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The History of the Intellectual Tradition of the Karbis in Assam: Understanding Semsonsing Ingti's Idea of Modern "Karbi Land"

Momoko Katharpi, Vulli Dhanaraju*

Department of History, Assam University (Central University) Diphu Campus, Diphu, Karbi Anglong, Assam, India

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Abstract:
The main purpose of this study is to understand the trajectory of the intellectual tradition of various socio-cultural and political organizations of the Karbis of Assam in India. However, such an intellectual tradition has been shaped by Semsonsing Ingti's ideology, who could be canonized as the "father of the intellectual tradition of the "Karbi Land". The influence of the Karbis intellectual tradition on the contemporary political discourse in Assam is critically examined in this study. This study is a qualitative study in nature, and therefore, several techniques of data collection have been used, including personal interviews, observation, and focus group discussion. This study applied a historical approach to interpreting collected data and also used narrative techniques, which were important for this study. The political ideals or intellectual tradition of Semsonsing Ingti have had a significant influence on contemporary political discourse, leading to the demand for statehood or an autonomous state movement in the Karbi Anglong district of Assam. This study also found that the contemporary concept of modern "Karbi Land" was built on the notions of Semsonsing Ingti. The historiography of ideas or traditions that bear a remarkable resemblance to the beliefs of leaders or scholars, which are typically characterized in terms of philosophical ideals of the past, is referred to as intellectual history. As a result, this research is important for both the existing area of intellectual history, which is a sub-discipline of history, and developing research in the field of social sciences. The Karbis are one of the important hill tribes of Assam, India, but they have not been well researched in terms of assessing the impact of their intellectual tradition and political ideas. This study benefits the research community by revealing the trends in the intellectual tradition of tribes in contemporary society and to what extent the intellectual tradition has been important in the formation of tribal identities.

Keywords: colonial modernity, historiography, intellectual tradition, Karbi, Semsonsing Ingti.

阿萨姆邦卡尔比人的思想传统史：理解塞姆森辛・英蒂的现代“卡尔比土地”理念

Corresponding Author: Vulli Dhanaraju, Department of History, Assam University (Central University) Diphu Campus, Diphu, India; email: vullidhanaraju@gmail.com

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摘要：
本研究的主要目的是了解印度阿萨姆邦卡尔比斯各种社会文化和政治组织的知识传统轨迹。然而，这样的知识传统是由塞姆松辛・英蒂的意识形态塑造的，他可以被尊为“卡比土地知识传统之父”。本研究批判性地审视了卡比斯知识传统对阿萨姆邦当代政治话语的影响。这项研究本质上是一项定性研究，因此使用了多种数据收集技术，包括个人访谈、观察和焦点小组讨论。这项研究采用了历史方法来解释收集的数据，并使用了叙事技巧，这对于本研究很重要。森松辛因蒂的政治理想或知识传统对当代政治话语产生了重大影响，导致了阿萨姆邦卡尔比安隆地区建国或自治国家运动的需求。这项研究还发现，现代“卡比土地”的当代概念是建立在森松辛因蒂的概念之上的。与领导人或学者的信仰非常相似的思想或传统的史学，通常以过去的哲学理想为特征，被称为思想史。因此，这项研究对于作为历史学分支学科的现有思想史领域以及社会科学领域的发展研究都具有重要意义。卡比人是印度阿萨姆邦重要的山地部落之一，但在评估其知识传统和政治思想的影响方面尚未对其进行充分的研究。这项研究揭示了当代社会部落知识传统的趋势以及知识传统在部落身份形成中的重要程度，使研究界受益。

