

Sixth Schedule of Indian Constitution: It's Implications in the North Eastern States.

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ABSTRACT

The north-eastern part of India is recognised as the ancestral homeland of a number of different ethnic groups. The phenomena of ethnicity in North East India possesses a quality all its own that sets it apart from other places. Since the colonial era and continuing on, the territory has been subject to a variety of administrative adjustments in order to address the distinctive features of the region, such as its ethnic component, development paradigm, and geographical isolation from the rest of mainland India, among other things. The colonial administration of North East India implemented a variety of systems in order to manage the tribal territories of the region. Even after India gained its independence, the north-eastern region of the country was still subject to several of these colonial rules. In India's post-independence period, the policy of the sixth schedule is one of the successors to such colonial provisions. This policy has special modifications to accommodate the growth of the area, maintain integrity with Indian feeling and regional autonomy, and conserve the tribal way of life. As a result, the purpose of this study is to make an effort to explore the ethnic phenomena that are found in the north-eastern part of India, with a particular focus on the provisions of the sixth schedule and their applicability in the present day. In addition, the focus is placed on colonial laws and administrative set ups that were established to manage tribal territories in North east India and its relevance in the contemporary context. These provisions and set ups were used in the past to administer these areas.

Keywords: Schedule, Sixth, Constitution.

I. INTRODUCTION

There is a classification of governments known as the unitary model and the federal model. This classification is based on the nature of the interactions that exist between the national government and regional governments. The writers of the Indian Constitution decided to go with a federal structure after taking into consideration two primary factors: the enormous expanse of the nation and the wide range of its social and cultural traditions. However, the word "federation" does not appear anywhere in the Constitution of the United States. One of the primary motivations for adopting a federal model is the attempt to strike a balance between the competing ideals of national unity and regional autonomy. Because of this, it is very crucial to examine the idea of regional autonomy in an effectual and efficient manner if one is to have any chance of comprehending the way the government operates in India. The concept of a sixth schedule is really connected to the idea of regional autonomy in some way. The tribal districts of Assam, Meghalaya, Mizoram, and Tripura each have their own unique set of provisions outlined in the sixth schedule of the Constitution. The rights of the indigenous community would be protected under its provisions, which were approved by the Constituent Assembly and provide for the establishment of autonomous district or regional councils. By taking into consideration the protective and preventative actions for the indigenous peoples, these councils have been given autonomy inside the state parliament. In the Constituent Assembly, there was a substantial amount of discussion surrounding the approval of the sixth schedule. The majority of those who opposed the move argued that it would permanently divide society, while those who supported it argued that such a mechanism was required for the interest of tribal peoples and also for building national sentiment by providing the ground for tribal people to manage their governance on their own, which would be something that is familiar to them and also not cause to their alienation to national bonding. As of right now, the jurisdiction of the sixth schedule of India extends over Assam, Meghalaya, Mizoram, and Tripura; these are the four states that are located in the north-eastern region of India. However, as of late, several north eastern states as well as various development councils of tribal communities from North East India that are not included by the sixth schedule have voiced their desire to be included in the schedule that was just stated. The elimination of the Indian Constitution's Article 370 and the establishment of new union territories have brought up the topic of regional autonomy, as well as concerns over the inclusion of, and the need for, the sixth schedule in the context of the current situation in India. In addition, it is essential to conduct an in-depth examination of autonomous district councils in order to determine the benefits and drawbacks of the sixth schedule, as well as the efficacy and usefulness of the schedule in light of the evolving conditions.

The Provision of Sixth Schedule

The primary goal and rationale for the development of the Sixth Schedule was to provide tribal communities in the Northeast with the authority to administer tribal lands in their respective jurisdictions. According to the Indian Constitution, this is covered under the provisions of article 244(2) and article 275(1). According to Middleton (2013), the Sixth Schedule establishes a more comprehensive framework for the administration of tribal territories in the north-eastern states of Tripura, Meghalaya, Assam, and Mizoram. The states of Meghalaya and Mizoram are considered to have a tribal majority population, whereas Assam and Tripura are considered to have a tribal minority population. Autonomous Districts and places are in charge of governing the populations and places that fall under tribal territories, despite the fact that state legislatures are getting less involved in the process. Meghalaya, on the other hand, is the only state in which the President has made the declaration that the entirety of the state is under the Sixth Scheduled Area. According to Middleton (2013), Six Schedule endorses the concept of building a framework connected to autonomous decentralised governance that incorporates both executive and legislative authorities. Issues pertaining to culture, customs, water, land, and soil can be efficiently resolved when such powers are exercised. Judicial authority is also granted to councils in order to facilitate the resolution of disputes arising from either criminal or civil proceedings. According to the 73rd and 74th amendments that were made in the country, it has been determined that councils under the Sixth Schedule are given additional rights in comparison to local government. This conclusion was reached as a result of the previous statement. According to research conducted by Sivaramakrishnan (2013), it has been discovered that the autonomy paradigm has contributed to the preservation of equilibrium within tribal groups through the settlement of disputes with the assistance of customary rules and the regulation of services such as money lending. Mizoram, Tripura, and Assam each have their own autonomous councils, which have the right to decide whether or not state legislation should be implemented to their own territories. These autonomous councils possess the power to make this choice.

