



পঞ্চদশ

## অসম বিধান সভা

ইং ২৭/২৮/২৯/৩০ ছেপ্টেম্বৰ আৰু ১ অক্টোবৰ ২০২১ তাৰিখে  
অসম বিধান সভাৰ গ্ৰুপ 'চি'ৰ বৰাক উপত্যকাৰ তিনিখন জিলা  
কৰিমগঞ্জ, হাইলাকান্দি আৰু কাছাৰ জিলা ভ্ৰমণৰ প্ৰতিবেদন।

উপস্থাপনৰ তাৰিখ ২০ ডিচেম্বৰ, ২০২১

অসম বিধান সভা সচিবালয়

দিশপুৰ, গুৱাহাটী - ৭৮১০০৬

পঞ্চদশ  
অসম বিধান সভা

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## সূচীপত্ৰ

<u>বিৱৰণ</u>	<u>পৃষ্ঠা</u>
(১) বৰাক উপত্যকা ভ্ৰমণ কালত অংশগ্ৰহণ কৰা গ্ৰুপ 'চি'ৰ সদস্যসকল আৰু গ্ৰুপ 'চি'ত জড়িত বিষয়া সকলৰ নাম —	(ক)
(২) পাতনি —	(খ)
(৩) প্ৰস্তাৱনা —	(গ-ঘ)
(৪) প্ৰতিবেদন —	(১-৫)
(৫) পৰ্য্যবেক্ষণ —	(৬-৭)
(৬) মন্তব্য/পৰামৰ্শ -	(৮-১১)
(৭) অধিসূচনা (Notification)-	(১২-১৩)
(৮) অনুবন্ধ (ক) —	(১৪-৩৭)
(৯) অনুবন্ধ (খ) —	(৩৮-৪৮)
(১০) অনুবন্ধ (গ) —	(৪৯-৬০)

বৰাক উপত্যকা ভ্ৰমণ কালত অংশগ্ৰহণ কৰা গ্ৰুপ 'চি'ৰ সদস্যসকল

দলপতি	:	১) ড° পৰমানন্দ ৰাজবংশী
সদস্যসকল	:	২) শ্ৰী কৃষ্ণকমল তাঁতী
		৩) শ্ৰী শিবু মিশ্ৰ
		৪) ড° অমিয় কুমাৰ ভূঞা
		৫) শ্ৰী দিগন্ত বৰ্মন
		৬) শ্ৰী শশী কান্ত দাস
		৭) শ্ৰী ভৱেন্দ্ৰ নাথ ভৰালী
		৮) শ্ৰীপোনাকণ বৰুৱা
		৯) শ্ৰী জয়ন্ত বসুমতাৰী

গ্ৰুপ 'চি'ত জড়িত বিধান সভা সচিবালয়ৰ বিষয়াসকল

- ১) শ্ৰী হেমেন দাস, প্ৰধান সচিব, আই,এ,এচ,
- ২) শ্ৰী দুলাল পেগু, অতিৰিক্ত সচিব,
- ৩) শ্ৰী মতী দীৰ্ঘা বৰুৱা, উপ-সচিব,
- ৪) শ্ৰী সমিৰ দাস, অৱৰ সচিব,
- ৫) মঃ ফখৰ উদ্দিন চৌধুৰী, সমিতি বিষয়া।

## পাতনি

- ১) মই অসম বিধান সভাৰ গ্ৰুপ 'চি' ৰ হৈ দলপতি হিচাপে মোক কৰ্তৃত্ব প্ৰদান কৰাত বিধান সভাৰ সদনৰ মজিয়াত গ্ৰুপ 'চি' ৰ এই প্ৰতিবেদনখন দাখিল কৰিলো।
- ২) বিধান সভাৰ অধিসূচনা (Notification) নং এল.এ.এচ.ৰাই ৬/২০২১/১৪৩ ইং ২৬-০৮-২০২১ তাৰিখ অনুযায়ী গ্ৰুপ 'চি' গঠন কৰা হয়।
- ৩) বিধান সভাৰ গ্ৰুপ 'চি'য়ে বিধান সভাত ২ (দুই) খন আৰু বৰাক উপত্যকাৰ তিনিখন জিলাত ১১ (এঘাৰ) খন মুঠ ১৩ (তেৰ) খন বৈঠকত মিলিত হৈছিল।
- ৪) বিধান সভাৰ গ্ৰুপ 'চি' য়ে লোক নিৰ্মাণ, স্বাস্থ্য, শিক্ষা, জনস্বাস্থ্য কাৰিকৰী আৰু সাংস্কৃতিক পৰিক্ৰমা আদি বিভাগ সমূহৰ লগত বৰাক উপত্যকাৰ অধ্যয়ন ভ্ৰমণ কালত সাক্ষ্য দানৰ লগতে স্থানীয় বিধায়ক তথা ৰাইজ, বুদ্ধিজীৱী, সমাজসেৱক আদিৰ লগত বিভিন্ন বৈঠকত বহি উত্থাপিত সমস্যাৰাজিৰ ওপৰত আলোকপাত কৰিছিল আৰু তাৰ ভিত্তিত এই প্ৰতিবেদন খন যুগুত কৰা হৈছে।
- ৫) বৰাক উপত্যকাৰ তিনিখন জিলাৰ জিলা উপায়ুক্ত আৰু অসম চৰকাৰৰ ফালৰ পৰা সহযোগ আগবঢ়োৱা গৃহ, শিক্ষা, লোক নিৰ্মাণ, স্বাস্থ্য, জনস্বাস্থ্য কাৰিকৰী আৰু সাংস্কৃতিক পৰিক্ৰমা বিভাগৰ বিষয়াসকলক গ্ৰুপ 'চি' ৰ হৈ মই ধন্যবাদ জ্ঞাপন কৰিছো।
- ৬) অসম বিধান সভাৰ প্ৰধান সচিব আৰু গ্ৰুপ 'চি'ৰ লগত জড়িত সকলো বিষয়া-কৰ্মচাৰীয়ে এই প্ৰতিবেদন যুগুটোৱাৰ ক্ষেত্ৰত আৰু গ্ৰুপ 'চি'ৰ কাম-কাজৰ ক্ষেত্ৰত আগবঢ়োৱা সেৱাৰ বাবে ধন্যবাদ জ্ঞাপন কৰিলো।

দিশপুৰ

১৭ ডিচেম্বৰ, ২০২১

ড° পৰমানন্দ ৰাজবংশী

দলপতি

গ্ৰুপ 'চি'

অসম বিধান সভা।

## প্ৰস্তাৱনা :

অসম বিধান সভাত ২০২১ চনৰ ১৯ জুলাইৰ দিনা অসম বিধান সভাৰ প্ৰক্ৰিয়া আৰু কাৰ্য্য পৰিচালনাৰ নিয়মাৱলীৰ ৫০ নং নিয়মৰ অধীনত মাননীয় সদস্য শ্ৰী শ্বেৰমান আলী আহমেদ ডাঙৰীয়াই অসমত বিশেষকৈ চৰ-চাপৰিত বসবাস কৰা মুছলমান সকলৰ জনগাঁথনি আৰু শিক্ষানুষ্ঠান সমূহত পৰ্য্যাপ্ত শিক্ষক নিয়োগৰ ব্যৱস্থা সম্পৰ্কে আগবঢ়োৱা বক্তব্যৰ ওপৰত অসমৰ মাননীয় মুখ্যমন্ত্ৰীয়ে পৰামৰ্শ আগবঢ়ায় যে মধ্য আৰু নামনি অসমৰ বিধায়কসকলে উজনি অসমৰ ডিব্ৰুগড় আৰু তিনিচুকীয়াত সাতদিনীয়া এক অধ্যয়নমূলক ভ্ৰমণসূচী ল'ব লাগে। তেতিয়া তেওঁলোকে অনুধাৱন কৰিব পাৰিব যে কম পৰিয়াল হোৱা বাবে সেই অঞ্চলৰ মানুহখিনি কিমান সুখত আছে। ঠিক তেনেদৰেই ডিব্ৰুগড় আৰু তিনিচুকীয়াৰ বিধায়কসকলে নামনি অসমৰ বাঘবৰ, জনীয়া, দক্ষিণ শালমাৰা আদি লৈ এক ভ্ৰমণসূচী হাতত ল'ব লাগে যাতে উজনি অসমৰ বিধায়কসকলে এই অঞ্চলসমূহত জনগাঁথনিৰ সমস্যাৰ লগত শিক্ষা আৰু স্বাস্থ্য খণ্ডৰ বিকাশৰ প্ৰয়োজনীয়তা উপলব্ধি কৰিব পাৰে।

উক্ত বিষয়ৰ ওপৰত গুৰুত্ব আৰোপ কৰি অসম বিধান সভাৰ মাননীয় অধ্যক্ষই পবিত্ৰ সদনৰ সন্মতি সাপেক্ষে ইং ১৩ আগষ্ট, ২০২১ তাৰিখে অসম বিধান সভাৰ সদস্যসকলক অন্তৰ্ভুক্ত কৰি গ্ৰুপ 'এ' (Group-A) আৰু গ্ৰুপ 'বি' (Group-B) নামেৰে দুটা দল গঠন কৰি দিয়ে। পৰৱৰ্তী সময়ত বৰাক উপত্যকাৰ বিধায়কসকলৰ অনুৰোধ মৰ্মে ইং ২৩ আগষ্ট, ২০২১ তাৰিখে মাননীয় অধ্যক্ষ মহোদয়ে গ্ৰুপ 'চি' নামেৰে আন এটা দল গঠন কৰে। প্ৰত্যেকটো দলত অসম বিধান সভাৰ ১৫ জনকৈ সদস্য ৰখা হৈছিল। সেইমৰ্মে গ্ৰুপ 'চি' য়ে বৰাক উপত্যকা ভ্ৰমণ সূচীৰ সন্দৰ্ভত বিগত ৭/৯/২০২১ তাৰিখে বিয়লি ৩ বজাত অসম বিধান সভাৰ ৩৬ নং সভাকক্ষত এখন সভা অনুষ্ঠিত কৰে। উক্ত সভাত বৰাক উপত্যকাৰ জনগাঁথনি, আৰ্থ-সামাজিক, শিক্ষা আৰু স্বাস্থ্য সম্পৰ্কত বিস্তৃত ভাৱে আলোচনা কৰা হয়। আলোচনাৰ অন্তত বৰাক উপত্যকা ভ্ৰমণৰ সকলো যাৱতীয় ব্যৱস্থা গ্ৰহণ কৰিবলৈ অসম বিধান সভা সচিবালয়ৰ বিষয়াসকলক নিৰ্দেশ দিয়ে। লগতে ইং ২৭ ছেপ্টেম্বৰৰ পৰা ১ অক্টোবৰ, ২০২১ তাৰিখলৈ ভ্ৰমণ কাৰ্য্যসূচীৰ দিন ঠিক কৰা হয়।

উক্ত সিদ্ধান্তমৰ্মে ২৭-৯-২০২১ তাৰিখে কাছাৰ জিলাত উপস্থিত হোৱাৰ পিছত গ্ৰুপ 'চি' য়ে প্ৰথমে অসম সাহিত্য সভাৰ শিলচৰস্থ কাৰ্যালয় পৰিদৰ্শন কৰে আৰু কিছু বিশিষ্ট ব্যক্তি তথা জাতি-জনগোষ্ঠীৰ সদস্যৰ লগত মত বিনিময় কৰে। মত বিনিময় কালত দলে অনুভৱ কৰে যে বৰাক উপত্যকাত বেঙ্গলী ভাষাৰ লগতে অসমীয়া ভাষা প্ৰচলন কৰাটো যথেষ্ট প্ৰয়োজনীয়। কিন্তু তেনে এটা পৰিৱেশ দেখা পোৱা নগ'ল। সভাৰ শেষত গ্ৰুপ 'চি' ৰ দলপতি ডাঙৰীয়াই বক্তব্য আগবঢ়ায় যে বিভিন্ন জাতি-জনগোষ্ঠীক একতাৰ ডোলেৰে বান্ধি ৰখাৰ ক্ষেত্ৰত অসম সাহিত্য সভাই বলিষ্ঠ পদক্ষেপ গ্ৰহণ কৰিব পাৰে। বৰাক উপত্যকাত অসমীয়া ভাষাৰ ধাৰাটো শক্তিশালী কৰিবলৈ হ'লে সকলো জাতি-জনগোষ্ঠীৰ সহযোগ বাঞ্ছনীয়। তাৰে কামনা কৰি বিয়লি ৩ বজাত কাছাৰ জিলাৰ পৰা কৰিমগঞ্জ জিলা অভিমুখে গ্ৰুপ 'চি' ৰাওনা হয়।

(ঘ)