关键词：殖民现代性、史学、知识传统、卡尔比、森松辛因蒂。

1. Introduction

The Karbis, formerly referred to as the "Mikirs" in colonial ethnography, are the largest ethnic group in the Karbi Anglong (Mikir Hills) district of Assam. It is worth noting that the Karbis were classified as a Scheduled Tribe (Hills) in the Indian Constitution. Assam currently has two hill districts, Karbi Anglong and North Cachar (Dima Hasao), which are largely populated by Karbis and Dimasas, respectively. The hill tribe was allowed some "autonomy" under the provisions of the Sixth Schedule of the Indian Constitution by designating autonomous district councils for administrative purposes. This paper is exclusively focused on the intellectual tradition of the Karbis. The study is divided into two sections. The first section focuses solely on Semsonsing Ingti's role in nurturing intellectual tradition among the Karbis during the colonial period, while also investigating how he was influenced by colonial modernity and gained organic experience with the Karbi people. The second section of the study discusses the impact of the Karbis' intellectual tradition, which was the outcome of Semsonsing Ingti's political ideas carried out by contemporary socio-political organizations, which led to the construction of Karbi identity and popularized the concept of Karbi's "Home Land". Thus, this study critically examines the influence of the Karbis intellectual legacy on present political discourse in Karbi Anglong, Assam. In this backdrop, this study conjectured that Semsonsing Ingti's struggle for the establishment of separate districts for the Karbis prepared the foundation for the emergence of an intellectual tradition in the current Karbi Anglong area of Assam. However, whether such a contribution could be called an intellectual tradition that contributed to the creation of "Karbi Homeland" today is controversial in mainstream discourse.

Intellectual history as a self-conscious discipline is a recent development. The historiography of ideas is referred to as intellectual history. Such history cannot be considered without the ideas of thinkers, scholars, and leaders that were created, discussed, and emphasized through their actions or writings (Collingwood, 1946; Lacapra, 1980; Kelley, 1987, 2002; Burrow, 1987; Collini, 1999). Intellectual history aims to understand ideas from the past by understanding them in the present context (Collingwood, 1946; Lacapra, 1980; Kelley, 1987, 2002; Burrow, 1987; Collini, 1999). It investigates ideas as they are expressed in words, as opposed to other forms of cultural history (Barnes, 1965), which also deal with visual and other nonverbal forms of evidence. Even today, most intellectual historians consider that their major mission is to comprehend not just ideas in general but particularly political ideas (Geertz, 1973; Burke, 2004; Gordon, 2012). Thus, intellectual history is defined as the study of intellectuals, ideas, and intellectual patterns through generations. Gordon (2012) argued that, most notably, philosophers tend to ignore historical or cultural context variations in order to focus almost entirely on the internal coherence of arguments in and of themselves. It is frequently stated that intellectual historians' mission is 'understanding' or 'interpretation' rather than philosophical judgements. However, cultural and intellectual historians frequently write on the same issues. Cultural historians would almost certainly argue that ideas are socially productive components of what Foucault (1969) called a "discourse." Thus, ideas are both "knowledge" and "power": they reflect both the fears and hopes that regulate the social imagination. In this conceptual backdrop, the intellectual tradition of 'Karbi Land' of Assam in India was a "cultural idea" created through the intellectual schema of Semsonsing Ingti, who was widely regarded as the "Father of Karbi Land" (Bey, 2007; Engti, 2012; Bijeta & Dhanaraju, 2017; Dhanaraju & Hansepi, 2019; Dhanaraju & Teron, 2020; Dhanaraju, 2022; Teron, 2022). Therefore, there is no

distinction between intellectual and cultural history. As a result, the distinction is usually one of degree: a cultural historian is more concerned with the circulation of ideas, whereas an intellectual historian is purely concerned with the ideas within their conceptual context. Narrative theorists, particularly White's (1984) theoretical approaches to historical narrative, have inspired the critical interpretation of the intellectual tradition in this context. Narrative theorists often study how stories help people make sense of the world while studying how people make sense of stories.

2. Methods

This paper gathered primary and secondary sources considering the study's core objectives, as mentioned in the introduction. Generally the historian's primary responsibility is to interpret the collected sources. In historical research, interpretation is the process of describing, analyzing, evaluating, and creating an explanation for past events. Such an interpretation is based on both primary and secondary sources. When we study historical events, we are not directly researching the past. Instead, we are looking at changing interpretations of historical events through the collected sources. This study included qualitative methods of data collection such as oral interviews, focus group discussions, observational approaches, and document analysis. In this context, this study attempts to determine the trajectories of the intellectual history of the Karbis and their impact on the contemporary political discourse. Therefore, historical interpretation is an important technique to 'decode the past events' and corroborate them with the present events, which leads to generalization. Such generalization helps us to understand the trajectories of the intellectual history of the Karbis.