Powers under Six Schedule

According to Sivaramakrishnan (2013), the powers that the councils wield are linked to administrative powers and functions, judicial powers, legislative powers, as well as financial powers and functions. These six schedules are where these authorities are laid forth. Autonomous district councils have executive power, which allows them to effectively manage primary schools, roads, water ponds, the administration of villages, forests, land revenue, and many other sectors that fall under the same category. This is explicitly noted in paragraphs 6 and 8 of the sixth schedule. The Governor, in conjunction with members of the district council, is responsible for selecting the majority of the members of the executive. The council must include district and village council courts inside autonomous territories in order to make official judgements concerning customary laws involving both of the tribal parties in order to fulfil its judicial powers and functions. This is required under the council's judicial powers and functions. According to Tiwari et al. (2013), regional and district council courts are seen as equivalent to courts of appeal in this context. It has been ruled that the Supreme Court and the high court are the only authorities that hold jurisdiction power over matters that have been determined by council courts. This declaration is based on the articles and statutes that were formed under the Sixth Schedule. In addition to this, the legislative powers provide the powers to establish laws for the occupancy, utilisation of land, grazing for various reasons, rules connected to agriculture, use of water sources, money lending, and many more areas of this nature to the district councils. These powers allow the district councils to develop laws for the occupation, utilisation of land, and grazing for various purposes. According to Goswami (2013), these regulations can be applied to non-tribal communities that are located inside autonomous districts. The governor is the only person who has the authority to change laws that have been approved or agreed upon by the district councils; nevertheless, the governor's power is only exercised in cases when the laws in question contravene the restrictions outlined in the Sixth Schedule. As a result, in accordance with the Sixth Schedule, the Governor is the only person who can serve as the leader of an independent district council, as stated in Paragraph 3 of the Sixth Schedule. In addition, the financial authorities and functions can be exploited by the district and regional councils in order to formulate regulations for the monitoring of money, which the governor must then approve. They are able to collect taxes, land income, and tolls at the same time as items are being brought into the market. According to Sunipun (2017), the district council is in charge of matters pertaining to mineral extraction leases and royalty payments on licences. The Sixth Schedule contains a number of different laws pertaining to the administration of tribal areas in the northern and eastern states. These provisions are the amendments to the laws in the 5th schedule, and as a result, it is possible to say that the Sixth Schedule is more favourable than the 5th Schedule (Phukan, M.D., 2013). The constitutional autonomy that the Sixth Schedule grants to indigenous groups is one of the ways in which it has been beneficial to such communities. In addition to this, the function of states and governments is being curtailed by the development of authorities at the local level. The Consolidated Fund of India provides grants to regional and district councils so that these councils may fill the finance demands for the development of healthcare, highways, education, and other areas of development. According to Hausing (2014), regulatory powers that fall under the jurisdiction of the state are not only successful in preserving the rights of consumers but also make a contribution