## প্ৰতিবেদন

কৰিমগঞ্জ : ২৭/৯/২০২১

গ্ৰুপ 'চি' ৰ ভ্ৰমণকালত জিলা উপায়ুক্তই দিয়া তথ্য অনুসৰি কৰিমগঞ্জ জিলাৰ মুঠ

জনসংখ্যা হ'ল :— ১৫,৪৩,০৮৩

জন্মৰ হাৰ :— ২.৮৫

মৃত্যুৰ হাৰ :— ০.৩১

অসম বিধান সভাৰ গ্ৰুপ 'চি' কৰিমগঞ্জ জিলাত উপস্থিত হোৱাৰ পিছত জিলাৰ আৱৰ্ত্ত ভৱনত জিলা কৰ্তৃপক্ষৰ লগত বিভিন্ন বিভাগৰ বিষয়া বৰ্গৰ লগত কৰিমগঞ্জ জিলাত দ্বিতীয় দিনাৰ কাৰ্য্যসূচীৰ বাবে কোন কোন অঞ্চল পৰিভ্ৰমণ কৰা হ'ব সেই বিষয়ে এলানি আলোচনা কৰা হয়। সেইমৰ্মে জিলা উপায়ুক্তই কৰিমগঞ্জ জিলাৰ অন্তৰ্গত কিছু পিছপৰা অঞ্চলৰ বিষয়ে সমিতিক অৱগত কৰে। জিলা উপায়ুক্তই দাখিল কৰা তালিকাখন গ্ৰু 'চি'য়ে পুংখানুপুংখভাৱে অধ্যয়ন কৰাৰ পিছত দ্বিতীয় দিনাৰ কাৰ্য্যসূচীৰ বাবে সকলোকে সাজু হৈ থাকিবলৈ আহ্বান জনায়। ইংৰাজী ২৮/৯/২০২১ তাৰিখে পুৱাই কৰিমগঞ্জ জিলাৰ অন্তৰ্ভুক্ত কিছু পিছপৰা অঞ্চল পৰিভ্ৰমণ কৰিবলৈ ৰাওনা হয়। বিশেষকৈ অসমীয়া ভাষী যেনে চুতীয়া, কোঁচ ৰাজবংশী, আহোম, ৰাভা, বড়ো অধ্যুষিত অঞ্চল বৰগোল, আদৰকোণা, মদনপুৰ পৰিভ্ৰমণ কৰি তাৰ জনগাঁথনি, স্বাস্থ্য, শিক্ষা, যাতায়ত আদি বিভিন্ন বিষয়ৰ ওপৰত মত বিনিময় কৰে। পৰিভ্ৰমণ কালত দলে অনুভৱ কৰে যে সেই অঞ্চলসমূহৰ আন্তঃগাঁথনি অৱস্থা তেনেই শোচনীয়। চৰকাৰী বহু আঁচনিতে এই পিছপৰা অঞ্চলসমূহ ঢুকি পোৱা নাই। বিশেষকৈ শিক্ষাৰ মানদণ্ড উন্নত কৰিবলৈ প্ৰয়োজন হোৱা কোনো আন্তঃগাঁথনি দেখা পোৱা নগ'ল। সেই অঞ্চলৰ ৰাইজৰ লগত মত বিনিময় কালত কিছু ব্যক্তি আৰু দল সংগঠনে সমিতিক বিভিন্ন অভাৱ অভিযোগ সম্বলিত স্মাৰক পত্ৰ দিয়াৰ লগতে তেওঁলোকৰ দৈনন্দিন জীৱনৰ অভাৱ অভিযোগ সম্পৰ্কে অৱগত কৰে। যাতায়ত, স্বাস্থ্য আৰু বিশুদ্ধ খোৱা পানী আৰু বিদ্যুতৰ সমস্যাই অঞ্চল বিলাকক জুৰুলা অৱস্থাত থকা গ্ৰু 'চি'য়ে পৰিলক্ষিত কৰে আৰু তেখেতসকলৰ অভাৱ অভিযোগ শুনাৰ পিছত সকলো সমস্যা সন্দৰ্ভত প্ৰতিবেদন আকাৰে পবিত্ৰ সদনত দাখিল কৰাৰ আশ্বাস প্ৰদান কৰি সকলো জাতি-জনগোষ্ঠীক সম্প্ৰীতি বৰ্তাই ৰাখিবলৈ আহ্বান জনায়।

(১)

এই পিছপৰা অঞ্চলৰ মানুহখিনিৰ লগত মত বিনিময় কৰাৰ সময়ত দলে জানিব পাৰিছিল যে বেঙ্গলী ভাষাৰ শিক্ষানুষ্ঠানৰ তুলনাত অসমীয়া মাধ্যমৰ শিক্ষানুষ্ঠান তেনেই নগণ্য। এই ধৰণৰ পৰিৱেশ বৰ্তি থাকিলে বৰাক উপত্যকাত খুব সোনকালে অসমীয়া ভাষাৰ বিলুপ্তি হোৱাটো প্ৰায় নিশ্চিত। এইক্ষেত্ৰত গুৰুত্ব আৰোপ কৰি চৰকাৰে অসমীয়া ভাষাক ৰক্ষা কৰিবলৈ প্ৰয়োজনীয় পদক্ষেপ লোৱাটো জৰুৰী।

(২)

## প্ৰতিবেদন

হাইলাকান্দি : ২৯/৯/২০২১

গ্ৰুপ 'চি'ৰ ভ্ৰমণকালত জিলা উপায়ুক্তই দিয়া তথ্য অনুসৰি হাইলাকান্দি জিলাৰ মুঠ

জনসংখ্যা হ'ল :— ৭,৬৪,৩৫৬

জন্মৰ হাৰ : — ৩০.৬ (২০১২-২০১৩) (বছৰেকীয়া জৰীপ অনুসৰি)

— ২০.৬৫ (২০১৯)

— ১৯.৮১ (২০২০)

মৃত্যুৰ হাৰ : — ২১৮ (২০১২-২০১৩) (বছৰেকীয়া স্বাস্থ্য জৰীপ অনুসৰি)

— ৪.১১ (২০১৯)

— ৪.৪৬ (২০২০)

ইং ২৯/৯/২০২১ তাৰিখে হাইলাকান্দি জিলাৰ জনগাঁথনি, আন্তঃগাঁথনি, যাতায়ত, শিক্ষা, বিশুদ্ধ খোৱা পানী সন্দৰ্ভত বুজ লোৱাৰ উদ্দেশ্যে গ্ৰুপ 'চি' পুৱা ১০.৩০ বজাত হাইলাকান্দি উপস্থিত হয়। প্ৰথমে, গ্ৰুপ 'চি'য়ে হাইলাকান্দি জিলাৰ সৌমাজত থকা শংকৰদেৱ নামঘৰ পৰিদৰ্শন কৰি নামঘৰৰ বিষয়ববীয়াৰ লগত মত বিনিময় কৰে। তাৰ কিছু সময় পিছত গ্ৰুপ 'চি' য়ে হাইলাকান্দি জিলাৰ অন্তৰ্গত কিছু ভিতৰুৱা অঞ্চললৈ যাত্ৰা কৰে। যাত্ৰাকালত গ্ৰুপ 'চি'ক বৰাক উপত্যকাৰ বিধায়কৰ লগতে জিলা উপায়ুক্তকে ধৰি বিভিন্ন বিভাগৰ বিষয়াসকলে সঙ্গ দিয়ে। গ্ৰুপ 'চি'য়ে কিছু পিছপৰা অঞ্চল যেনে চান্দিপুৰ, আইনাখল, লালা পৰিদৰ্শন কৰে। পৰিদৰ্শন কালত বিভিন্ন অনুষ্ঠান-প্ৰতিষ্ঠানৰ বিশিষ্ট ব্যক্তিসকলৰ লগত মত বিনিময় কৰে। মত বিনিময় কালছোৱাত জনগাঁথনি, বিশুদ্ধ খোৱাপানী, যাতায়ত, স্বাস্থ্য, ভূমি সমস্যা, শিক্ষা আৰু বৰাক উপত্যকাত বেঙ্গলীৰ লগতে অসমীয়া ভাষাৰ প্ৰচলন সম্পৰ্কত আলোচনা কৰে। ভ্ৰমণ কালত গ্ৰুপ 'চি'য়ে অনুভৱ কৰে যে ব্ৰহ্মপুত্ৰ উপত্যকাৰ জনবসতিৰ ঘনত্বৰ তুলনাত বৰাক উপত্যকাৰ ঘনত্ব যথেষ্ট বেছি। আৰু ইয়াৰ প্ৰধান কাৰণ হৈছে শিক্ষাৰ অনগ্রসৰতা আৰু সচেতনতাৰ অভাৱ।

হাইলাকান্দি জিলাৰ অন্তৰ্গত কিছু থলুৱা অসমীয়া অঞ্চল গ্ৰুপ 'চি'য়ে পৰিদৰ্শন কৰে। পৰিদৰ্শন কালত গ্ৰুপ 'চি'য়ে অসমীয়া ভাষাৰ অতি দুৰ্বল স্থিতিৰ বিষয়ে অৱগত হয়। সেই অঞ্চলসমূহত পৰ্যাপ্ত শিক্ষানুষ্ঠানৰ অভাৱ পৰিলক্ষিত হয়, তাৰোপৰি যিকেইখন আছে তাত নিযুক্তি পোৱা শিক্ষকসকল অসমীয়া ভাষী নোহোৱা হেতু অসমীয়া ভাষাৰ প্ৰচলন প্ৰায় শূন্য হৈ পৰিছে।

(৩)



## প্ৰতিবেদন

কাছাৰ, শিলচৰ : ৩০/৯/২০২১

গ্ৰুপ 'চি'ৰ ভ্ৰমণকালত জিলা উপায়ুক্তই দিয়া তথ্য অনুসৰি কাছাৰ জিলাৰ মুঠ জনসংখ্যা হ'ল :—

- সম্প্ৰদায় ভিত্তিত জনসংখ্যা - (১) হিন্দু - ১০৩৯০১৮  
(২) মুছলিম - ৬৫৪৮৭৮  
(৩) খ্ৰীষ্টান - ৩৭৬৮৫  
(৪) শিখ - ৩৪৭  
(৫) বৌদ্ধ - ৩৪৭  
(৬) জৈন - ১০৩৭

জন্মৰ হাৰ : — ২৫.৩ (as per AHS 2012-16)

মৃত্যুৰ হাৰ : — 215 per lakh live birth as per SRS 2016-18

গ্ৰুপ 'চি'ৰ পূৰ্ব নিৰ্দ্ধাৰিত কাৰ্য্যসূচী অনুসৰি ৩০/৯/২০২১ তাৰিখে কাছাৰ জিলাৰ অন্তৰ্গত বিভিন্ন পিছপৰা অঞ্চল যেনে হৰিপুৰ, দিগলী, লক্ষীছাৰা, নাৰায়ণপুৰ, উত্তৰ চনপুৰ, লাৰছিংপাৰ, লেপুৰবন্দ ইত্যাদি ভ্ৰমণ কৰা সময়ত কোঁচ ৰাজবংশী, চুতীয়া, বড়ো, ৰাভা, বিষ্ণুপ্ৰিয়া মণিপুৰী আদি বিভিন্ন জাতি-জনগোষ্ঠীয় লোকৰ লগত মত বিনিময় কালত বিশেষকৈ জনগাঁথনি, শিক্ষা, বিশুদ্ধ খোৱাপানী, বিদ্যুৎ, যাতায়ত আদিৰ সম্পৰ্কে বিভিন্ন আলোচনা কৰা হয়। আলোচনাৰ সময়ছোৱাত জিলাখনৰ শিক্ষানুষ্ঠান তথা স্বাস্থ্যকেন্দ্ৰ সমূহৰ আন্তৰ্গাঁথনি যথেষ্ট দুৰ্বল বুলি গ্ৰুপ 'চি'য়ে জানিব পাৰে। লগতে, খোৱাপানী আৰু বিদ্যুৎ যোগান ব্যৱস্থাও অতি শোচনীয়। মত বিনিময় কালছোৱাত গ্ৰুপ 'চি'য়ে জানিব পাৰে যে এই অঞ্চলসমূহত অসমীয়া ভাষাৰ ব্যৱহাৰ তথা প্ৰচলন তেনেই নগণ্য আৰু ইয়াৰ এটি প্ৰধান কাৰণ হৈছে পৰ্য্যাপ্ত অসমীয়া মাধ্যমৰ বিদ্যালয় তথা শিক্ষকৰ অভাৱ। গ্ৰুপ 'চি'য়ে অনুভৱ কৰে যে যিহেতু বৰাক উপত্যকাৰ সকলো শিক্ষানুষ্ঠান উচ্চ শিক্ষা সঞ্চালকালয়/উচ্চ মাধ্যমিক শিক্ষা সঞ্চালকালয়ৰ অধীনতে আছে, সেয়েহে বেঙ্গলী ভাষাৰ লগতে অসমীয়া ভাষা আনুষ্ঠানিক সম ব্যৱহাৰৰ ব্যৱস্থা কৰাটো জৰুৰী। কাছাৰ পৰিদৰ্শন

