even while colour may play a role in group identification, the rationalizing and symbolic functions of colour in a horizontal ethnic system are not always duplicated in a horizontal system. Other indications may act as substitute cluster-points for group assumptions and may provide more accurate signals to identity where colour is a less significant differentiator. For civilizations where the desire to avoid identification is not a ubiquitous element of ethnicity, the relevance of the appearance and durability of colour distinctions has been overemphasized.

The concept of ethnicity has recently come to depend more on socio-political dynamics and people's feelings of belonging, but language communications depend on all contexts of human contact and its different levels of purpose. Both factors could be said to be inconsistent. The historical development of the ethnic concept has not been regarded as a variable in linguistic classification principles in the Language and Ethnicity Interface in Arunachal Pradesh M.C. Behera (2021)

Arunachal Pradesh and its Ethnic Profile

Arunachal Pradesh is one of the North-eastern states of India placed between 26.280 N to 29.300 N latitude and 91.200 E to 97.300 E longitude with a geographic area of 83,740 sq. km. It is the ample state among the North-eastern states, but with a low density of population of 17 persons per sq.km (GoI,2011) and shares its border with Bhutan in the west, China occupied Tibet in the northward at McMahon line, Myanmar in the eastern and Assam as well as Nagaland states to the south. Over the course of more than 100 years, the current State of Arunachal Pradesh has changed in response to several Acts along with Regulations of colonial government and afterwards. The Inner Line legislation of 1873, the first legislation in this area, was drafted in 1875. But it wasn't until 1914 that the region gained administrative significance. With the creation of a territorial unit known as the North-East Frontier Tracts (NEFT) in this year, the border (also known as the McMahon Line) between the former Tibet and the present-day Arunachal Pradesh was established. The westward Division, the Lakhimpur Border Tract, the Central Section, and the Eastern Section were divided off from the former Assam districts of Darrang and Lakhimpur and placed under the control of the Assam Government. The Central and Eastern parts became the Sadiya Frontier Tract in 1919, while the Western Section became the Balipara Frontier Tract. According to the 1880 Act, the tracts comprised places that were either inhabited by or visited by the tribes Abors (which is now Adis), Miris, Mishmis, Singphos, Nagas, Khamptis, Bhutias, Akas, and Daflas (now Nyishis) (see Luthra 1971:53–55 and Behera and Misra, 2013:12– 14). However, the Notification of Presidential Order, 1950, which was issued after the country gained its independence, included 12 tribes, including Abor, Aka, Dafla, Apatani, Galong, Monpa, Khampti, Singpho, Khowa, Sherdukpen, Mishmi, and any Naga tribe. 25 tribes were added in another announcement in 1989 based on the State Government's suggestion. Later, Adi took the position of Abor, Nyishi did of Dafla, and Galo did of Galong. According to the Government of India's (Excluded and Partly Excluded Areas) Order, 1936, the Frontier Tracts of Balipara, Sadiya, and Lakhimpur were designated as "Excluded Areas" of the Province of Assam in 1937. A section of the Sadiya and Lakhimpur Frontier Tracts were combined to form the Tirap Frontier Tract in 1943, the same year that the position of advisory to the governor of Assam was established. Sela Sub-Agency as well as Subansiri Area were created in 1946 with the

separation of the Balipara Frontier Tract. The Abor Hills along with Mishmi Hills districts, with their respective administrative centres in Pasighat and Sadiya, were created in 1948 from the Sadiya Frontier Tract. The whole Lakhimpur Frontier Tract, as well as the plains of the Balipara, Tirap, Mishmi, and Abor Hills Districts, were handed over to the administrative control of the Assam Government in 1951. The Naga Tribal Area was merged into the Tuensang Division, which was established in the same year and brought under NEFT's control. In 1954, the North East Frontier Agency (NEFA) was created out of NEFT and given administrative oversight. The Frontier Divisions replaced the Frontier Tracts. The same year, the Abor Hills whereas Mishmi Hills districts became the Siang along with Lohit Frontier Divisions, the Sela Sub-Agency became the Kameng Frontier Division, and the Subansiri Area became the Subansiri Frontier Division. This Tuensang Frontier Division was transferred to Naga Hills and removed from the NEFA in 1957. The NEFA's divisions were renamed districts in 1965, and political officers were given the title of deputy commissioners. NEFA changed its name to Arunachal Pradesh on January 20, 1972, and was admitted as a Union Territory. Arunachal Pradesh's capital was moved via Shillong to the current Itanagar in 1974. And Arunachal Pradesh joined the Indian Union as the nation's 24th state on February 20, 1987. According to 2021, Arunachal Pradesh has 25 districts with 26 leading tribes and more than 100 sub-tribes. Tribes like Mikir enumerated in 1961 census (Dutta Choudhury, 1978:61) have not been listed as Arunachal tribes. Arunachal Pradesh is predominantly a tribal state with 68.8 per cent of its population belonging to ST category (GoI, 2011). The non-ST category consists of a few Arunachalee ethnos and migrant population from outside the state.