to the expansion of the economy. In addition to this, it has been determined that the operation of autonomous district councils (ADCs) in accordance with the Sixth Schedule is successful to a greater extent, particularly in Meghalaya when contrasted with the operations of councils in other areas. The preservation of tribal rights, ownership of property, and other forms of land tenure, in addition to the right to occupancy, are all aspects of Meghalaya's benefits. Under the leadership of the district council, the Karbi Anglong District has also been responsible for a number of successful endeavours. According to the statistical data from 2012, there have been identified a total of 2517 schools in the district (Bordoloi, 2013). Of these schools, there are 2310 schools located in rural areas and 207 schools located in urban areas. The purpose of the council is to foster the growth of education by concentrating mostly on Lower Primary Schools. These schools can be either Karbi Medium Schools, Upgraded EGS Schools, or schools that use a different medium entirely. Along with this, the percentage of the population in Assam that can read and write has increased because of the efforts made by district councils. It has been discovered that the economic situation of the typical household in a tribal community is comparable to that of a typical home. According to the statistics from 2011, 18.6% of tribal households were found to be behind in terms of the number of durable household assets they possessed. When looking at the achievements of different district councils in terms of health, education, level of life, and overall development, it was determined that Assam had the highest index (Mondal and Terangpi, 2014). Yet, Mizoram was placed in first place in the rankings for education due to its exceptional performance; yet, the state is still falling behind in other categories. Among the states in the North Eastern region, the State of Meghalaya achieved a ranking of seventh place in terms of the Human Development Index. According to Goswami (2013), the Meghalaya Human Development Report 2008 reveals that the state is making very slow progress towards its development goals. The poor health conditions of the population in the state were determined to be the primary contributor to this decline. The failure of ADCs to properly manage their resources, namely the abuse of cash provided by the government for use in development initiatives, is one of the primary causes of the situation's worsening. In addition to this, there have been found to be a number of disagreements between district councils and state legislatures. As an illustration, the fact that Meghalaya was regarded a complete state under the Sixth Schedule results in constant disagreements with the State Government about a variety of topics (McDuie-Ra and Kikon, 2016). It is clear that the state legislature holds a more powerful position because of the provision in the Sixth Schedule's Paragraph 12 (A), which indicates that the state legislature would win in the event of a confrontation between the state legislature and the District Council. Another disadvantage that comes with the implementation of the Sixth Schedule is that it creates disparity between local bodies and autonomous entities (Sen, 2013). The Seventy-third Amendment established local entities, which are now eligible to receive funding in a more adaptable manner through state finance commissions. It becomes a matter of obtaining more and fewer favours in comparison to other councils, which can lead to conflicts. These conflicts are tied to gaining a greater or lesser quantity of funding. It has frequently been discovered that some of the officials working for district councils as well as regional councils abuse the responsibilities and powers they have at their disposal without being constrained in any way. In addition to this, another concern that has been discovered as a result of the installation of autonomous councils inside tribal regions is the breaking of regulations and laws for the purpose of pursuing one's own personal motives and benefits. According to Sen (2013), members of councils are frequently found to be engaged in behaviours such as favouritism, which ultimately leads to the death of the motivation for why the council was created in the first place. In addition, councils have been known to engage in questionable practices, such as abusing their autonomy and financial capabilities by misappropriating monies provided by the government while also breaching a variety of laws, regulations, and protocols (Goswami, 2013). This is one of the most significant drawbacks associated with the adoption of the Sixth Schedule since it has a significant impact on the economic circumstances of the entire state and the nation. Certain regulations exist in relation to the customary system of land tenure and the protection of land in order to foster economic development. However, unnecessary amendments in the concern laws have frequently drawn serious criticism because it has been accused that the amendments in question have been used for the purpose of gaining personal financial benefits.

Impact of Six Schedules on North Eastern States

The Indian Constitution includes a number of articles that, among other things, include provisions for the preservation of lands that belong to tribes, protection of traditional practices, and reservation of seats within the Lok Sabha and State Assemblies. Tribes and populations within North-eastern States, such as Mizoram, Assam, Tripura, Arunachal Pradesh, Manipur, Nagaland, and Meghalaya, are examples of some of the communities that together enjoy some unique rights in terms of protective discrimination as outlined in the Indian Constitution (Kol's, 2017). The Sixth Schedule gives the Autonomous District Councils (ADCs) the authority to create regulations that prevent non-tribal members from purchasing tribal territory and limit the ability of non-tribal members to engage in commerce with other non-tribal members, all while safeguarding population traditions. As a result of the failure of the fifth schedule to safeguard the land of Indian tribes, the sixth schedule, which includes altered powers and schedules, is regarded as being more beneficial for the growth of tribal

territories or areas inside the states of the Northeast. As a result of recent changes made to the Sixth Schedule, it has been determined that there is a total population of 10 million people belonging to tribes that fall under the protection of the Sixth Schedule in the states of Meghalaya, Tripura, Mizoram, and Assam.

DATA SOURCE AND METHODOLOGY

Both descriptive and analytical approaches were utilised in the research. The information included in the study came from a wide variety of sources, including books, magazines, newspapers, and articles.

OBJECTIVES

1. To analyze the colonial response to tribal people of North East India..
2. To study the implementation of sixth schedule in North East India.