কালত গ্ৰুপ 'চি'য়ে জানিব পাৰে যে অসম বিশ্ববিদ্যালয় তথা বাকী মহাবিদ্যালয় সমূহতো অসমীয়া বিভাগ নাই। অসম বিশ্ববিদ্যালয়ৰ দৰে এক গৌৰৱশালী উচ্চ শিক্ষানুষ্ঠানত সুকীয়া অসমীয়া বিভাগ নথকাটো অতি পৰিতাপৰ বিষয়। বৰাক উপত্যকাত অসমীয়া ভাষাৰ অস্তিত্ব ৰক্ষা কৰিবৰ কাৰণে সেই ঠাইৰ মুষ্টিমেয় অসমীয়া ভাষী লোকৰ লগত বেঙ্গলী ভাষী লোকসকলৰ সহযোগ একান্তই প্ৰয়োজনীয়। অসম বিশ্ববিদ্যালয় ভ্ৰমণ কালত গ্ৰুপ 'চি'য়ে বিশ্ববিদ্যালয়ৰ উপাচাৰ্য্যৰ বক্তব্যৰ পৰা এই কথা জানিব পাৰি সুখী হৈছে যে UNESCO ৰ নীতি অনুযায়ী ক্ষুদ্ৰ ক্ষুদ্ৰ জাতি-জনগোষ্ঠীৰ ভাষা-সংস্কৃতি সংৰক্ষণৰ কাৰণে অসম বিশ্ববিদ্যালয়ে কিছু কাম কৰি আছে। তাৰ অংশ স্বৰূপে বিশ্ববিদ্যালয়ৰ ডিফু চৌহদত কাৰ্বি, কুঁকি ইত্যাদিৰ ভাষা শিক্ষাৰ চাৰ্টিফিকেট পাঠ্যক্ৰম ইত্যাদিৰ আৰম্ভ কৰিছে। অসম বিশ্ববিদ্যালয়ৰ কৰ্তৃপক্ষৰ লগত মত বিনিময় কৰাৰ পিছত গ্ৰুপ 'চি' ৰ হৈ দলপতিয়ে উপাচাৰ্য্যকে ধৰি বাকী উপস্থিত থকা অধ্যাপক-অধ্যাপিকা তথা অন্যান্য বিষয়ববীয়াক ধন্যবাদ জ্ঞাপন কৰি সেই দিনাৰ কাৰ্য্যসূচী সমাপ্ত কৰে।

ভ্ৰমণৰ শেষৰ দিনা অৰ্থাৎ ১-১০-২০২১ তাৰিখে দিশপুৰলৈ উভতি অহাৰ সময়ত গ্ৰুপ 'চি'য়ে কাছাৰ জিলাৰ অন্তৰ্গত খাঁচপুৰত থকা কোঁচ-ৰাজবংশীৰ ঐতিহাসিক ৰজাদিনীয়া কীৰ্তিচিহ্নসমূহ পৰিদৰ্শন কৰে।

## পৰ্য্যবেক্ষণ :

অসম বিধান সভাৰ গ্ৰুপ 'চি' য়ে বৰাক উপত্যকা ভ্ৰমণ কালত কাছাৰ, হাইলাকান্দি আৰু কৰিমগঞ্জ জিলাৰ উপায়ুক্তকে ধৰি বিভিন্ন বিভাগৰ বিষয়ববীয়া তথা বিশিষ্ট কিছু ব্যক্তিৰ লগত বিভিন্ন ধৰণৰ আলোচনাত মিলিত হয়। আলোচনা কালত সেই জিলাসমূহৰ জ্বলন্ত সমস্যা সমূহৰ বিষয়ে মত বিনিময় কৰে। সমিতিয়ে বৰাক উপত্যকা ভ্ৰমণ কৰা সময়ছোৱাত মূলতঃ যিখিনি বিষয়ৰ ওপৰত দৃষ্টি ৰাখি এই কাৰ্য্যসূচী গ্ৰহণ কৰিছিল সেইখিনিৰ উপৰিও সমিতিৰ পৰ্য্যবেক্ষণ আছিল এনেধৰণৰ-

- ১) বৰাক উপত্যকা ভ্ৰমণৰ মূল উদ্দেশ্য আছিল উপত্যকাটোৰ জনগাঁথনিৰ ওপৰত এক অধ্যয়ন কৰা। যদিও বৰাক উপত্যকাত নামনি অসমৰ দৰে চৰ অঞ্চল নাই তথাপিও বৰাকত জনসংখ্যাৰ ঘনত্ব যথেষ্ট বেছি।
- ২) বৰাক উপত্যকাৰ ৰাস্তা-ঘাট বিশেষকৈ ভিতৰুৱা অঞ্চলসমূহৰ অৱস্থা ব্ৰহ্মপুত্ৰ উপত্যকাৰ অঞ্চলসমূহৰ তুলনাত যথেষ্ট শোচনীয়।
- ৩) বৰাক উপত্যকাত খোৱাপানী আৰু বিদ্যুতৰ যোগান ব্যৱস্থা একেবাৰে পুতৌজনক। বিশেষকৈ ভিতৰুৱা অঞ্চলৰ লোকসমূহে যথেষ্ট কষ্টত জীৱন নিৰ্বাহ কৰি থকা পৰিলক্ষিত হয়। চৰকাৰী বহু আঁচনিয়ে এতিয়ালৈকে এই অঞ্চলসমূহ ঢুকি পোৱা নাই।
- ৪) সমগ্ৰ বৰাক উপত্যকাত পৰ্য্যাপ্ত স্বাস্থ্যকেন্দ্ৰ নোহোৱা বাবে সেই অঞ্চলৰ লোকসকলে স্বাস্থ্যজনিত সমস্যাৰ ক্ষেত্ৰত বহু কষ্টকৰ পৰিস্থিতিৰ সন্মুখীন হৈ আহিছে।
- ৫) ভ্ৰমণ কালছোৱাত শিক্ষানুষ্ঠান, স্বেচ্ছাসেৱী সংগঠন, বিভিন্ন ক্ষেত্ৰৰ বিশিষ্ট ব্যক্তিৰ লগত মত বিনিময় কৰি গ্ৰুপ 'চি'য়ে এই কথা স্পষ্টভাৱে অনুভৱ কৰে যে বৰাক উপত্যকাত অসমীয়া ভাষাৰ প্ৰচলন তেনেই নগণ্য। ইয়াৰ এটা অন্যতম কাৰণ হ'ল বিদ্যালয় তথা মহাবিদ্যালয় সমূহত অসমীয়া শিক্ষণৰ ব্যৱস্থা নথকাটো। আনকি, অসম বিশ্ববিদ্যালয়ৰ দৰে উচ্চ শিক্ষাৰ অনুষ্ঠানতো সুকীয়া অসমীয়া বিভাগ নাই। তাৰোপৰি বিদ্যালয় সমূহত অসমীয়া বিভাগৰ শিক্ষক হিচাপে অন্য মাধ্যমৰ শিক্ষক নিযুক্তি দিয়া কথাটোৱে গোটেই ব্যৱস্থাটোকে দুৰ্বল কৰি পেলাইছে।

- ৬) অসমীয়া মাধ্যমৰ বিদ্যালয় তথা বহু গুৰুত্বপূৰ্ণ সাহিত্য-সংস্কৃতিৰ অনুষ্ঠানৰ আন্তঃগাঁথনি অতিকৈ দুৰ্বল। অসমীয়া তথা বিভিন্ন জাতি-জনগোষ্ঠীৰ কৃষ্টি-সংস্কৃতিৰ ৰক্ষাৰ ক্ষেত্ৰ এটা অধ্যয়ন কেন্দ্ৰৰ প্ৰয়োজনীয়তা গ্ৰুপ 'চি' য়ে অনুভৱ কৰে।
- ৭) ভ্ৰমণকালত গ্ৰুপ 'চি' য়ে অনুভৱ কৰে যে শিলচৰৰ বৰ নামঘৰটো অসমীয়া সকলৰ প্ৰাণকেন্দ্ৰ স্বৰূপ এক ধৰ্মীয় অনুষ্ঠান। এই নামঘৰৰ চৌহদত নিৰ্মাণমান অৱস্থাত থকা অতিথিশালাটো সম্পূৰ্ণ হ'বলৈ এতিয়াও বহুত বাকী। এই নামঘৰটোৰ আন্তঃগাঁথনি উন্নীতকৰণ তথা অতিথিশালাটো শীঘ্ৰে সম্পূৰ্ণ হোৱাটো দলে জৰুৰী বুলি অনুভৱ কৰে।
- ৮) বৰাক উপত্যকাৰ কাছাৰ জিলাৰ অন্তৰ্গত শিলচৰস্থ একমাত্ৰ অসমীয়া মাধ্যমৰ শিক্ষানুষ্ঠান-দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়খনৰ পৰিদৰ্শন কালত উপযুক্ত আন্তঃগাঁথনি আৰু ছাত্ৰ-ছাত্ৰী নিবাসৰ অভাৱ গ্ৰুপ 'চি' ৰ পৰিলক্ষিত হয়।

## মন্তব্য/পৰামৰ্শ :

১) অসম এখন সমস্যাৰে জৰ্জৰিত ৰাজ্য। ইয়াত জনসংখ্যা বিস্ফোৰণ এক জ্বলন্ত সমস্যা। এই জনবিস্ফোৰণ ৰোধ কৰিবলৈ অসম চৰকাৰে বিভিন্ন সময়ত বিভিন্ন আঁচনি লৈছে। যেনে-‘সীমিত পৰিয়াল সুখী পৰিয়াল নীতি’, ‘জন্ম নিয়ন্ত্ৰণ নীতি’ আৰু ‘প্ৰব্ৰজন ৰোধ নীতি’ ইত্যাদি। পৃথিৱীৰ বহু উন্নত ৰাষ্ট্ৰই জন্ম নিয়ন্ত্ৰণ ব্যৱস্থা গ্ৰহণ কৰি উন্নতিৰ শিখৰত আৰোহণ কৰিছে। জন্ম নিয়ন্ত্ৰণ ব্যৱস্থা গ্ৰহণ কৰাটো প্ৰত্যেক ৰাজ্য তথা দেশৰ বাবে অত্যন্ত প্ৰয়োজনীয়। গতিকে সময় থাকোতেই অসমৰ জনসাধাৰণ সাৱধান নহ’লে অসমৰ জাতি, মাটি, ভাষা-সংস্কৃতিৰ অস্তিত্বলৈ সংকট আহি পৰিব। সেয়েহে, জনবিস্ফোৰণ ৰোধ কৰিবৰ কাৰণে গ্ৰুপ ‘চি’ য়ে তলত দিয়া বিষয়সমূহৰ ওপৰত গুৰুত্ব দিবলৈ পৰামৰ্শ আগবঢ়ায়-

(ক) কঠোৰ আইন বলবৎ কৰি হ’লেও বাল্য বিবাহ বন্ধ কৰা।

(খ) বহু বিবাহ প্ৰথাৰ বিলুপ্তিৰ কাৰণে প্ৰয়োজনীয় আইন বলবৎ কৰা।

(গ) পিছপৰা তথা সংখ্যালঘু অধ্যুষিত এলেকাত মহিলা শিক্ষাৰ ওপৰত গুৰুত্ব দি কাঢ়া প্ৰশাসনিক ব্যৱস্থা গ্ৰহণ কৰা।

(ঘ) অসমত অনিয়ন্ত্ৰিত ভাৱে জনবিস্ফোৰণ হৈ থকা অঞ্চলসমূহত বন্ধ্যাকৰণৰ দৰে ব্যৱস্থাৰ কাৰণে জোৰদাৰ অভিযান চলোৱাটো সময়ৰ আহ্বান।

(ঙ) চৰ-চাপৰি তথা ভিতৰুৱা পিছপৰা অঞ্চলসমূহত জনসংখ্যা বিস্ফোৰণ ৰোধ কৰিবলৈ চৰকাৰে শিক্ষাৰ প্ৰসাৰ তথা সজাগতামূলক কাৰ্য্যসূচী অতি শীঘ্ৰে গ্ৰহণ কৰা।

২) যাতায়তৰ উন্নতিৰ অবিহনে কোনো ঠাইৰ উন্নয়ন সম্ভৱ নহয়। যিহেতু গ্ৰুপ ‘চি’য়ে অনুধাৱন কৰিলে যে বৰাক উপত্যকাৰ বেছি সংখ্যক ৰাস্তা-ঘাটৰ অৱস্থা শোচনীয়, সেয়েহে দলে বিচাৰে যে চৰকাৰে কিছু চৰকাৰী আঁচনিৰ জৰিয়তে এই ৰাস্তা-ঘাট সমূহ নিৰ্মাণ তথা মেৰামতিৰ বাবে যাৱতীয় ব্যৱস্থা ল’ব লাগে। তাৰোপৰি, এই আঁচনি সমূহৰ যাতে সফল ৰূপায়ণ হয়, তাৰ কাৰণে জিলা কৰ্তৃপক্ষই অতি সতৰ্কতাৰে দৃষ্টি ৰাখিব লাগে।

(৮)

৩) বৰাক উপত্যকাৰ, বিশেষকৈ ভিতৰুৱা অঞ্চল সমূহৰ খোৱা পানী তথা বিদ্যুতৰ শোচনীয় যোগান অৱস্থাৰ বিষয়ে গ্ৰুপ ‘চি’ য়ে জানিব পাৰি যথেষ্ট উদ্বেগ প্ৰকাশ কৰিছে। যিহেতু বিশুদ্ধ খোৱা পানীয়েই মানুহৰ স্বাস্থ্য ৰক্ষাৰ এক মূল উপাদান সেয়েহে চৰকাৰে ঘৰে ঘৰে বিনামূলীয়া খোৱা পানীৰ যোগানৰ ব্যৱস্থা কৰাটো অত্যন্ত আৱশ্যক। তাৰোপৰি বিদ্যুতৰ নিয়মীয়া যোগানৰ বাবে যি ধৰণৰ আন্তঃগাঁথনিৰ প্ৰয়োজন সেইখিনিৰ সম্পূৰ্ণ অভাৱ দেখিবলৈ পোৱা যায়। সেয়েহে, জনসাধাৰণৰ দৈনন্দিন জীৱন ধাৰণৰ মান উন্নীত কৰিবলৈ চৰকাৰে নিয়মীয়া বিদ্যুৎ যোগানৰ উদ্দেশ্যে আন্তঃগাঁথনিৰ উন্নীতকৰণ কৰি তাৎক্ষণিক ভাৱে বিহীত ব্যৱস্থা গ্ৰহণ কৰিব লাগে।