3. Discussion

3.1. Colonial Modernity

The concept of modern "Karbi Land" was built on the political ideas of Semsonsing Ingti and other related political, cultural, and social figures and institutions of the Karbis. Their ethnic identity has been molded by their political ideals. This has been mirrored in the numerous movements headed by organizations of the Karbis. However, the concept of colonial modernity sowed the seeds of ethnic awareness. Colonial modernity has long been viewed as an ideology through which late nineteenth-century Europeans institutionalized colonial dominance in the guise of modern education, medical facilities, and the formation of administration policies for colonial governments. As a result, they promoted colonial modernity as a means of supporting effective governance. Semsonsing Ingti, the architect of modern 'Karbi Land,' who studied in Christian missionary schools, was the first to raise the issue of a separate district for the Karbis. For example, Karbi youngsters have drawn inspiration from Semsonsing Ingti's ideas to continue their struggle. Semsonsing Ingti's notions of distinct Mikir Hills, which he presented to the colonial authority in the form of memorandums/letters, played an essential role in uniting all the Karbis who were scattered across the present northeast under a unified administration.

3.2. Organic Experience

Semsonsing Ingti found time to meet the common Karbi people in and around the Mikir Hills. He tried his best to understand their problems and difficulties faced by them in those days. The plight of ordinary Karbi people in the hills was extremely pathetic and deplorable. They were socially, economically, politically, and educationally very backward. The advanced communities of Assam tremendously exploited them. Moreover, the Karbi people could not properly settle in the adjoining areas. They were found scattered in different places in the entire northeast of India. So, Semsonsing Ingti decided to rearrange their permanent settlements in an adjoining place. The scattered Karbi ethnic groups were persuaded by him to settle in the present Karbi Anglong district. They settled in the adjoining areas, and the facilities of road communication and school building could not be provided to them by the government side. He, therefore, traveled throughout the Karbi-dominated areas in northeast India and tried to influence them to come to the Mikir Hills and persuaded them to settle permanently there. He encouraged them to settle in the adjoining areas of the Mikir Hills. The prime assignment of his resettlement mission for the Karbi community was nothing but to enable them to acquire facilities from the government, so that he could also advise the appropriate authority for opening primary schools in those villages through government assistance. He tried to educate his people by setting up a primary school for his community. He strongly believes that education was vital in Karbi-dominated areas to eradicate illiteracy from their society during his service life (Engti, 2012).

After studying Semsonsing Ingti's contribution, Dharamsing Teron, an eminent scholar of the Karbis, explicitly said that it is true that he is an intellectual and first-generation intellectual among the Karbi and instrumental in the making of "Karbi Nationalism" in northeast India. Another local intellectual Roy Enghee, founder-president of Karbi Youth Festival (KYF), said, Semsonsing Ingti was the first graduate, and it was his ideology that made it possible to unite people of all Karbis. Lipson Rongpi (former editor of Drongo Express) said that Semsonsing Ingti was a rational and visionary leader with a blend of insightful intellect. He had a vision of bringing all the Karbi together under one political administration. When the hill tribes inhabiting northeast India or the then Assam were preoccupied

with just how to live, what to eat, and what to do? Semsonsing Ingti already thought of making a modern Karbi Anglong. It was his fierce intelligence of imagination that guided him to realize that it was possible to unite the Karbis into a single political community.