COLONIAL DISPOSITIONS TOWARDS THE NATIVE PEOPLES OF THE NORTH EAST AND THEIR TRIBES

The approaches taken by the colonial administration in dealing with the various tribes had an effect even after independence had been achieved. Some articles of the Constitution of India, such as the Sixth Schedule of India, which specifically deal with tribal concerns in Northeastern India, indicate the existence of colonial policy. These provisions include the Sixth Schedule of India. During the time that Assam was under colonial governance, the colonial authority implemented a policy that separated the hill tribes from the plain lands. The British government justified their policy by providing the following points in support of it: (1) to protect the plains from raids and plundering by the hill tribal (1873-1900); (2) to protect the hill tribes from exploitation by the plainsman (1900-1928); and (3) to foster an enlightened public policy aimed at the cultural survival of the hill tribes (1928-1947), which are as follows:

- i. In order to make these policies more effective in practise, the British enacted a number of rules. As of the first of November in 1873, the Bengal Eastern Frontier Regulation, 1873, also known as the Inner Line Permit or Regulation, was put into effect in the regions of Kamrup, Darrang, Nowgaon, Sivsagar, Lakimpur (Garo hills), Khasi and Jaintia Hills, Naga hills and Cachar. This regulation is also generally known as the Inner Line Permit or Regulation.
- ii. Under the terms of this Act, a person was not permitted to go to any of the locations listed above without first obtaining authorization from the British government. It was believed that the purpose of the act was to prevent the rise of nationalist movements. Additionally, the lack of access to these regions and the presence of a tribal form of administration led the British to make the choice to not meddle in the day-to-day activities of the indigenous people. Kamrup, Darang, Nowgong, Sibsagar, and Lakhimpur came within the purview of the new commissionership to full extent. Garo Hills, Khasi and Jaintia Hills, Naga Hills, and Cachar came under the purview of the new commissionership to some amount. In 1874, the Chief Commissioner Province of Assam was established by the reorganisation of the geographical region of Bengal.
- iii. The implementation of ILP services carried on as usual in the districts that were just indicated. The Schedule District Act of 1874 designated some areas as "Scheduled Districts," which are considered to be more backward districts. These districts were not able to have normal administration carried out in them. Under the provisions of this act, all of the backward districts that were controlled by tribal populations were integrated.
- iv. The Chin Hills Regulation of 1896 empowered the British to remove those that they counted as undesirable element in hill areas. By issuing an order in accordance with the Assam Frontier Tracts Regulation of 1880, the colonial government made the significant decision to exclude these regions from the application of the general laws of the nation.
- v. These occurrences made it more difficult for nationalist sentiments to take root in these regions, and as a result, these regions stayed insulated from the influence of nationalism.

The following Acts has their analysis of the said provisions:

1. Government of India Act, 1919: After some time had passed, the Government of India legislation of 1919 issued a notification regarding the declaration of these scheduled districts as the Backward Tracts. This legislation also granted broad powers to the chief commissioner to guarantee the development of these regions. The Governor-General designated some areas as "backward tracts" throughout the territory. When compared to the plain tribes of the Northeastern area, the hill tribes were more isolated and underdeveloped because of previous regulations implemented by the British, such as the Indian Land Policy (ILP), the Scheduled Act (1874), and the Chin Hills Regulation of 1876. The plain tribes of Assam, on the other hand, were able to speak with members of other non-tribal groups and had reached a certain level of development. This Act placed an emphasis on the hill tribes and the locations in which they reside. As a consequence of this, a significant proportion of the plains tribes

were denied access to the same protective measures as the British. The plain tribes became more aware of their own identities as a result of this tragedy. Plains tribes had an increase in their level of self-awareness in relation to their culture and identity. They were concerned that if there were not any safeguards in place, their unique identity as well as their culture and traditions may be lost. They were able to raise their level of consciousness to the point that it inspired them to present their requests to the Simon Commission in 1929. Young Bodo leaders took the initiative to present their requests to the Simon Commission.