৪) বৰাক উপত্যকা ভ্ৰমণকালত গ্ৰুপ ‘চি’ য়ে অনুভৱ কৰিলে যে স্বাস্থ্যখণ্ডৰ আন্তঃগাঁথনি একেবাৰে দুৰ্বল। পৰ্য্যাপ্ত স্বাস্থ্যকেন্দ্ৰৰ অভাৱৰ লগত স্বাস্থ্যকৰ্মীৰ অভাৱ এটা অন্যতম সমস্যা, যাৰ কাৰণে ভিতৰুৱা অঞ্চলৰ জনসাধাৰণে বিশেষকৈ স্বাস্থ্যজনিত সমস্যাৰ ক্ষেত্ৰত জীয়াতু ভুগিবলগীয়া হৈছে। সমিতিয়ে মত পোষণ কৰে যে ভিতৰুৱা অঞ্চলসমূহত তৎকালীন ভাৱে স্বাস্থ্যকেন্দ্ৰ নিৰ্মাণৰ লগতে প্ৰয়োজনীয় চিকিৎসক, নাৰ্চ আদিৰ নিযুক্তি দি তৎপৰতাৰে স্বাস্থ্য সেৱা আগবঢ়োৱাৰ ব্যৱস্থা কৰিব লাগে। এইক্ষেত্ৰত জিলাৰ উপায়ুক্ত সকলে বিভাগীয় কৰ্তৃপক্ষৰ লগত যোগাযোগ ৰাখি কামখিনি আগবঢ়াই নিবলৈ সমিতিয়ে নিৰ্দেশ দিয়ে।

৫) গ্ৰুপ ‘চি’ য়ে ভ্ৰমণকালত স্বচক্ষুৰে দেখি অনুভৱ কৰিলে যে বৰাক উপত্যকাত অসমীয়া ভাষালৈ সংকট নামি আহিছে। ইয়াৰ মূল কাৰণ হৈছে বিদ্যালয় আৰু মহাবিদ্যালয় আদি শিক্ষানুষ্ঠানসমূহত অসমীয়া ভাষাৰ আনুষ্ঠানিক/চৰকাৰী ভাৱে প্ৰচলন নথকাটো। সকলো দিশ চালি-জাৰি চাই দলে মত পোষণ কৰে যে বৰাকত অসমীয়া ভাষা জীয়াই ৰাখিবলৈ হ’লে প্ৰথমে স্কুল-কলেজত বেঙ্গলীৰ লগতে অসমীয়া ভাষা বাধ্যতামূলক কৰিব লাগিব। লগতে, শিক্ষানুষ্ঠানত অসমীয়া ভাষাৰ পাঠদান কৰিবলৈ অসমীয়া মাধ্যমৰ শিক্ষক নিযুক্তি দিয়াটো বাঞ্ছনীয়। যিহেতু অসম বিশ্ববিদ্যালয়ত ইতিমধ্যেই ক্ষুদ্ৰ ক্ষুদ্ৰ জাতি-জনগোষ্ঠীৰ ভাষা-সংস্কৃতি ৰক্ষাৰ কাৰণে কিছু প্ৰচেষ্টা আৰম্ভ হৈছে, তেনেদৰে অসমীয়া ভাষা-সংস্কৃতি বিকাশৰ বাবে বৰাক উপত্যকাত অতি সোনকালে এটা ভাষা-সংস্কৃতি বিকাশ অধ্যয়ন কেন্দ্ৰ স্থাপন কৰিবলৈ গ্ৰুপ ‘চি’ য়ে পৰামৰ্শ আগবঢ়ায়।

(৯)

৬) অসমীয়া সকলৰ প্ৰাণকেন্দ্ৰ স্বৰূপ শিলচৰৰ বৰ নামঘৰটো যিহেতু নিৰ্মাণমান অৱস্থাত আছে সম্পূৰ্ণ হ'বলৈ এতিয়াও বহু বাকী আছে। সেয়েহে, গ্ৰুপ 'চি' য়ে মত পোষণ কৰে যে নামঘৰটোৰ অতিথিশালা তথা আন্তঃগাঁথনি সম্পূৰ্ণ কৰিবলৈ যি অতিৰিক্ত পুঁজিৰ প্ৰয়োজন সেইখিনি সম্পূৰ্ণ কৰাৰ ব্যৱস্থা কৰিব লাগে। লগতে, হাইলাকান্দিৰ সোঁমাজত থকা শংকৰদেৱ নামঘৰটোৰ আন্তঃগাঁথনি উন্নীতকৰণ কৰিবলৈ চৰকাৰে প্ৰয়োজনীয় ব্যৱস্থা গ্ৰহণ কৰিব লাগে।

৭) ভ্ৰমণকালত গ্ৰুপ 'চি' য়ে অনুভৱ কৰিলে যে অসমীয়কে ধৰি অসমৰ বহু খিলঞ্জীয়া জাতি-জনগোষ্ঠী যেনে- খাছি-জয়ন্তীয়া, বৰ্মন, ৰিয়াং (ব্ৰু), ৰাভা, বড়ো, কুঁকি, ৰেংমি (নগা) আদি বৰাক উপত্যকাত সংখ্যালঘুলৈ পৰিণত হৈছে। তাত থকা ২২ (বাইশ) খন অসমীয়া গাঁৱত উপযুক্ত শিক্ষা, বিদ্যুৎ, খোৱাপানী, ৰাস্তা-ঘাট আৰু স্বাস্থ্যকেন্দ্ৰৰ অভাৱ পৰিলক্ষিত হয়। সেয়েহে, গ্ৰুপ 'চি' য়ে মত পোষণ কৰে যে এই গাঁও কেইখনৰ লগতে পিছপৰি থকা জাতি-জনগোষ্ঠী সকলৰ সৰ্বাঙ্গীন উন্নতি সাধন কৰিবলৈ চৰকাৰে অতি শীঘ্ৰে গুৰুত্ব সহকাৰে যাৱতীয় ব্যৱস্থা গ্ৰহণ কৰিব লাগে। অন্যথা অদূৰ ভৱিষ্যতে অসমীয়াৰ লগতে অন্যান্য খিলঞ্জীয়া লোক সমূহৰ অস্তিত্ব বৰাক উপত্যকাৰ পৰা নোহোৱা হৈ যাব।

৮) কাছাৰ জিলাৰ অন্তৰ্গত খাঁচপুৰত থকা কোঁচ-ৰাজবংশীৰ ঐতিহাসিক ৰজাদিনীয়া কীৰ্তিচিহ্নসমূহৰ সংৰক্ষণৰ কাৰণে প্ৰয়োজনীয় ব্যৱস্থা ল'বলৈ চৰকাৰক আহ্বান কৰে। লগতে, উক্ত স্থান সংযোগী পথটিৰ জৰাজীৰ্ণ অৱস্থা পৰিলক্ষিত হোৱা হেতুকে গ্ৰুপ 'চি' য়ে চৰকাৰক পথটিৰ পকীকৰণ কৰাৰ বাবে পৰামৰ্শ আগবঢ়ায়।

৯) গ্ৰুপ 'চি'য়ে বৰাক উপত্যকাৰ শিলচৰ স্থিত একমাত্ৰ অসমীয়া মাধ্যমৰ শিক্ষানুষ্ঠান - দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়খনৰ আন্তঃগাঁথনি উন্নীতকৰণ আৰু ছাত্ৰ-ছাত্ৰী নিবাস নিৰ্মাণ কৰাৰ লগতে চৰকাৰে ঐতিহ্যমণ্ডিত বিদ্যালয় হিচাপে স্বীকৃতি দিয়াৰ ক্ষেত্ৰত উপযুক্ত ব্যৱস্থা গ্ৰহণ কৰিব লাগে।

১০) বিগত সময়ত ভাৰতবৰ্ষৰ স্বাধীনতা আন্দোলন, ভাষা আন্দোলন ইত্যাদিত শহীদ হোৱা বঙালী সম্প্ৰদায়ৰ বহু লোকৰ স্মৃতি ৰক্ষা তথা তেওঁলোকৰ বলিদানক সন্মান জনোৱাৰ অৰ্থে বৰাক উপত্যকাবাসীয়ে শহীদ স্মাৰক উদ্যান নিৰ্মাণৰ বাবে চৰকাৰক বহুবাৰ

দাবী জনাই আহিছে। বৰাক উপত্যকা ভ্ৰমণকালত গ্ৰুপ 'চি'য়েও উক্ত উদ্যান নিৰ্মাণৰ প্ৰয়োজন অনুভৱ কৰে।

১১) কৰিমগঞ্জ জিলাত বসবাস কৰা নাথ-যোগী জনগোষ্ঠীসকলে জনোৱা অনুৰোধ অনুসৰি বিশিষ্ট সাহিত্যিক, গৱেষক, প্ৰত্নতাত্ত্বিক পণ্ডিত ৰাজমোহন নাথৰ নামেৰে কৰিমগঞ্জ জিলাত এটা বহুমুখী সাংস্কৃতিক প্ৰকল্প স্থাপন কৰাৰ বাবে গ্ৰুপ 'চি'য়ে চৰকাৰৰ দৃষ্টিগোচৰ কৰে।

১২) বৰাক উপত্যকা ভ্ৰমণ কালত গ্ৰুপ-চি'য়ে অৱগত হয় যে বৰাক উপত্যকাত বিষ্ণুপ্ৰিয়া মণিপুৰীসকল দ্বিতীয় বৃহৎ জনগোষ্ঠী আৰু সেয়েহে তেওঁলোকৰ ভাষা- সংস্কৃতিৰ উন্নয়ন তথা সুৰক্ষাৰ বাবে চৰকাৰে প্ৰয়োজনীয় পদক্ষেপ গ্ৰহণ কৰিব লাগে।

অসম বিধান সভাৰ গ্ৰুপ 'চি'ৰ বৰাক উপত্যকা ভ্ৰমণকালত তিনিওখন জিলাৰ বিশিষ্ট ব্যক্তি তথা বিভিন্ন দল- সংগঠন, অনুষ্ঠান ইত্যাদিয়ে দাখিল কৰা ওজৰ-আপত্তি, আবেদন, স্মাৰক পত্ৰ ইত্যাদিৰ প্ৰতিলিপিসমূহ ক্ৰমে অনুবন্ধ 'ক', 'খ' আৰু 'গ' হিচাপে প্ৰতিবেদনত সংলগ্ন কৰা হৈছে।

বৰাক উপত্যকাত বসবাস কৰা সকলো জনসাধাৰণক যিকোনো পৰিস্থিতিত শান্তি-সম্প্ৰীতি ৰক্ষা কৰাৰ আহ্বান জনাই অসম বিধান সভাৰ গ্ৰুপ 'চি'য়ে এই ভ্ৰমণ সমাপ্ত কৰে।

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ASSAM LEGISLATIVE ASSEMBLY SECRETARIAT

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NOTIFICATION

No.LASY.6/2021/143

Dated Dispur the 26<sup>th</sup> August, 2021.

In pursuance of the announcement made in the floor of the House on 13<sup>th</sup> August, 2021, Hon'ble Speaker, Assam Legislative Assembly has been pleased to constitute the 'Group C' with the following members of the Fifteenth Assam Legislative Assembly to visit and oversee the demographic and socio-economic conditions in the districts of Barak Valley, Assam .

'GROUP C'

1. Shri Paramananda Rajbongshi, MLA	Leader
2. Shri Bidya Sing Engleng, MLA	Member
3. Shri Krishna Kamal Tanti, MLA	Member
4. Shri Sibum Misra, MLA	Member
5. Dr. Amiya Kumar Bhuyan, MLA	Member
6. Shri Dharmeswar Konwar, MLA	Member
7. Shri Diganta Barman, MLA	Member
8. Shri Sashi Kanta Das, MLA	Member
9. Shri Aftab Uddin Mollah, MLA	Member
10. Shri Bhabendra Nath Bharali, MLA	Member
11. Shri Ponakan Baruah, MLA	Member
12. Hafiz Bashir Ahmed, MLA	Member
13. Shri Najrul Haque, MLA	Member
14. Shri Rabiram Narzary, MLA	Member
15. Shri Jayanta Basumatary, MLA	Member

The Group C shall function from the date of its constitution and shall cease to exist from the date of presentation of its report in the House.

Sd/-S.K. Sharma, AJS  
Secretary,

Assam Legislative Assembly.

Dated Dispur the 26<sup>th</sup> August, 2021.

Memo No.LASY.6/2021/144-167

Copy forwarded to :

1. Shri Paramananda Rajbongshi, MLA & Leader of Group C, Assam Legislative Assembly for favour of his kind information.
2. Shri Bidya Sing Engleng, MLA
3. Shri Krishna Kamal Tanti, MLA

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Contd...