The tribes and ethnos live in the present territory for a long time and we will focus our discussion mainly on ST communities. The ethnic diversity could be attributed to migration of groups from different countries and regions. This is presented in table No-1. In Arunachal Pradesh census figures on number of tribes vary from field situation. In 2001 Census, a overall of 100 STs have been catalogue with a total of 25 as major tribes. In accordance to census, 20117 wholly tribes of the State are enclosed in the listing of Scheduled Tribes in India which records 104 communities. The statement 'every tribes in the State' is perplexing as it does not distinguish between STs and ethnos, tribes and sub-tribes, and between generic tribe and ethnic

tribe. Census records sub-tribes and clans as tribes. Often there is no difference between a generic tribe and an ethnic tribe. The Adi or Nyishi is a generic tribe, but Padam or Minyong in Adi group, Puroik or Hills Miri in Nyishi group are ethnic communities. Tribes as STs and ethnic communities are also not properly distinguished. Puroik, for example is a distinct ethnic community, but as ST it is clubbed with Nyishi identity. In

recent years political dynamics make it difficult to designate a group as tribe following academic tradition. Anomalies make it difficult to present exact number of tribes in the state. However, distinctly visible district wise groups, both STs and ethnos, from the western most district Tawang to the eastern most (south-eastern to be specific) district Longding.

Districts and Distribution of Tribes/Ethnos of Arunachal Pradesh

District	Tribes/Ethnos
Tawang	Monpa (Tsangla) and Brokpa
West Kameng	Monpa (Dirang Monpa, Kalaktang Monpa, Brokpa, Chug/Chugpa, Lish/Lishpa and Boot Monpa now known as Sartang), Sherdukpen (Rupa and Shergaon divisions), Aka (Koro and Hrusso), Miji (Sajalong), Khowa (Bugun), Tibetan Community
East Kameng	Nyishi, Puroik (Sulung), Aka (Koro & Hrusso), Miji (Sajalong)
Pakke-Kessang	Nyishi
Papumpare	Nyishi and others Lower Subansiri Nyishi, Apatani
Kurung Kumey	Nyishi, Bangru) and Puroik (Sulung) Kra-Dadi Nyishi and Puroik
Kamle	Nyishi, Hills Miri (now Nyishi)
Upper Subansiri	Tagin, Nah, Galo, Nyishi (including former Hills Miri) Lower Siang Galo
Leppa Rada	Galo
West Siang	Galo, Memba and Adi (Bori, Bokar, Pailibo, Minyong, etc.) Shi-Yomi Adi (Pailibo, Ramo & Bokar), Tagin and Memba
Siang	Adi (Minyong and other Adi groups)
East Siang	Adi, (Minyong, Padam, Pasi and others) and Mishing
Upper Siang	Adi (Minyong, Padam, Karko, Millang, Ashing, Tangam, etc.), Memba, Khamba and Idu Mishmi
Dibang Valley	Idu Mishmi

Source: The website arunachalpradesh.gov.in. compiled and revised by the author using gazetteers from several areas spanning more than thirty-five years of fieldwork.

East Kameng profile

East Kameng constitutes one of the many districts of the Arunachal Pradesh state in northeastern India. It has a district boundary alongside West Kameng district to its westward Pakke-Kessang region is in the southern side, Kurung Kumey area in the eastward, and Papum Pare district in the southeast. It also has a shared international boundary with China in the north. (Law, Gwillim 25 September 2011) On December 1st, 2018, Pakke-Kessang district and East Kameng district were split apart. (Srivastava, Dayawanti, ed. 2010). The Kameng District replaced the Kameng Frontier Division. Additionally, the Administrative Officer was given the new title of Deputy Commissioner for Kameng. On June 1st, 1980, the Kameng district was divided into West Kameng and East Kameng due to political reasons. East Kameng district has a pre-divided size of 4,134 square kilometers (1,596 sq mi), which is roughly equal as Alaska's Unimak Island. (United Nations Environment Program). 18 February