2. **Government of India Act, 1935:** Under the Government of India Act of 1935, a number of safeguards were re-instituted in order to better protect the interests of India's hill tribes. The Act included a number of specialised provisions that dealt specifically with the tribes located in the Northeast. Because the problems faced by isolated and underdeveloped tribes received more attention, it was clear that the benefits accrued to isolated hill tribes as a direct result of previous policies implemented by the British. They divided the territories inhabited by indigenous people into two primary categories as well as a portion of the excluded. The first provision was intended for those traditional communities that did not have access to standard administrative services because of their historical backwardness and geographical isolation. On the other hand, the other places that might have normal administration carried out in some capacity are included in the category of Partially Excluded places. The Simon commission, which was established in 1928, suggested, among other things, that the backward areas be excluded from the province of Assam, that they be administered by the Governor-General, and that the Government of India provide funding for them. According to the Government of India Act of 1935, the hill districts were categorised in such a way that they did not have a representative in the provincial legislature. Instead, the Governor was given the responsibility of administering these territories, since they were under the jurisdiction of excluded areas. They did have members in the provincial legislature in the regions that were largely excluded, but the laws that were passed by the provincial legislature could not be enforced in those areas unless they had prior consent from the Governor. The colonial authorities of India proclaimed some sections of North East India to be Excluded sections and Partially Excluded Areas in certain regions.

The North East Frontier Tract (including Sadiya, Balipara, and Lakhimpur), the Naga Hills District, the Lushai Hills District, and the North Cachar Hills sub-division of the Cachar District were among the places that were not included in the survey. The Garo Hills District, the Mikir Hills in the Nowgong and Sibsagar District, and the British section of the Khasi and Jantia Hills were some of the areas that were considered to be Partially Excluded Areas. The only exceptions were the Shillong municipality and the cantonment.

3. **Bordoloi Sub-committee Report:** Under the leadership of Gopinath Bordoloi, a subcommittee was established under the Advisory Committee of the Constituent Assembly on Fundamental Rights, Minority and Tribal and Excluded Areas to address the concerns of the tribal population that resided in undivided Assam. This subcommittee was tasked with resolving the challenges that were faced by the tribal peoples of Assam. The committee presented its findings and recommended that the hill tribes of North East India should be granted their own independent status. In the Assembly, members shared their thoughts on the report from a variety of perspectives. The special provision for self-government under regional and district council under the provision of the sixth schedule in the report was criticised by Rohini Kumar Choudhury, Brajeswar Prasad, Kuladher Chaliha, Lakshmi Narayan Sahu, and Prof. Shibben Lai Saxsena. These individuals made the point that this separate provision would create a permanent separation of the tribal people of North East India from the rest of India. Rev. Nichols Roy, B.R. Ambedkar, and Gopinath Bordoloi were among those who expressed their satisfaction with the study. They did so by claiming that tribal people should be handled in a distinct manner in order to maintain and preserve their own culture as well as to guarantee growth. At long last, the provision of sixth schedule in the Indian Constitution was approved by the Constitution Assembly after it had granted the request of the Bordoloi Sub-committee and endorsed it.

APPLICATION OF THE SIXTH SCHEDULE IN NORTH EAST INDIA AFTER THE FORMATION OF THE REPUBLIC OF INDIA

After a vigorous debate in the Constituent Assembly and after some revisions were made, the Sixth Schedule ultimately emerged and was inserted in Articles 244 (2) and 275 (1) of the constitution of India. This was a significant accomplishment for India. Along with this, the Fifth Schedule of the Indian Constitution's Article 244(1) was amended to include provisions for the preservation of the customs, cultures, languages, and ethnic identities of tribal people living in excluded and partially excluded territories other than Assam. "Scheduled Area" refers to tribally inhabited regions that fall under the Fifth Schedule, whereas "Tribal Area" refers to tribally inhabited areas that are under the Sixth Schedule. During the preliminary stages of the approval of the sixth schedule, it was conceived of as having two parts: Part A and Part B. This was done with the intention of taking into account the growth of the region as well as the potential for introducing a new form of government in those tribally inhabited territories.

Part A

1. United Khasi – Jantia Hills District.
2. Garo Hills.
3. Lushai Hills.
4. Naga Hills.
5. North Cachar Hills.
6. Mikir Hills.

Part B

1. North East Frontier Tract (Balipara Frontier Tract, Tirap frontier Tract, Abor Hills District and Mishmi Hill District).
2. Naga Tribal Areas.
3. Bodoland Territorial Autonomous Districts.

The establishment of District councils and Regional councils inside the tribal territories is something that might be done with relation to the functioning of governance in section A. However, even under section A, it was not possible to establish a District Council in the Naga Hills because the Naga people, under the influence of an insurgent movement led by A.Z. Phizo, rejected the District Council Status and the Naga National Council boycotted the election. This prevented the District Council from being founded. As a direct result of this decision, autonomous district councils were established in the areas of the Lushai Hills, Mikir Hills, North Cachar Hills, Garo Hills, and Khasi-Jantia Hills. After the first general election was held in each hill district in 1952, autonomous district councils were formally launched with some legislative, executive, and judicial duties in accordance with the requirements of the Sixth Schedule to the Constitution of India.