4. Shri Sibum Misra, MLA
5. Dr. Amiya Kumar Bhuyan, MLA
6. Shri Dharmeswar Konwar, MLA
7. Shri Diganta Barman, MLA
8. Shri Sashi Kanta Das, MLA
9. Shri Aftab Uddin Mollah, MLA
10. Shri Bhabendra Nath Bharali, MLA
11. Shri Ponakan Baruah, MLA
12. Hafiz Bashir Ahmed, MLA
13. Shri Najrul Haque, MLA
14. Shri Rabiram Narzary, MLA
15. Shri Joyanta Basumatary, MLA
16. The Director, Printing & Stationery, Assam, Bamunimaidan, Guwahati-21 for publication of this Notification in the next issue of the Assam Gazette in Part-I. 5 (five) spare copies of the gazette may kindly be supplied to this Secretariat at an early date for record.
17. The Principal Accountant General, Assam, Maidamgaon, Beltola, Guwahati-29.
18. The P.S to Speaker, Assam Legislative Assembly for placing the same before the Hon'ble Speaker, Assam Legislative Assembly for favour of his kind information.
19. The P.S to Deputy Speaker, Assam Legislative Assembly for placing the same before the Hon'ble Deputy Speaker, Assam Legislative Assembly for favour of his kind information.
20. The P.S to Leader of the Opposition, Assam Legislative Assembly for placing the same before the Hon'ble Leader of the Opposition, Assam Legislative Assembly for favour of his kind information.
21. The P.S. to Secretary for information of the Secretary, Assam Legislative Assembly.
22. Accounts Branch, Assam Legislative Assembly Secretariat.
23. Nazarat Branch, Assam Legislative Assembly Secretariat.
24. Order File.

Sd/-

Additional Secretary,  
Assam Legislative Assembly Sectt.

(১৩)

অনুবন্ধ 'ক'

## MEMORANDUM

**SUBMITTED TO THE HON'BLE GROUP - C REPRESENTATIVES OF ASSAM LEGISLATIVE ASSEMBLY**

**ON**

**THEIR AUGUST VISIT TO BISHNUPRIYA MANIPURI VILLAGES**

**IN**

**DULLABCHERRA DEVELOPMENT BLOCK KARIMGANJ, ASSAM**

**ON**

**THE 28<sup>TH</sup> SEPTEMBER, 2021**

**BY**

**NIKHIL BISHNUPRIYA MANIPURI MAHASABHA**

**NIKHIL BISHNUPRIYA MANIPURI SAHITYA PARISHAD**

**NIKHIL BISHNUPRIYA MANIPURI SANSKRITI PARISHAD**

(১৪)

## MEMORANDUM

SUBMITTED BEFORE GROUP C OF ASSAM LEGISLATIVE ASSEMBLY  
FOR PROTECTION OF LANGUAGE, CUTURE, LAND ETC OF THE BISHNUPRIYA MANIPURI COMMUNITY

Respected Sir (s),

With due respect we, the undersigned, on behalf of the Nikhil Bishnupriya Manipuri Mahasabha, the apex body of the Bishnupriya Manipuri Community, the Nikhil Bishnupriya Manipuri Sahitya Parishad and NBM Sanskriti Parishad, have the privilege to submit humbly before the Group for its kind considerations and sympathetic actions.

At the very outset, we heartily welcome your august visit to the Barak Valley of Assam especially to the villages of the backward and linguistic minority Bishnupriya Manipuri community and hope that this visit will usher a new era of development of the community and bring forth a way to retain their existence in future.

### SUMMARY OF DISCUSSION :

The claim of the Bishnupriya Manipuris as "son of the soil or indigenous people" of the state of Assam is genuine and without any reasonable debate. They are Assamese by domicile and ethnically Bishnupriya Manipuris. *Hence, it is humbly prayed before the Group C of the Assam Legislative Assembly, to meet the following demands :*

1. *Recognition of the Bishnupriya Manipuri, as an indigenous community, and to provide safeguards rightly and justifiably as per Clause 6 of Assam Accord. In the interest of true essence of Clause 6 of the Accord for protection, preservation and promotion of the cultural, social, economic, linguistic identity and heritage of the Bishnupriya Manipuri community as an integral and inseparable part of the "Greater Assam Demography".*
2. *Language Protection : (a) Introduction of Bishnupriya Manipuri as a medium of instruction up to class V as per NEP-2020 and up gradation of the language as compulsory subject (MIL) from class VI onwards up to class X.  
(b) Literary activities to be carried out by the institutions like Sahitya Akademi, National Book Trust and CIIL of the Govt of India for development and popularizing the language.*
3. *Inclusion of Bishnupriya Manipuri in the list of Central OBC for the state of Assam.*
4. *Reservation of a seat for Rajyasabha (Upper House) of the Parliament and 1 seat each in the three districts of the Barak Valley (Patherkandi or Ratabari in Kariganj District, Algapur seat in Hailakandi district and Katigora or Borkhola in Cachar district). Furthermore reservation for Gaon Panchayat, Anchalic Member, Zila Parishad Member & Local Bodies/Municipalities etc. is a basic need of survival with just share of Political /Administrative powers in democratic systems.*
5. *Reservation of seats in Medical, Engineering and other professional Institutions for the students belonging to the Bishnupriya Manipuri Community.*
6. *Quota of reservation for employment of Bishnupriya Manipuri unemployed youths.*
7. *Protection of Land Rights.*
8. *Economic protection. Financial support to the cultivators and artisans.*
9. *Cultural Protection : Regular Bishnupriya Manipuri Cultural programme to be introduced in AIR and Doordarshankendras at Guwahati, Silchar and Agartala. Financial support to the*

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**Artistes and establishment of cultural institutions and auditoriums in the three districts of Barak Valley.**

10. **Upgradation of the power and functions of the Bishnupriya Manipuri Development Council and setting it up as a permanent body as per proper legislation.**
11. **Establishment of a Rest House for the community at Guwahati.**
12. **Establishment of students Hostel at Guwahati, Silchar and Kariganj.**
13. **Enrollment of Bishnupriya Manipuri subject teachers through special TET and the language proficiency certificate be issued by Bishnupriya Manipuri Bhashajnan Pariksha Parshad only.**

Apart from the above demands, we shall place before you some other demands which are related to the welfare of the Dullabcherra locality:

1. Establishment of a Degree College at Dullabcherra .
2. Establishment of a Cultural Auditorium at Dullabcherra.
3. Establishment of an Indoor stadium at Dullabcherra for development of Sports activities in the area.
4. Reconstruction of the 75 year old C.V.P.Higher Secondary School, Dullabcherra - the only HS School within a radius of 10 kms in which half of the learners are from the Bishnupriya Manipuri community.
5. A bridge to be constructed on Singla river connecting Chamtilla and Fetipat villages.
6. Appointment of adequate number of doctors and other staff in the Dullabcherra MPHC.
7. Establishment of Health Sub-centres for every two Bishnupriya Manipuri villages.
8. Construction of motorable /CC Block Roads in each Bishnupriya Manipuri village to ensure easy accessibility.
9. Provision of ASTC Bus services from Dullabcherra to Karimganj and Silchar for students, office goers and medical assistance seekers.

#### **DETAILED DISCUSSION :**

It is pertinent to mention about the background and the problems faced by the community as under :

##### **1. BISHNUPRIYA MANIPURI- INDIGENOUS GROUP OF ASSAM**

The Bishnupriya Manipuris are one of the indigenous ethnic groups of Assam. This is the community , 100% of which follow the path of Vaishnavism (Hinduism) with utmost faith in Lord Vishnu, Krishna and follow the scriptures like Mahabharata, Ramayana and Gita. The Govt of Assam has recognized and introduced their language as a minor language in 2001 and formed the Bishnupriya Manipuri Development council in 2010 for economic and cultural development of the community. Their population is around 1.50 lacs in the state. They are recognized as an Other Backward Class community by the Govt. of Assam since 1961 as an integral part of Manipuri community. Their distinct community status (as OBC) is given by the honourable Gauhati High Court in 1999 which was also held by the Honourable Supreme Court of India. Their historical backward and present status of Economic, Political, Educational and other issues are stated below:

##### **a) THE HISTORICAL BACKGROUND:**

The Bishnupriya Manipuris claim their homeland since remote past in present Manipur. From historical sources it is established that they were known by different names in Manipur i.e. Khalachays, Mayangs and Bishnupriyas. By tradition they prefer to identify themselves as **Pancha-Bishnupriyas** consisting of five principalities i.e.Khumol, Moirang, Angom, Luwang and Mangang. They belong to the Indo-Aryan

group who once occupied the land of Manipur and ruled over there for centuries. In support of this position, we may quote a few lines from different historical factsreference :

The eminent historian of Manipur, Mr. R.K. Jhalajit Singh observed, "Wave after wave of Aryan immigrants pushed beyond Mithila and crossed North Bengal, reached Sylhet and pushing up the Barak Valley, better known as the Surma Valley, reached the present borders of Manipur. After this, they crossed the hills through the well-defined hill routes and reached the Manipur Valley. Most of them settled there. The first waves of these Prakrit-speaking Aryan immigrants reached Manipur, by the first or second century B.C. Some of the Aryan immigrants were of non-Vedic persuasion, although they spoke the same language." (A history of Manipuri literature, Vol.1, 2<sup>nd</sup> edition, 1987, Manipur University, Imphal, page -16).

The eminent historian, R.C.Majumdar, is of the opinion that from the pre-historic days different Aryan waves passed through this land towards the far-east countries like Java, Sumatra and Bali etc and some of them settled there. Prof N.N.Acharjee says: "Indian influences were exerted in early Upper Burma, Yunnan, and Sse-Chonan and some factors in the Indian colonization of Indo-China were based on the role played by Manipur as a connecting link, indeed, the Manipur route through Chindwin Valley was an important light way for passage and communication of peoples, communities and ideals between theIndiansub-continent in the west and China and other parts of Southeast Asia in the East." (Manipur : in the eye of Foreign Historians).

Eminent Assamese scholar R.M. Nath said, "It is quite probable that the Khalachais were the first cultured race in possession of the Manipur Valley; and they were more connected with the neighbouring kingdom of Kamrupa than with other countries, and that is why their language is more akin to Kamarupi." (The Background of Assamese Culture, page- 75).

E.T. Dalton said in his 'Descriptive Ethnology of Bengal', 'The valley (Manipur) was first occupied by several tribes the principal of which are Khumal, Luwang, Moirang and Meiteis. By degrees the Meiteis became dominant and that name was applied to the entire colony. Now they claim to be of Hindu descent. It is highly probable that these hordes over ran a country that had been previously occupied by the people of Aryan blood known in Western India and to the bards.'

##### **b) THE SETTLEMENT OF BISHNUPRIYA MANIPURIS IN ASSAM:**

The first exodus of BishnupriyaManipuris from their homeland occurred during the reign of Maharaja Gambhir Singh (1706) of Manipur (Meitei king), when he converted himself into Ramandi Vaishnavism of Nimbarka school. He had destroyed the old manuscripts, and all sorts of religious relics and tortured the people who did not wish to follow his religion. However, the large exodus occurred during the three consecutive wars from 1819 to 1826, popularly known as AWAR BAGON or the attack by the Burmese or Myanmarese (Awa means Myanmarese in Bishnupriya Manipuri language). The last exodus occurred during the second part of the nineteenth century due to the internal feud among the princes of Manipur. The people found a new and safe place in the present day Barak Valley of Assam among other places and settled there.

##### **2. PROTECTION OF THE INDIGENOUS BISHNUPRIYA MANIPURI LANGUAGE AND LITERATURE:**

##### **LANGUAGE:**

The Bishnupriya Manipuri language was formed and developed in the soil of Manipur. The principal localities, where this language was spoken, were now known as Khangabok, Heirok, MayangYumphal,

Bishnupur, Khunan, Ngaikhong, Ningthoukhon and Thamnapoxpi etc. Their folklores bear the sweet fragrance of its soil. The Rain-Invoking Song, the oldest folksong, begins with the following line,

“Sararelate rajaro leipak kumou koilo

Khumolo mati hukeilo leipak kumou koilo boron de douraja.”

(Translation : “Oh the God of rain, Sararel, the land of Khumal (a part of Manipur) is covered by darkness and its earth is dried. Please have mercy on us and shower rain.”)

The language has two dialects namely, ‘Ningthounai (Rajargang)’ and ‘Leimanai(Madoigang)’. Ningthounai means the followers of the king and the language which was spoken at Ningthoukhong and its surrounding areas is known as Rajargang. Whereas Leimanai means the followers of the queen and the language that was spoken by the followers of the queen is known as Madoigang (Madoi means queen).

Sir George A. Grierson, the compiler of “The Linguistic survey of India, 1891 (L.S.I., Vol. V, pt – 1)” had grouped the Bishnupriya Manipuri or Mayang language under Indo-Aryan Family, Eastern Group, and placed it under Assamese (supplement) languages. He had further made a comparative study on a number of words and a few sentences in different Assamese dialects and Mayang language (Bishnupriya Manipuri). He had enumerated 1000 speakers near their HQ at Bishnupur in Manipur.