1998). Jhum, a type of slash-and-burn agriculture, is used by the majority of tribes. After clearing the ground, trees for fruit are planted to create orchards and cereals such as barley and rice are grown. The initial fishing operations began in 1965–1966, and they really took off around November 1980, after the Fisheries Division began operating on its own. Currently, the District's Fishery Improvement Officer, who was formerly the Supervisor of Fisheries, is in charge of the activities related to the development of the fisheries. However, this division lacked enough personnel. Additionally, funds were allocated for programs promoting paddy-cum-fish culture and rural agriculture. Horticultural based on oranges and apples is growing in popularity as a result of current technology. Today, chemical fertilizers are used to plant subtropical and temperate fruits in orchards. Sawa, Chayangtajo, Pipu, Khenewa, Bameng, Lada, Gyawe Purang, Seppa, as well as Richukhrong are the administrative subdivisions of the district. This district has the following Five

Arunachal Pradesh (AP) Legislative Assembly constituencies: Bameng, Chayangtajo, Seppa East, as well as Seppa West. These are all included in the Arunachal Pradesh Western Lok Sabha constituency. (Assembly Constituencies allocation w.r.t District and Parliamentary Constituencies) East Kameng district comprises of 78,690 people, which is virtually equal to the population of Dominica, based on the 2011 census. This places it at position 624 in India. (Out of a total of 640). (District Census 2011) The district's population density is 19 people per square kilometre, or 49 people per square mile. Its population increased at a rate of 37.14% from 2001 to 2011. East Kameng has an estimated literacy rate 62.48 percentage and a gender proportion of 1,012 females for one thousand males. Several tribes with identical ancestry but different traditions and beliefs live in East Kameng and practice the Donyi-Polo religion. The Nishi, who make up the largest group, are dispersed throughout the entire area. There are other tribes in the areas close to the Kameng river, namely the Miji, Puroik, and Aka.

Around 800-1200 residents of the eastern Kameng district speak the Nishi, a Tibeto-Burman language, which is distantly connected to the Aka (Hruso) and has distinct phrases for basic vocabulary. (kradaadi.nic.in) It resembles Tani, which is located further east, but it also seems to be a different branch of Tibeto-Burman. (Schmid, Randolph E. 2010) Languages from the many subgroups of the Tibeto-Burman group are all different from Koro. (Khan, Amina 6 October 2010) According to researchers, it might have sprung from an assortment of slaves who were brought to the region. (Weise, Elizabeth 6 October 2010) Since gaining their freedom, most people have moved to Seppa, the district's capital. Festivals that include the Sarok for the Aka, Nyokum for the Nishi, Jonglam-Ponklam, Chindang of the Miji, and the Gumkum-Gumpa are now held in Seppa with great endowment thanks to modernism. In 2010, while researching two Hruso languages (Aka and Miji) for National Geographic's "Enduring Voices" project, David Harrison, Gregory Anderson, and Ganesh Murmu had identified Koro as a distinct language. (Morrison, Dan 2010) It appears that earlier researchers were aware of it.

Ethnic and Language profiling of East kameng

The foremost ethnic groups inhabiting this district area unit are Bangnis (Nishi), Akas, Mijis and Puroiks. Every tribe has its personal language, traditions, and religion. Social as well as cultural events are closely related to their way of life, surroundings, and other pertinent activities. The

Northerly Eastern Kameng region, which extends up to the Lower Subansiri District, is home to the Bangnis, also known as Nishi, Nishang, Nissi, and Sullungs. The Mijis live up to the eastern part of West Kameng District, or Lada Circle, whereas the Akas live in the Bana Area. The tribe known as the Sulungs (Puroiks) is widely dispersed. (See District Report East Kameng)

The Nyishi constitute the most populous ethnic group in northeastern India's Arunachal Pradesh. They live in Kra Daadi, Kurung Kumey, East Kameng, West Kameng, Papum Pare, and portions of Lower Subansiri and Upper Subansiri, which are Arunachal Pradesh's seven districts. The amalgamated ethnic groups that include the Adis along with the Galos, which were the most numerous in the 2001 census, are closely behind them as the most populated tribe in Arunachal Pradesh has roughly 300,000 people living there. The origin of the Nyishi language, which is a member of the Sino-Tibetan family, is debatable. (kradaadi.nic) The exonymous nomenclature Aka used by the ethnic community to claim its identity (see Chowdhury 1992:55). The community does not have a common ancestor or a homogeneous language. The ethnicity is made up of two distinct language groups called the Hruso and Koro, and each group's lineage is unique; the Hruso can be traced back to Dzuw Buslou, while the Koro can be traced back to Saslong. (Nimachow: 2011:4). According to Shafer (1947), East Kameng's Hruso division of the Aka tribe has been linguistically associated with the Miji group while being ethnically classified with East Kameng's Koro division. Surprisingly, the Koro exhibit genetic affinities with the Milang, an Adi subtribe. (Blench and Post, 2015:10)