3.3. Intellectual Tradition of the Karbis

Along with Semsonsing Ingti, a set of other educated classes also developed political consciousness among the Karbis during the colonial period. Some of such individuals during that period were Khorsing Terang, Sarsing Teron Habe, Song Bey, Harsing Ingti, Biren Teron, Maniram Langneh, Chingkang Terang, John Engti Kathar, Mongol Sing Hanse, David Long Enghee, Langtukso Enghi, Khoya Sing Rongphar, Hondrawal Milick, Bonglong Terang, Kath Tisso, etc. This attempt of bringing all the scattered Karbis under a singular political and geographical constellation was the manifestation of imagining themselves as an ethnic community. However, a more immediate agenda was to function like a pressure group toward the desired course of development for the people and their places. With the formation of various political organizations, the mobilization process gained momentum in later times. Such an old Karbi socio-political organization, namely Karbi Adorbar, was formed in 1946 at Hawaipur in the Nowgong district of Assam. Samsonsing Ingti was nominated as the General Secretary and Sarsing Teron Habe became the president of the organization. Right from its inception, Karbi Adorbar was concerned about the problems of the Karbis community. It submitted a memorandum on March 1, 1947, at Lanka to Sir Andrew Claw, the Governor of Assam during his visit to Assam. Some important issues highlighted in the memorandum include the necessity of educational, medical, and agricultural facilities and governmental recognition of the Karbi Adorbar. An important issue reflected in the memorandum is the guarantee for a protective administration of the Karbi population that can safeguard their tradition and culture. For instance, Karbi Adorbar had also submitted a memorandum to the Bordoloi Committee on May 18, 1947, where they demanded a separate district for the Karbis. They desired consolidation of the Mikir Hills areas, protection of customs, and extension of franchise. On the recommendation of Bordoloi Committee, the Constitution of India adopted the provision of Sixth Schedule for the Hill Tribes of Assam. After India gained independence, the United Mikir Hills and North Cachar Hills regions came into existence as the largest district of Assam. Subsequently, the Autonomous District Council formed under the provision of the Sixth Schedule of the Indian Constitution on June 23, 1952. Apart from the Karbi Adorbar , Semsonsing Ingti, Karbi Students' Association , Karbi Lammet Amei, the Karbi Cultural Society, APHLC, ASDC Movement, Armed movements and other social organizations and individual intellectuals such as Sarsing Teron (1898-1979), Song Bey (1905-1988), Khorsing Terang (1906-1955), Bonglong Terang (1909-2001), Kabon Neli Timungpi (1913-2007), Raidang Ingti (1917-1975), Barelong Terang (1925-2004), Longkam Teron (1932-2010), Gandhiram Timung (1936-2010), Rongbong Terang (1937), Bapuram Singnar (1938-2009), Roy Enghee (1945), Lunse Timung (1945), Ajit Timung (1954), Jayanta Rongpi (1955), Holiram Terang (1956), Dharamsing Teron (1957), Dorsing Terang, P. Dilli, H.E. Kathar, etc. played a vital role in society. Thus, this study observed that the contributions of such individuals or organizations paved an intellectual road for today's youth and motivated them to build a Karbis identity in today's society.

3.4. Impact of Semsonsing Ingti's Political Views

This study shows that Semsonsing Ingti's political views on the establishment of "Mikir Hill" prepared the foundation for the emergence of an intellectual tradition in the current Karbi Anglong area of Assam. However, whether such a contribution could be called an intellectual tradition that contributed to the creation of 'Karbi Homeland' today is controversial in mainstream discourse. He was a true organic intellectual of the Karbis as Gramsci (1929) conceptualized in making the history of the masses. His intellectual temper reflected the broader historical understanding of the modern "Karbi Land". So organic intellectuals such as Semsonsing Ingti do not simply describe social life under systematic rules but instead articulate, through the language of the culture of the masses, the feelings and experiences that the masses could not express themselves. Semsonsing Ingti was instrumental in the struggle for Karbi's homeland. Generally, in the struggle for social hegemony the organic intellectuals must reason with the masses and engage in a decisive decision for the cause. It can be understood from the epistemology of intellectual history that a traditional intellectual is someone who is respected for their knowledge in a particular field and uses this knowledge to influence the thinking and actions of others. An organic intellectual is someone who uses their knowledge to challenge the status quo and promote social changes, as Semsonsing Ingti did for his community. It is the role of the organic intellectuals to produce this consent, and to do so, they work primarily to change and influence the culture, morality, and political agendas of the society, which leads to constructing their own identity, as proved in the case of the Karbis.