As said earlier, the prominent historian of Assam Mr. Rajmohan Nath has found that the ‘language is more akin to Kamarupi.’ (The Background of Assamese Culture, page- 75). Dr. K.P. Sinha had made a systematic study on the language and grouped it under Magadhi Prakrita whereas some scholars like Dhawajaraj Sinha, Sahityashastry and Prof. Birendra Sinha etc had pointed out its Souraseni origin. Dr. A.K.Misra had a study on the language as SOV language. The recent “Peoples Linguistic Survey of India” (2013) led by its Chairman Dr. G.N. Devy had made a survey on Bishnupriya Manipuri language and included it as a language of Assam. Dr. Upendranath Goswami, Dr. Banikanta Kakati, Dr. Upen Rabha Hakacham and many other eminent scholars discussed its close relation with Kamrupi or Assamese language. Dr. Goswami has observed that most of the speakers of this language has come out from Manipur due to internal disturbances and attack by Burmese invaders (1819-26) and displaced into various places due to which it has become difficult for the few people to retain their mother tongue **who remained in their native land** and the language faced its extinction from this region at the beginning of the current century (20<sup>th</sup>). Now, this language is preserved by the Bishnupriyas (Manipuri) living in Assam, Tripura, and in Bangladesh. (“AsomiyaBhasharudvabarubikash” page, 145-146).

After a continuous movement by the community, headed by the Mahasabha, for long 40 years since 1961 and also by the NBMSU and also due to various recommendations by the Linguistic Minority Commission, Govt of India, the Govt of Assam had introduced the Bishnupriya Manipuri language in Lower Primary schools as a minor language of the state in the year 2001. However, the language was introduced as a language subject in class III and IV only. Now there is a legitimate demand for introducing the language as medium up to class V and as MIL up to class X.

The UNESCO has categorized the language as a vulnerable having the possibility towards extinction. **So we shall request the concerned authorities to introduce the language as a compulsory subject up to class X so that students can learn the language for its preservation and further development. The Govt is urged upon to take suitable and proper measures to save the language for posterity.**

#### BISHNUPRIYA MANIPURI LITERATURE:

The Bishnupriya Manipuri literature had a long history for many centuries. The oral literature is very much rich and have a rich stock of folksongs, folktales, rhymes, riddles, and proverbs. Pre-modern literature is primarily based on transliteration and reconstruction of the stories from the epics like Ramayana and Mahabharata. This clearly shows their feeling of **Indianness and close emotional bond with the mainstream India**. Modern literature has grown under the influence of English and modern Indian literature. The modern literature in the form of poetry, story, drama, prose, novels, travelogues and criticism has developed like other dominant languages of the region. However, a number of books are there in manuscript form for want of fund. We are thankful to Govt of Assam that they have provided a Corpus Fund of Rs. 1.80 Crores (70% of the promised amount of Rs. 3 crores) **to the Nikhil Bishnupriya Manipuri SahityaParishad, the oldest literary organisation of the community (established In 1955) for publication of books, documentation and preservation of oral literature and other related literary activities.**

#### THE BISHNUPRIYA MANIPURI SCRIPT:

The mother of scripts of almost all of the modern Indian languages is Brahmi. The BishnupriyaManipuris used Devanagari script which is also an offshoot of Brahmi. Here we may quote from the eminent research scholar of Assam, RajmohanNath, who says, “..so, in Manipur in spite of the Devanagari script which the Khalachais might have been using, the Meithis, when they came into power introduced the new Manipuri script. A lot of copperplates and manuscripts are written in this script.” (The Background of Assamese Culture).

In his book, ‘History of Sylhet Division(2001)’, which was published from London, Dr. MominulHaque, an eminent scholar of Bangladesh has published a list of Bishnupriya Manipuri alphabet, the letters of which are similar to those of Devanagari script. A similar list has been published in a journal titled “Pratishruti” (2001) from Sweden. It can easily be presumed that Devanagari script was the script for use in Bishnupriya Manipuri society till the 18<sup>th</sup> century. After the introduction of Neo Vaishnavism of Assam and Bengal, the influence of Eastern Nagari (Assameese-Bengali) had increased as the religious scriptures of Missionaries were written in those scripts. During the British period when they were forced to educate their children in Bengali medium schools in the then Cachar and Sylhet Division of Assam they have adopted Eastern Nagari as script of writing. Even the King of Manipur and the whole Manipuri society had adopted this script. At present, the Meiteis have replaced the Eastern Nagari with their old one which is a form of old Brahmi script.

Presently a strong voice is raised in Bishnupriya Manipuri society to adopt their old Devanagari script and a resolution was also adopted in 1965 by Nikhil Bishnupriya Manipuri Mahasabha (Estd 1932), the apex body of the community, to that effect. However, considering our relationship with our neighbouring dominant communities i.e. Assameese and Bengali, the Nikhil Bishnupriya Manipuri SahityaParishad is not going forward to implement this resolution. However, it can be stated clearly that the Bishnupriya Manipuri script is neither a pure Assameese or Bengali version of Eastern Nagari script,

but a mixture of them, i.e. where dot r ( ৠ ) and wa ( ৡ ) are used suited to our pronunciation and spelling such as in the words like dowa, kowa, nuwa etc.

#### 3. PROTECTION OF HERITAGE / CULTURE OF BISHNUPRIYA MANIPURI :

The Bishnupriya Manipuri culture has two aspects, folk and classical. Classical culture is primarily based on Sama Vedic scriptures. It consists of songs and dances. Classical songs are based on 6 Ragas and 36 Raginis. The Ragas are Mallava, Mallara, Sri, Basanta, Hillol and Karnata. Each ragas has 6 raginis which



are said to be wives of the respective ragas. The talas and Raga-Ragini system is quite different from those of Hindustani and Karnatak classical music. As per tradition, the Bishnupriya Manipuri classical music system is introduced by Chitraratha, the king of Gandarvas, with the help of Muni Gargya and Narada. So this system is a unique one and quite different from other classical music in India. As an example we may cite the case of swaras. Hindustani has seven primary swaras – sa, re, ga, ma, pa, dha, ni. However, Manipuri has five primary swaras – taa, ri, naa, ta, naa. However, in the absence of any institution and Royal/state patronage, this classical music system is rapidly losing its purity and significance in spite of its preservation in some religious rituals only.

It is also a fact that the presence of Vaisnabite culture introduced by SrimantaShankardeva was felt in Manipur during the beginning of the eighteenth century. It had a great impact on the culture of the BishnupriyaManipuristoo particularly on songs of Kang (Chariot) Festival. The GaudiyaVaishnabism had also played a vital role in shaping Manipuri (Bishnupriya) classical dances.

Manipuri classical dance is very popular throughout the world. It may be mentioned proudly here that RabindraNath Tagore introduced the Manipuri Classical Dance in the BiswaBharati at Shantinikentan when he came into contacts of Bishnupriya Manipuri Nritya Gurus belonging to the state of the then Assam. Among the prominent Gurus we may name NileswarMukherjee, Guru SenarikRajkumar and specially Guru Bipin Singh, Guru BasantasenaSinha, Guru BabusenaSinha, Guru RathindraSinha (DhumraOja) and Guru NilmadhavSarmawho had worked very hard to systematize its scientific methods and techniques and popularized globally. Specially, Guru BipinSinha had established the Manipuri dance in its classical form introducing its scientific and systematic approach. All of the above great masters came from the state of Assam. They further worked for the cultural development of the state of Assam. Bishnupriya Manipuri classical dance has its manifestations in Rasalila dances. It has its religious flavor having influence on day to day life of the people of this community. However, in the absence of any institution the classical base is losing day by day leading it to a folk nature. So an institution is immediately required which can introduce a systematic dance system to preserve and glorify its classical Dance base.

The folk culture of the community can be traced in their everyday life style which is very much similar to the Assamese and other ethnic groups of the state. The clothes they wear, the ethnic dishes, preferring slow and peaceful life etc- all of these represents their closeness to other ethnic groups of the state. However, the folksongs like Rain Invoking song, Song of Madoi- Sararel, Song of Paani, Song of Kang Festival (Jaydeb) and some other cultural performances represents their distinct identity. **An institution is required for documentation, preservation and development of the rich culture of this economically backward and linguistically minor community.**

The Bishnupriya Manipuri organizationsi.e. The Nikhil Bishnupriya Manipuri Mahasabha, the apex socio-cultural body of the community and its allied bodies, The Nikhil Bishnupriya Manipuri SahityaParishad and Nikhil Bishnupriya Manipuri SanskritiParishad have been demanding for introduction of regular cultural programmes in the AIR and DOORDARSHAN kendras at Guwahati and Silchar so as to preserve and develop this richculture. However, the Govt. had paid little attention to this effect. **Hence, we shall request the committee to recommendto fulfill the demand without delay so as to preserve, protect and promote their rich traditional culture.**

#### 4. RESERVATION OF SEATS IN PARLIAMENT, ASSAM, LEGISLATIVE ASSEMBLY AND LOCAL BODIES:

The BishnupriyaManipuris had an importance in political affairs of the then Cachar District and present Barak Valley just after independence of the country. Once, three MLAs were there in the Assam Assembly from this community, i.e. Nandakishore Sinha and Pulokeshi Sinha. However, due to large scale infiltration from the neighbouring country of Bangladesh, the BishnupriyaManipuris were marginalized in political sphere. Presently our community has no representative in Assam Assembly. Among the local bodies only three to five GP presidents, twoAnchalik members and two ZilaParishad members are there in the whole Barak Valley. Moreover, there is not a single person from this community who bears any important portfolio in the ruling political party or in any other national /regional political parties. As a result, their voice remain unheard in many occasions as the democracy is meant for rule by majority groups. They are now forced to feel not secured in their homeland in which they are living for many generations.

Although the Govt of Assam had formed a Bishnupriya Manipuri Development Council in 2011, considering us a genuine ethnic group of the state, however, the said council had failed to fulfill the aspirations and safeguard the community from the educational, cultural, economic and political point of view.**Hence, the BMDC should be established as a permanent body having more powers and functions of an Autonomous Council.**

The Nikhil Bishnupriya Manipuri Mahasabha, the apex socio-cultural body of the community and its allied bodies, The Nikhil Bishnupriya Manipuri SahityaParishad and Nikhil Bishnupriya Manipuri SanskritiParishad have been demanding for reservation of seats in Rajyasabha and in State Assembly to share political power so as to raise their voice of grievances in the proper democratic public forums. However, these demands are not fulfilled by the concerned governments. This has led the community to live a life of total neglect and deprivation. In this context, it may be mentioned that out of the 14 constituencies of Assam Assembly in Barak Valley, Bishnupriya Manipuri voters are spread over 8 constituencies forming a sizeable number of voters. **Hence, MLA seats 1 in each 3 districts of Barak Valley has to be reserved for the Bishnupriya Manipuri Community. Furthermore reservation for GaonPanchayat, Anchalik Member, Zila Parishad Member & Local Bodies/Municipalities etc. is a basic need of survival with just share of Political /Administrative powers in democratic systems.**

(List of Reservation of GaonPanchayat President, Anchalik Member, ZilaParishad Member & Local Bodies/Municipalities etc. will be submitted later on.)

**THE ECONOMIC PROTECTION :**The Bishnupriya Manipuri economy is primarily based on agriculture. When the country got its independence, all of the BishnupriyaManipuris had sufficient areas of land in their possession. They were in a good position to earn their livelihood out of agriculture. But with the passage of time, a number of peasants became landless and homeless. Due to developmental works carried on by the Govts, cultivable lands are largely requisitioned and following the rapid urbanization and commercialization, cultivable lands are decreasing in alarming rate. In some cases, some vested interested political leaders from the dominant groups snatch their land due to ignorance of the people who had failed to register the land which were in their possession for many generations. This has forced most of the peasants become landless. They were forced to leave their ancestral villages for the town and cities in search of livelihood.Those who are living in villages also find it difficult to continue to agricultural activities on the following grounds :

- (a) The cost of production of agricultural items i.e. seeds, ploughing animals, labour, fertilizer etc are very high compared to the traditional products especially the grain of rice.

(b) Modern agricultural machines and other technical supports are not available in villages. The banks in rural areas are also not interested and are adverse to advance finance to the poor peasants.

Their second means of livelihood was weaving and other sectors of rural industry. Once, the Bishnupriya Manipuri women were heavily engaged in weaving. Even the leaders like Mahatma Gandhi and Jawharlal Nehru had showered praise for their dedication and expertise skills in weaving. However, as the cost of production is going higher day by day, and moreover, lack of market and financial assistance are also responsible for gradual decline in cottage and weaving industries. Moreover, Banks and other financial institutions are not interested/ adverse to give them support for the reasons best known to them.