One group that Miji-Bangru suggests exists is called Hrusish (see also Anderson, 2014). Three subgroups of the Miji-Bangru linguistic group exist, including Western Miji of West Kameng. (Who call themselves Dhammai or Sajolang; the autonym is Dmay), Eastern Miji of Northern Miji (also called Bangru) and East Kameng (also known as Namrai). Based on linguistic variation, it is clear that this Miji-Bangru people has three unique ethnic identities. The Puroiks, who are of Nyishi ethnicity and speak a language other than Tani, speak a separate language.

Politics of Ethnicity and Language in the District of East Kameng Analysis

Recent development envisions the grassroots playing a proactive role in effective democratic decentralization, which in turn speeds up growth and development. The Constitution's 73rd as well

74th amendments advance the by placing local government institutions in the spotlight, the country's democratic decentralization potential is expanded. When people participate in the democratic decentralization process, it can be a powerful tool for advancing development, especially in rural areas. (Das, T. 2010) At all election levels, the households' degree of political engagement is high. According to reports, more than 95% of households participated in the most recent panchayat, assembly, and parliamentary elections. The degree of knowledge and involvement in political and socioeconomic processes have long been cited as two crucial components of a development strategy. (See District Report East Kameng Study Commissioned by Ministry of Minority Affairs Government of India) The Indian government has been launching a number of targeted programs for the underprivileged. The advantages of these programs depend in great part on how well-informed the public is about them. Any process leaks must also be carefully detected in order to create an implementation strategy that works. According to a survey in the East Kameng district, people's awareness of different programs varies.

Over time, the different ethnic groups in East Kameng have developed peaceful coexistence techniques. In the eastern part of Kameng District in the northeastern Indian state of Arunachal Pradesh, the Nyishi make up the bulk of the population. As a result, they have traditionally shared political power with other ethnic groups in the region. (see Election Commission of India, State Election, 2019 legislative assembly of Arunachal Pradesh). Regarding the distribution of political power in the district, the one dominant ethnic group holds all of the important political positions. As a result, it is obvious that the District of East Kameng has an unequal distribution of political authority. Because of the imbalance of authority in the societies, there is a chance of ethnic conflict because of mistrust of one ethnic group. However, it does not imply that other ethnic groups are incircled lack political influence because local government authority is delegated to the members of that circle, and various ethnic groups participate in politics at the panchayat level by representing their own ethnic identities. Due to the lack of proper political presentation and growing socio-political consciousness among the different tribal ethnicities in the district might erupt leading to the ethnic strife in the district, for instances the example of Aka and Miji of West Kameng and East Kameng district of Arunachal Pradesh. They have formed a committee best-known as the Joint Action

Committee for the Creation of Bichom District (JACCOB) for initiating a movement. It organized a "referendum" protest in which former legislators, police officers, business owners, politicians, and social workers from the neighbourhood took part. In 1997, the Committee made a request for the establishment of a separate district to then-Chief Minister Gegong Apang. (Sarit Kumar Choudhary: pp 99-107) The Puroik (Sulung), Aka (Koro), and Miji (Sajalong) ethnic communities are marginalized as a result of the imbalanced development brought on by the accumulation of political power by the dominant Nyishi ethnic community since the District of East Kameng's independence on 1 June 1980 (Census of India 2001). Since then, there have only been a small number of representatives elected from the other ethnic groups. Given that the district as a whole has a literacy rate of 77.10 percent, one factor contributing to the very low participation from other ethnic communities is the low level of literacy. The only way to achieve equality in the areas of not only politics but also socio and economy among the various ethnic groups in the district can be through the amalgamation of other ethnic communities to struggle for equal political power and development in the district. The populace also needs to have proper education and be vigilant about the development schemes brought about by the Government of India. Another crucial point to conceive is the possibility of an outbreak of ethnic terrorism within the district if the minority ethnic group feels marginalized by the dominant ethnic. Keeping in mind that China's closeness and her assertion that she owns the territory of Arunachal Pradesh may breed ethnic tension and terrorism. To prevent instability, we must make sure that ethnic groups are politically represented, that ethnic organizations can be established in the district's rapidly changing socio-political environment, and that the interests of the various ethnic communities are promoted and protected in the face of ongoing challenges and change.

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