Semsonsing Ingti's political ideas and strategies could be understood from his struggles for the cause of the Kabi Land. For instance, Semsonsing Ingti and his colleagues welcomed Robert Neil Reid, the Governor of Assam at Mohondijua Camp, during his visit to upper Assam via the Mikir Hills in 1940. There, the delegates led by Semsonsing Ingti submitted the first memorandum where it was mentioned that "Mikirs who have been kept in perpetual subordination by their

progressive neighbors plead to express our deep gratitude to Your Excellency for taking in for the first time a Mikir Representative in Provincial Legislature, an act which has not only received appreciation from the Mikir people but has also worked as an initiative among the Mikir youths for improving the status of their tribe; and we sincerely hope that however busily engaged Your Excellency might be with diverse activities. Your Excellency would be graciously pleased to bear in mind the deplorable condition of the Mikirs due to complete isolation in the jungle area of the hills and further to redress their legitimate grievances as embodied in the memorial annexed herewith." The second political memorandum was submitted to the British under his leadership. This memorandum emphasized the significance of educational, medical, and agricultural facilities for the development of the Karbis and demanded the recognition of the Karbi Adorbar, which was often considered the first Karbi organization established for the Karbis. An important issue reflected in the memorandum is the guarantee for a protective administration of the Karbi population that can safeguard their tradition and culture.

Being a co-opted member of the Bordoloi Sub-Committee, Semsonsing Ingti played a crucial role in the making of the Sixth Schedule provisions of the Indian Constitution (Dhanaraju, 2022). During the time of Indian independence, with the recommendation of the Cabinet Mission, the Constituent Assembly hurriedly formed a committee named Fundamental Rights of the Minority and Tribals and Excluded Area. Vallabhai Patel was the chairman of this committee. It formed the subcommittee for Northeast Frontier (Assam) and appointed Gopinath Bordoloi as its chairman. This subcommittee is popularly known as the Bordoloi Committee. Nichols Roy, Rupnath Brahma, and A. V. Thakkar were the members of the committee. Semsonsing Ingti and Khorsing Terang were the co-opted members of the Bordoloi Committee. The Bordoloi subcommittee expressed the views that the Mikir Hills and the Garo Hills, both the partially excluded areas, were found to be the most backward areas of the region. Thus, the creation of a separate district including the "partially excluded areas" (colonial concept) of Nowgong and Sivasagar district was the need of the hour for the newly independent state for a fast development of the "backward people". On the recommendation of the Bordoloi Committee, the Constitution of India adopted the Provision of the Sixth Schedule for the hill population of Assam. After India gained independence, the United Mikir and North Cachar Hills district also came into existence as the largest district of Assam covering an area of 4421.12 square kilometers. Subsequently, the Autonomous District Council was formed under the provision of the Sixth Schedule on June 23, 1952.

This paper can be understood by stating that his political ideals have influenced the current quest for separate statehood in the Karbi Anglong area. Semsonsing Ingti, with other Karbi leaders from Karbi Adorbar, spearheaded the 'Karbi Nationalist Movement,' which has since solidified. Semsonsing Ingti is no longer among the Karbis, but his enduring love for his people, for freedom, and his constant battle to bring winds of change to Karbi society will live on in the hearts of all Karbis. He has left a legacy for the "Karbi Land" and independence that can never be taken away. The first generation of Karbi intellectuals who worked with Semsonsing Ingti could also serve as inspiration for the current generation of Karbis, which led to the formation of their identity. There are many references or instances that the current generation of Karbis have been shaped by the intellectual biographies of the first generation Karbi intellectuals, who were the brainchild of the various movements like the struggle for a separate Mikir Hills district, the struggle for the inclusion of Mikir Hills into the Sixth Schedule framework of the Indian Constitution, the Hill State Movement, the Language movement for the protection of the Karbi identity, the Autonomous Statehood Movement, and the current political movement for the overall development of the Karbis. For instance, the first social organization of the Karbi was 'Arleng Chingrum Amei, which was formed in the 1940s under the leadership of Sarsing Teron and Harsing Ingti. The 'Arleng Chingrum Amei was renamed the 'Mikir Association' in 1945, and subsequently, Semsonsing Ingti and Khorsing Terang joined the Association. These leaders played a vital role in shaping the Karbi identity, which led to the emergence of the Karbi intellectual tradition under the banner of Karbi Adorbar in 1946. This was often considered the first political platform for the Karbi intellectual movement, as mentioned in this paper. Apart from Semsonsing Ingti, leaders such as Khorsing Terang and Biren Teron also played a similar role in mobilizing the people toward the development of the Karbis in the 1930s. Under the Government of India Act, 1935, the Mikir Hills were brought under 'partially excluded areas', which made the Mikirs eligible to elect their representative to the 1937 Provincial Assembly Election of Assam. Under this provision, Khorsing Terang got an opportunity to contest the Assam Provincial Assembly election held in 1937. For the first time, there was a representative of the Karbis, which makes him the only voice of the Karbi community.