**Hence, necessary steps should be taken to provide adequate program for skill development and other financial support to revive their economic activities especially their traditional cottage industries.**

#### EDUCATIONAL PROTECTION:

If somebody looks back to the educational scenario of the present day Barak Valley of Assam, they can observe that a good percentage of teachers of modern education introduced by British Raj belong to Bishnupriya Manipuri community. That percentage is very much nearer to Bengalis, the dominant linguistic groups of valley. However, after independence, this percentage is decreased due to lack of political power share, poverty and lack of financial support from the concerned authorities. The students belonging to the community cannot cope up with the education system which is very much competitive and requires huge financial support. A very low percentage of students are able to go for higher education/professional education and study on specialized subjects like medical and engineering etc. Although there is a continuous demand from the community for **reservation of seats in Medical, Engineering and in other technical/ professional education since long, it has not yet been fulfilled by the Govt. Hence, the Govt. is further requested to provide the facility to the students of this backward community. Further, it is the need of the hour is to provide boys and girls students Hostel and a rest house of minimum of accommodation for at least 50 persons in the Guwahati Metropolitan Area, Karimganj and Silchar municipal areas.**

#### 5. RESERVATION IN EMPLOYMENT :

It has been noticed that a large section of the youth belonging to this community are jobless at present. A very few persons of the educated and uneducated youths are engaged in the 3<sup>rd</sup> or 4<sup>th</sup> grade of Govt. service. Very few persons are holding the Gazetted Officers posts in State and Central Govt. No person has yet been able to promote to IAS cadre of service in the state and only 2 persons had got the chance to be nominated IPS officers till today as the youths have no capability to compete in either UPSC or APSC cadre of public service. **In such a condition, a quota of reservation is very much essential to share the administrative posts in both state and Central Govt., Semi-State and Semi-Central Govt. undertakings.**

#### 6. PROTECTION OF LAND RIGHTS :

The traditional land areas possessed, cultivated, used for community purposes has to be protected by way of banning sale to non-Bishnupriya Manipuris. In the case of such land required to be acquired for the development projects by the Govt., State and Central, the terms and conditions has strictly be enacted in the manner that not only monetary compensation, but to offer employment compulsorily by the Govt. authorities which has acquired such land. Furthermore, if such land is required by the private

industrialists, the Licence and ownership has to be in the name of the person/persons of the Bishnupriya Manipuri whose land is being used.

We hope that the Group will consider our demands sympathetically and take suitable steps to meet those demands.

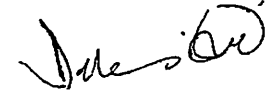
With regards.

Yours Sincerely,

(DilsLakshmindra Sinha)

President

Nikhil Bishnupriya Manipuri Sahitya Parishad  
Assam (Contact No 8638014636)



(Debashis Sinha)

General Secretary

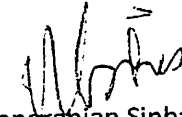
Nikhil Bishnupriya Manipuri Mahasabha  
(Contact No. 8721034262)



(Tarun Kumar Sinha)

President

NBM Mahasabha, Assam State Committee



(Monoranjan Sinha)

President,

NBM Sanskriti Parishad  
Assam State Committee



(Prithwiraj Sinha)

Vice President

NBM Mahasabha  
Central Committee



(Pranab Mukherjee)

Working President

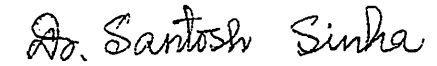
NBM Sanskriti Parishad  
Central Committee



(Shibendra Sinha)

General Secretary

Nikhil Bishnupriya Manipuri Sahitya Parishad,  
Assam



(Dr. Santosh Sinha)

Secretary

Nikhil Bishnupriya Manipuri Sahitya Parishad



# KRIMGANJ ZILA YOGI SAMMILAN

Roynagar, P.O. Karimganj Bazar, Dist. Karimganj, Assam, Pin - 788711

Estd. 25.03.1990

President

DEBASISH NATH

Mob- 9954255616

Secretary

KARNOMONI NATH

Mob- 9954616759



Ref. No. ....

Date : ... ২৪/০৭/২০২১

প্রতি

শ্রীযুক্ত পরমানন্দ রাজবংশী  
মাননীয় বিধায়ক, ছিপাবার সমষ্টি

ও

সভাপতি, গ্রুপ-সি কমিটি  
আসাম বিধানসভা, দিসপুর, গোয়াহাটি, ০৬  
কেম্প - করিমগঞ্জ আবর্ত ভবন, জিলা করিমগঞ্জ।

**বিষয় : স্মারকপত্র - নাথযোগী জনগোষ্ঠীর বিভিন্ন দাবি সমূহ বাস্তবায়ন করার আবেদন।**

মহাশয়,

যথাবিহিত সম্মানপূর্বক নিবেদন এই যে, অদ্যকার শিলচর থেকে প্রকাশিত যুগশঙ্খ পত্রিকার ২নং পৃষ্ঠায় আপনাদের কমিটির আগমনের সংবাদ জানতে পেরে আনন্দিত হয়েছি এবং সমগ্র করিমগঞ্জ জিলার নাথযোগী সমাজের পক্ষ থেকে আপনি সহ আপনার কমিটির সকল সদস্যদেরকে আন্তরিকভাবে স্বাগত জানাই। উল্লেখ্য যে নাথযোগী জনগোষ্ঠীর সামাজিক ও ধর্মীয় পরম্পরার সহিত যুক্ত দাবি সমূহ আপনার মাধ্যমে ও নেতৃত্বে বর্তমান রাজ্য সরকারের দৃষ্টি আকর্ষণ করতঃ শীঘ্রই বাস্তবায়িত হবে বলে আমরা আশাবাদি।

দাবিসমূহ :-

- ১) নাথযোগীরা হিন্দুধর্মের অন্তর্ভুক্ত একটি প্রাচীন বৃহৎ জনগোষ্ঠী। আমাদের পৃথক ধর্মীয় পরম্পরা ও সামাজিক ব্যবস্থা রয়েছে। নাথযোগীরা মৃত্যুর পর তাঁদের দেহ নাথ ধর্মীয় পরম্পরা অনুযায়ী সমাধিস্থ করেন। এই জন্য আমরা বিভিন্ন সময়ে রাজ্য সরকার ও করিমগঞ্জ জিলা প্রশাসনের নিকট লিখিতভাবে আবেদন নিবেদন করলেও কোনরূপ সফল পাই নাই। তাই আমাদের দাবী প্রতিটি উন্নয়ন খণ্ড এলাকায় নাথযোগী মৃতদেহ সৎকারের জন্য সমাধিস্থান নির্মাণের জন্য সরকারিভাবে পর্যাপ্ত ভূমি বরাদ্দ ও আর্থিক অনুদান মঞ্জুর করার জন্য অনুরোধ জানাই।
- ২) আসাম নাথযোগী উন্নয়ন পরিষদ নুতনভাবে পুনর্গঠন করে চেয়ারম্যান মনোনীত করতঃ করিমগঞ্জ ও হাইলাকান্দি জিলা থেকে সদস্য অন্তর্ভুক্ত করার জন্য অনুরোধ জানাই।
- ৩) বিশিষ্ট সাহিত্যিক, গবেষক, প্রত্নতাত্ত্বিক, বিশিষ্ট ইঞ্জিনিয়ার, পণ্ডিত রাজমোহন নাথের নামে

বরাক উপত্যকার করিমগঞ্জ জিলায় একটি বহুমুখী সাংস্কৃতিক প্রকল্প স্থাপন করা এবং করিমগঞ্জ ইঞ্জিনিয়ারিং মহাবিদ্যালয়ের নাম পণ্ডিত রাজমোহন নাথের নামে নামাকরণ করার জন্য অনুরোধ জানাই।

- ৪) নাথযোগী জনগোষ্ঠীর স্বকীয় ধর্মীয় পরম্পরাগত প্রতিষ্ঠান সমূহে শিব মন্দির, মহাযোগী মৎসেন্দ্রনাথ ও মহাযোগী গোরক্ষনাথ মন্দির নির্মাণ, যৌগিক হাসপাতাল, যোগ সাধনা কেন্দ্র স্থাপনের জন্য প্রয়োজনীয় ভূমি আবন্টন ও পর্যাপ্ত পরিমাণ সরকারি আর্থিক অনুদান মঞ্জুরি প্রদানের অনুরোধ জানাই।
- ৫) আসামে বিভিন্ন সময়ে বহু বিশিষ্ট ব্যক্তিদের নামে অনেক প্রতিষ্ঠানের নামাকরণ ও স্থাপন করা হয়েছে। সেজন্য সমগ্র বিশ্বে যোগের ষষ্ঠ মহাযোগী গোরক্ষ নাথের নামে আসামের করিমগঞ্জ জিলায় “মহাযোগী গোরক্ষনাথ বিশ্ববিদ্যালয়” স্থাপন করতঃ উক্ত বিশ্ববিদ্যালয়ে যোগ, তন্ত্র ও আয়ুর্বেদ শাস্ত্র পাঠ্যক্রমে অন্তর্ভুক্ত করার অনুরোধ জানাই।
- ৬) আসাম সরকারের রাজ্য স্তরের বিভিন্ন বোর্ড, কর্পোরেশন, কাউন্সিল, ইত্যাদি প্রতিষ্ঠান সমূহের চেয়ারম্যান পদে নাথযোগী জনগোষ্ঠীর কোন প্রতিনিধিত্ব নাই। সেইজন্য জনসংখ্যা অনুপাতে নিগম, নিকায়, সমূহের চেয়ারম্যান পদে করিমগঞ্জ জিলা ও ব্রহ্মপুত্র উপত্যকা থেকে নাথযোগী জনগোষ্ঠীর প্রতিনিধিত্ব সুনিশ্চিত করার জন্য অনুরোধ জানাই।
- ৭) নাথযোগী জনগোষ্ঠীর পরম্পরাগত ঠাট কীর্তন, থাকের গান, উচ্চ সংকীর্তন ইত্যাদি সংরক্ষণের ব্যবস্থা করার অনুরোধ জানাই।
- ৮) অন্যান্য পিছপড়া শ্রেণীর কল্যাণ বিভাগের জন্য একটি পৃথক সঞ্চালয় স্থাপন করতঃ অ.বি.সি. জনগোষ্ঠীর জন্য বিভিন্ন পরিকল্পনা গ্রহণ করতঃ জিলা ভিত্তিক পর্যাপ্ত আর্থিক সহায়তা/মঞ্জুরী প্রদানের জন্য অনুরোধ জানাই।

অতএব মহোদয় সমীপে নিবেদন এই যে, উপরোক্ত দাবী সমূহ শীঘ্র কার্যকরি করার জন্য আপনার দৃষ্টি আকর্ষণ করতঃ মাননীয় মুখ্যমন্ত্রীর আশু হস্তক্ষেপ প্রার্থনা করি। ইতি।

ভবদীয় -

Debasish Nath  
শ্রী দেবশীষ নাথ  
সভাপতি  
করিমগঞ্জ জিলা যোগী সম্মিলনী

Nabarun Nath Bhowmik  
শ্রী নবারুণ নাথ ভৌমিক  
সহ-সম্পাদক  
রাজমোহন নাথ স্মৃতিরক্ষা সমিতি  
করিমগঞ্জ

Karnomoni Nath  
শ্রী কর্ণমনি নাথ  
সম্পাদক  
করিমগঞ্জ জিলা যোগী সম্মিলনী

President / Secretary  
Karimganj Zila Yogi Sammilan  
P.O. & Dist. Karimganj (Assam)

President / Secretary  
Karimganj Zila Yogi Sammilan  
P.O. & Dist. Karimganj (Assam)



Estd.-2020

**B. M. HINGALA NUWA MINGAL**

*Bishnupriya Manipuri Samajik Sanghathan (Shingla Valley)*

Office : H.S. Road, Dullabcherra, Karimganj, Assam - 788736

To,

**Sri Dr. Paramananda Rajbonghi**

**Leader, Assam Legislative Assembly**

**Subject: - Submission of prayer for the upliftment of the Bishnupriya Manipuri, an O.B.C Community**

Sir,

I have the honour to draw your kind attention that the honourable Govt. has kindly introduced Bishnupriya Manipuri appointing 149 B.M.L teachers in Barak Valley in the lower primary schools.

But Sir, it is a matter of great regret that till date the language is not implemented in the upper primary classes even not in Class V which is introduced in LP schools.

So, we request your honour to make way for implementation of Bishnupriya Manipuri Language in class V in LP school and in Upper Primary classes.

That Sir, BML Teachers are appointed only to teach our language in Bishnupriya Manipuri dwelling villages. But Sir unfortunately some teachers have been converted in general schools putting our students in dark.

So, the converted B M L Teachers may please be re-introduced in their earlier schools to teach Bishnupriya Manipuri Language only for the upgradation of the language and the students as well.

That Sir, some B M L Teachers have attained superannuation. So the vacant posts may please be fulfilled soon.

That Sir, We are treated as OBC in Assam but it is a matter of great regret that being Indians we are not treated as OBC outside Assam. So COBC status would be kindly enforced in the BM Community with immediate effect for availing the amenities of the central Govt.

Thanking you in anticipation,

Yours Faithfully

*Debabrata Saha*

PRESIDENT

HINGALA NUWA MINGAL

*Dullabcherra, Kxj*

(26)

SECRETARY

HINGALA NUWA MINGAL

**বিষ্ণুপ্রিয়া মণিপুরী সাহিত্য-সংস্কৃতি একাডেমি, হিংগালা**

( A Socio-cultural and Literary welfare organization)

স্থাপিত : ১৭ জানুৱাৰি ২০০৩ (শিল্পী-দিবসৰ দিন)

Office Address: Vill: Shyamnagar P.O. Karimganj, Assam 788734

Regn. No. RS/KARIM/258 of 2011-2012 Email: [bmssak@gmail.com](mailto:bmssak@gmail.com)

Rf. No. BMSSA/KARIM/2021/1

Dated, 28<sup>th</sup> September 2021

To,

**Sri Paramananda Rajbongshi, MLA &**

**Leader of Group C,**

**Assam Legislative Assembly, Assam**

**Camp: Dullabcherra, Karimganj, Assam on 28<sup>th</sup> September 2021**

Sub: Prayer for constructing a **Multistoried Cultural Complex** at village Shyamnagar .  
of Dullabcherra Development Block of Karimganj district, Assam, India

Sir,

With due respect and humble submission, with reference to the subject cited above, We, on behalf of Bishnupriya Manipuri Sahitya Sanskriti Academy, Hingala, Dullabcherra, have the honour to express our greetings to you and your team on today i.e. 28<sup>th</sup> September 2021.