Regarding the operation of Part B, the Government of India made the decision to give the Governor of Assam, the authority to exercise discretion in the administration of the indigenous peoples who lived in those regions. This decision was made because it was believed that the installation of District councils or regional councils would not be adequate for the governance of the territories. Since January 26, 1950, the North East Frontier Tract has been directly under the control of the Adviser to the Governor of Assam. Previously, the North East Frontier Tract had been administratively put under the authority of the Ministry of External Affairs. In 1951, the Naga Tribal Area and the North East Frontier Tract were brought together to form what was then known as the North East Frontier Agency, or NEFA for short. Not only did the Naga people disagree with the sixth calendar, but they also battled fiercely for their independence. As a consequence of this, the Sixth Schedule amendment bill was passed into law by the Indian parliament, and on December 1st, 1957, the Naga Hills Tuensang Area (NHTA) was established by the consolidation of the Tuensang Frontier Division of the Northeast Frontier Agency and the Naga Hills of Assam. With the establishment of the state of Nagaland in 1963 and the Union Territory of Arunachal Pradesh in 1972, respectively, the Sixth Schedule ceased to exist in the NEFA, which included the Naga Tribal Areas and the Naga Hills. In 1964, the United Khasi-Jantia Autonomous District Council was split into two separate ADCs. As a result, the Northeast Federal Area (NEFA), the Naga Tribal Area, and the Naga Hills were removed from the list of tribal areas in the Sixth Schedule.

Alike others the formation of Bodoland Territorial Autonomous Districts (BTAD) more popularly known as Bodoland Territorial Council (BTC) a Sixth Schedule Area in the year 1993. Since then the Bodoland Territorial Council has been working with the Administrative powers, functions and the Achievements. The Autonomous District Councils or Regional Councils under the Sixth Schedule are looked upon as instruments for welfare of the tribal people and to preserve their own tradition and culture. Tremendous Contributions to social, political, economic and cultural development is being regarded to be the core strategy of the District Councils in the North East India. Bodoland Territorial Council is an Autonomous Council within the State of Assam under the Sixth Schedule of the Constitution of India. It has been formed with the aim to fulfill the long pending aspiration of the area. The Memorandum of Settlement (2003) signed by the three parties- Government of India, Government of Assam and Bodo Liberation Tigers explores various aspects on the formation of BTC within the State of Assam. Important aspects as reflected in the Memorandum are being discussed. On the basis of Secondary data, this work attempt to study the Bodoland Territorial council in bringing about the socio-economic and infrastructural development of the Bodos. Insurgency problems were solved. Common peace and progress prevailed within the BTAD region since the sixth schedule has been initiated in the region.

II. CONCLUSION

To summarize, in order to have an idea of the provision's relevance, it is necessary to conduct an analysis of the provision of the sixth schedule in the context of the shifting character of the political system in India. The motivation for the introduction of the sixth schedule was to reflect an emphasis on the preservation and conservation of tribal culture as well as the development of tribal communities. Since the period has changed, it can be of interest to investigate whether or not the goal of the sixth schedule was successfully achieved and

whether or not it is still relevant in the current setting. Even while the growth of the region can be seen in sixth schedule regions to a certain level, the development in main sectors is not up to the standard even though it can be seen to some amount. The expansion of the panchayati raj system and the viability of that system in these regions might also call into question the present governance structure that is outlined in the sixth schedule. The problem of widespread corruption is also one of the most significant obstacles in the way these regions are governed. Furthermore, the demands of other ethnic groups to be included under the provision of the sixth schedule on the basis of their ethnic identity create an issue for the governments to provide a satisfactory answer in this regard, and moreover, in this aspect, the politicisation of ethnic identity creates a huge setback for the democratic framework of the Indian political system. In light of the fact that times and circumstances are always shifting, it is imperative that all of these aspects be treated as givens in order to conduct an investigation into the predictability of the future and the operation of the sixth schedule clause of the Indian Constitution. In addition, for the sixth schedule to be successful in its operation, it must simultaneously provide peace and development, and its governance system should be able to handle the structural problems faced by all of the people who live in these regions. Other challenges, such as a conflict of authority and interest between the district councils and the state legislature, also constitute a barrier to the smooth functioning of the governing process in these regions. These areas have a lot of problems. The provision of the sixth schedule will not be able to fulfill its goals until and unless all of these concerns are handled by stakeholders within a democratic framework and in a cooperative way.

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