It is to be mentioned here that there was a paradigm shift in the Karbi intellectual tradition with the emergence of Hill State Demand for the Karbis. Some prominent leaders such as Raidang Ingti, Barelong Terang, Bapuram Singar, and many more played a key role in the Hill State Demand for the Karbis in the 1950s, immediately after the formation of the State Reorganization Committee. Raidang Ingti played an important role in shaping the political identity of the Karbis. He was an important leader of the Karbis during

the Hills State movement. Being a member of the Council, the movement for a separate Hills State was strengthened under his leadership. He was the only sitting member of the District Council who raised his voice in favor of joining the newly created Autonomous Hills state under newly inserted Article 244A of the Sixth Schedule in the Constitution of India. The important leaders who were associated in the movement including Sar Joysing Tokbi, Thenklong Rongpi, Moniram Langneh, Raidang Ingti, Longsodar Ingti Kathar, Bapuram Singnar, and Barelong Terang, Pratap Chandra Tokbi, Song Bey, Chandra Sing Teron, Nihang Teron, Harikanto Ronghang, Dr. Clement Singnar, Sonaram Terang, Harsing Taro, Nokbe Timung, Thenklong Rongpi, Dorsing Terang, Lumjong Ingti Kathar, Sar-ik Pator, Lovely Well Durong, Riswel. Teron, Etpoh Taro, Sar-ik Terang, Harsing Ingti Kathar, Bronson Engleng, Harmon Inghi, Jacob Rongpi, Prabhat Ronghang, etc. After 1970, the leaders like Roy Enghee, Roy Enghee, Bronson Ingti, and Indrasing Ingti Longki Phangcho, Jiban Ch. Bey, Madhap Chandra Terang, Horikanto Ronghang, sunaram Terang, Sushil Rongpi, Bronson Terang, Pari Rongpi, Ghana Kanta Kro, Rupsing Tisso, Lawrence Teron, Gaonbura Timung, Bidya Sing Engleng, Mohon Ingti, Dhaniram Phangcho, Prahlad Terang, Harsing Teron, Longsing Teron, Longsing Bey, Harsing Ingti, Norendra Millick, Sarsing Terang, Dorsing Terang and many more leaders were actively engaged in the upliftment of the society. These leaders took an active role in the Roman Script Movement (Mikir Hills) in 1971-1974. This movement fought for the introduction of the Roman script for official Karbi writing. This movement was subsequently reframed with the formation of the Karbi Youth Festival under the leadership of Roy Enghee in 1976.

This paper also determines the contribution of intellectuals who were the founders of the Autonomous State Demand Committee (ASDC) movement in the 1980s. The leaders like Jayanta Rongpi, Holiram Terang, Dharamsing Teron, Borsing Rongphar, Bibison Ingti, etc., played a vital role in the autonomous statehood movement. Unlike the previous movement, this movement indeed shaped the political identity of the Karbis. In the 1980s, there was a reaffirmation of ethnic identities in political statements such as politics of representation or politics of recognition, which led to a change in the dynamics of Karbi politics. The biographies of these leaders clearly witnessed the new politics, often called 'ethnic mobilization,' on the basis of markers of 'new identity,' which shaped the identity of the Karbis in today's world. During the ASDC movement, the leaders strived for constructing "relative identity" and "collective identity". One of the important characteristics of this movement was to create an environment in which the Karbis started to 'relate' and 'compare' themselves to other ethnic communities and demanded political rights for their community. However, the ASDC political ideology has been shaped by the intellectual tradition of Semsonsing Ingti and other intellectuals who raised the voice for the cause of the Karbis in 1950s and 1960s.

4. Conclusion and Findings of the Study

First, the concept of modern "Karbi Land" was built on the political, cultural, and social figures and institutions of the Karbis. However, such traditions have been influenced by Semsonsing Ingti's ideology, who could be canonized as the 'father of the intellectual tradition of the Karbi Land', as emphasized in this paper. The post-Semsonsing Ingti trends can be seen in the formation of various organizations in which the leaders used examples from the past to support their arguments, which led to the construction of the intellectual tradition of the 'Karbi Land'. These organizations produced several organic intellectuals. Second, it is often seen in the identity formation that the construction of identity did not end with the creation of a separate district for the Karbis in the 1950s; rather, it popped out in a more crystallized manner. Thought of the creation of the district gave an opportunity for the Karbis to stay in one "geographical and political constellation" which they can call a 'homeland', but more socio-economic and political challenges could be spawned for safeguarding the identity of the Karbis. Third, this study also assessed the impact of Semsonsing Ingti's ideology on the contemporary society of the Karbis. The impact might be observed, for example, in the context of the Hill State demand headed by the All Party Hill Leaders Conference (APHLC) party or the Autonomous Statehood Movement led by the Autonomous State Demand Committee (ASDC) party. These two movements are crucial in understanding the Karbis' political dynamics since the 1950s. However, these two movements were the products of the intellectual tradition of Semsonsing Ingti and the succeeding intellectuals of the post-Semsonsing Ingti era. Consequently, various political and non-political social organizations have risen up in the post-formation of the separate district. For instance, the Karbi Student Association, Karbi Riso Adorbar, Karbi Youth Festival, Karbi Cultural Society, and Karbi Lammet Amei were established by the Karbi intellectuals. They were the important social organizations that can be said to be the backbone of society. The Karbi Lammet Amie (Literary Association) published several books and articles that carry forward the message of Semsonsing Ingti. The Karbi Youth Festival has become the cultural heritage of the Karbis and is celebrated every year at Taralanglangso in Diphu and it is a unique way of preserving one own identity as the Karbis. It is also an effort to keep alive the cultural importance among the young generation to respect one own identity of the Karbis. Fourth, as far as the implications of this study are concerned, the study validated the research question that we proposed in this study. The political ideas of Semsonsing Ingti played an imperative role in shaping

the Karbis intellectual tradition. Such a tradition can be seen in all of the current political movements led by the Karbis. The local government, i.e., the Karbi Anglong Autonomous Council of Assam, may comprehend the historical context of the Karbi intellectual tradition as conceptualized through the ideas of various personalities and organizations, and the study findings may be useful in bringing unity and harmony among the Karbi community. Fifth, the outcomes of this study have altered the concept or definition of intellectual history. The current definition of intellectual history has been established in terms of philosophical judgments of scholars, but this study demonstrated that traditional practices or cultural practices of local leaders also played an important part in cultivating intellectual history. Finally, this study can be generalized to understand how the local intellectual tradition played an important role in mobilizing the community along the lines of "homeland", leading to the formation of ethnic identity. Current studies on intellectual history, unlike this one, have neglected to investigate such issues in academic discourse. Generally, intellectual history is the historiography of ideas or traditions that have a striking resemblance to the beliefs of leaders or scholars and are often characterized in terms of philosophical aspirations of the past. As a result, this research is significant for both the existing field of history discipline as well as emerging research in the field of social sciences. Generally, historical interpretation is an important technique to 'decode the past events' and corroborate them with the present events, which leads to generalization. Such generalizations help understand the trajectories of the intellectual history of the Karbis, but the existing studies failed to do so as this study did.

5. Limitations of the Study and Future Research

One of the limitations of this study is that the contributions made by each socio-political organization of the Karbis have not been discussed due to the scope of the study and time constraints. Based on the findings of the study, future studies can be undertaken to assess the role played by socio-cultural organizations and local political parties in the construction of Karbi identity and the Karbi's idea of "homeland".

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Authors' Contributions

Momoko Katharpi collected the data, while Vulli Dhanaraju, the corresponding author, contributed to interpreting the collected data and developing the appropriate method for this study.

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