That sir, our organization has been serving in this area since 2003. We have published our organizational work and report regularly in our periodical magazines. Our aim is to work for the preservation and development of our Bishnupriya Manipuri Literature & Culture. Regularly we organize various Cultural Programs in our locality. But we are facing a lot of problems because we don't have any permanent cultural complex. That sir, we are demanding a multistoried cultural complex at shyamnagar, the Gateway of bishnupriya Manipuri inhabitant of Dullabcherra.

We hope that you would be kind and gracious enough to encourage us in materializing our aim and objectives of our social organization to build a multistoried Cultural Complex, for which act of your kindness, we shall remain ever grateful to you.

With regards,

1.

*Ranjit Sinha*  
(RANJIT SINHA)

Secretary  
General Secretary **B.M. SAHITYA SANSKRITI**  
BMSSA, Hingala, **ACADEMY HINGALA**  
Village Shyamnagar PO: Pechala, Karimganj

2.

*Birendra Kumar Sinha*  
(BIRENDRA KUMAR SINHA)

President

BMSSA, Hingal,

Village Shyamnagar PO: Pechala, Karimganj

(29)

# BARAK VALLEY KHASI PANLEAF CULTIVATORS TRIBAL PEOPLE WELFARE SANGHA

Regn. No. - 235/1984

- |                          |                      |                |                 |
|--------------------------|----------------------|----------------|-----------------|
| • Loris Tariang          | Rajib Tariang        | Mulong Khasia  | Jowelson Dhar   |
| • President (9401046565) | General Secretary    | Jos Khasia     | Bisuk Khasia    |
| • VIII & PO, Adharkuna   | VIII & PO, Adharkuna | Amar Borloi    | Joint Secretary |
| • Dist- Karimganj        | Dist- Karimganj      | Vice President |                 |
| • Bijay Amse             |                      |                |                 |
| • Working President      |                      |                |                 |

Ref. No. - BVKJWO/TPWS/.....

Date: 28/9/21

To,

The Legislative Assembly Committee Group- C of Dispur, Assam.

Sub:- (An Application For The Development of Khasi Community People Of Badarpur Block, Karimganj District of Barak Vally area.)

Dear Sir,

With the Reference to the Subject cited above, We the Khasi Jaintia Community People of Badarpur Block, Village Adharkuna, District Karimganj of Barak Vally Assam, Suffering From So Many Difficulties and Facing Manny Problems in our Areas. So, With due regards we The Khasi Community People of Adharkuna Village of Barak Vally Demanded some Fundamental Requirements as Mentioned some points as below and we have Attached Copy of The Khasi community Peoples List In Badarpur Block of Karimganj District:

1. Construction of C.C. Block and C.C. Dalai Roads in our Villages.
2. Construction of Pure Drinking Water Facilities in Our Villages.
3. Construction of Khasi Community Hall And Aqua Park and Playground At Adharkuna Village.
4. Construction of Medical Hospital Facilities At Adharkuna Village.
5. Provide The Land Patta to The Khasi Community People.
6. Development to the Panleaf Cultivators Under the govt. Schemes for The Khasi Tribal People.
7. Taken Govt. Job in every Department for The Khasi Tribal Candidate.
8. Evcation to The Non Tribal ( ) People From The Land of Modan Mohan Khasia Punjee of Mouza Mohamodpur Part- III Old Dag-251,126, New Dag- 303,106, And Kona Bagargool Part-II , Dag No-486, Patta No- 277. about 500 Bigha Land.

President

Loris Tariang

General Secretary

Rajib Tariang

Copy to the,

1. Deputy Commissioner karimganj for the information and take necessary Action.
2. Superintendent of Police Karimganj for Take Necessery Action.

(২৮)



Mr. Charles Rymbai  
President  
+91 9435071147  
email : crymbai@rediffmail.com

ESTD: JULY 23, 1989

Mr. Wanbor Pdang  
General Secretary  
+91 9954605631

Ref: BVKJWO/JOIN MM/03-09/2021

Date: 29/09/2021

## A JOIN MEMORANDUM Submitted

To,

Group-C of Assam Legislative Assembly,  
Govt. of Assam, Dispur, Guwahati-6.

Camp at: Ramnathpur, Katlicherra, LAC, Hailakandi, Assam.  
Dated 29<sup>th</sup> Sept., 2021

By

- 1) Barak Valley Khasi Jaintia Welfare Organisation.
- 2) Khasi Students Union Barak Valley Circle.

Motto : Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lung ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep

Holy Cross Boys' Hostel Campus, Silchar  
Assam - 788005

Page | 1

(২৯)

# BARAK VALLEY KHASI-JAINTIA WELFARE ORGANISATION

(An Apex Body Organisation of the Khasi-Jaintia in Barak Valley, Assam)

Motto : Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep



Mr. Charles Rymbai  
President  
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ESTD: JULY 23, 1989

Mr. Wanbor Pdang  
General Secretary  
+91 9954605631

Ref: BVKJWO/JOIN MM/03-09/2021

Date: 29/09/2021

To,

Dated 29<sup>th</sup> Sept 2021

Group-C of Assam Legislative Assembly,  
Govt. of Assam, Dispur, Guwahati-6.

**CAMPT.** - at Ramnathpur, Katlicherra LAC, Hailakandi, Assam dated 29<sup>th</sup> Sept., 2021 during the Indigenous tribal meets.

**Sub:-** Submissions to the longstanding issues and problems of the backward Khasi-Jaintia tribe of Hailakandi, Cachar and Karimganj Districts of Barak Valley Assam.

The undersigned, felt privilege with this opportunity to place our grave issues on this auspicious event of your visit and interaction with us the indigenous backward tribal tribes of Cachar, Hailakandi and Karimganj districts of Barak Valley Assam. we would like to appeal to your highness through this memorandum relating to the longstanding burning issues/problems of the downtrodden backward indigenous Schedule Tribes' (S.T.) people of Barak Valley Assam for drawing your kind attention and praiseworthy action on the following issues thereof -

1) To give appointment to all Indigenous Tribal Headmen / Gaon Buras of Cachar, Karimganj and Hailakandi i.e. Barak Valley as per their existing Traditional Customary Law and also to pay monthly remuneration as per existing notification of Govt. of Assam (GOA) likewise as has been given to the Gaonburas' of upper Assam.

Sir, It is to be mentioned here that, the indigenous tribal communities of south Assam have been maintaining their traditional customary Headmanship or Gaon Buras system since time immemorial before the pre-British regime and on this basis Headmen Appointment is also been allotted to our tribal tribes by the respective district Deputy Commissioner (D.C.) to till date but surprisingly without any government financial assistance to this headmen/Gaon Buras who have been facing severe problems in performing, maintaining and preserving their old traditional customary laws/systems for their only identity existence.

Therefore, we the two organisation on behalf of the indigenous tribal of three districts of Barak Valley humbly request your honour kindly to look into the matter at the state Legislature level as top most priority for approval of Appointment to all the existing Headmen /Gaon Buras as per their Traditional Customary Laws by paying remuneration/honorarium.

Motto : Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep

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Assam - 788005

Page | 2

(৩০)

# BARAK VALLEY KHASI-JAINTIA WELFARE ORGANISATION

(An Apex Body Organisation of the Khasi-Jaintia in Barak Valley, Assam)

Motto : Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep



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ESTD: JULY 23, 1989

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General Secretary  
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Date: 29/09/2021

## 2) Implementation of Forest Right Acts, 2006 by allotment of titles (pattas) and boundary demarcation of titles (patta) of the S.T. people living in Barak Valley:

That sir, since pre-Independence of Republic India, 99% of our indigenous khasis and other Schedule Tribes' (S.T.) communities have been living peacefully in their own ancestral land without any disturbances by maintaining their own Culture, Traditions, Customs, Rites and Rituals etc. But surprisingly, after the declaration of Independent Republic India with the help of some lobby politicians and so called anti-tribal leaders declared most of the S.T. dominated land/areas as Forest Land or wild Life Sanctuary which is totally undemocratic and unconstitutional and in this regards, we request for proper implementations of the Forest Right Acts 2005 and Forest Dwellers Acts. by issuing titles (pattas) and boundary demarcations immediately in letter and spirit so as to safeguards the land and property of the S.T. people from land mafias, encroachers etc. in the district of Cachar in particular and Barak Valley in general.

3) That Sir, We profoundly applauded the initiatives of the BJP Led state Govt. of Assam under the dynamic leadership of our Hon'ble Chief Minister Sjt. Himanta Biswas Sharmaji for Creation of Tribal/Indigenous Belts & Blocks in some parts of upper Assam.

We would request your highness to initiate the same for consideration at the state Legislature level for creation of this indigenous tribal Belts & Blocks in Barak Valley (south Assam) as per the prevailing old Committee Reports for safeguarding and protections of land rights of the Indigenous ethnic tribes peoples in Barak Valley (south Assam), through amendments of Assam Land & Revenue Regulation Act 1886 and implementation of Forest Rights Acts-2006 in true letter & spirits.

4) To accord official recognized Scheduled Tribe status to our Khasi jaintia Community living in the excluding autonomous districts councils in the whole state of Assam and to notify the same in the Gazettes of Assam and India:

That Sir, as per the Govt. of India Scheduled Caste & Scheduled Tribes Orders (Amendment) Act 1976 and the revised list of Assam Scheduled Castes & Scheduled Tribes Orders (Amendment) Act 2002 issued by Department of Welfare of Plain Tribes and Backward Classes, Govt. of Assam in 2003 (vide order no. TAD/BC/87/93/46 dated the 1<sup>st</sup> April 2003) has dubiously not recognized officially in the Assam gazettes notification, for the Khasi Jaintia community who are living in the excluded Autonomous Districts Councils' of Assam like in the Cachar, Karimganj, Hailakandi.

That Sir, It is worth mentioning here that, while the Government of Assam had in 2001 accorded ST status to the Garo tribe all over Assam who were, till then, also excluded from the ST status in Non-Autonomous areas of Assam. So as in the same process we request your honour may kindly to officially give due recognized by enlisting in the Assam Gazettes to the Khasi Jaintia community living in all plain districts of Assam of the excluding autonomous councils' districts. There were lots of protest demands

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Assam - 788005

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(৩১)

# BARAK VALLEY KHASI-JAINTIA WELFARE ORGANISATION

(An Apex Body Organisation of the Khasi-Jaintia in Barak Valley, Assam)

Motto : *ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep*



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Mr. Wanbor Pdang  
General Secretary  
+91 9954605631

ESTD: JULY 23, 1989

Ref: BVKJWO/JOIN MM/03-09/2021

Date: 29/09/2021

made from time to time from the valley and memorandum to the previous Govt. through the Dist. administration and the state Govt. directly and indirectly but the previous Govt. failed to address our grievances till date and no positive outcome has resulted from our repeated endeavors only our requests have fallen on deaf ears.

## 5) Conducting separate population Census for the Khasi Jaintia community of Assam:

That sir, the Khasi Jaintia Schedule Tribes (S.T.) population census recorded by the Govt. in Cachar, Hailakandi, Karimganj and other Dist. in general is wrong and inaccurate, leaving a large figures population of so many Khasi Jaintia community and villages unrecorded though our indigenous people of this valley have been into existing since pre-Independence of Republic India.

We pray your highness may kindly order for a fresh population survey through Tribal Agencies to be assisted by the parents' social orgainsation of ever so as to get the actual accurate figures of the populations in the Districts of Cachar, Karimganj, Hailakandi and other districts in general.

## 6) Reservation for Schedule Tribe (S.T.) in the Panchayati Raj Gaon Panchayat Election in Barak Valley:

That Sir, the Schedule Tribe people are still very backward lacking behind in various field of basic amenities and proper infrastructure. This may be due to lack of proper platform to raise or place their deplorable situations. As such the Gaon Panchayats are the only statutory body at the grassroots' level in order to uplift the Schedule Tribe people from their bondage. In this regards, we demand for Reservation of Schedule Tribe (S.T.) seats in the tribal dominated areas for contesting in Zilla Parishad Member (ZPC), G.P. President and Anchalik Panchayats (A.P. Member) in the ensuing Gaon Panchayat Election.

## 7) We request for introduction of khasi as mother tongue in the schools dominated by the indigenous Ethnic Peoples of Barak Valley.

That Sir the Schedule Tribe Khasi Community has domiated at many places of the localities and hence we pray for identification of the Khasi Subject as a qualified subject for the khasi-jaintia community dominated schools so as to uplift the identity and culture of the khasi jaintia community.

## 8) To issue Land Patta's under Ceiling Land and Immediate Eviction of All Illegal encroachers.

It is to bring to your kind attention regarding these long pending issues for your kind interference and necessary action that after several prayer's and petition to the concern Deppt. for issuance of Land Patta to our Indigenous Tribal's community but regret to say that it has not been neutralize till date. further to bring

Motto : *Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep*

Holy Cross Boys' Hostel Campus, Silchar  
Assam - 788005

(৩২)

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# BARAK VALLEY KHASI-JAINTIA WELFARE ORGANISATION

(An Apex Body Organisation of the Khasi-Jaintia in Barak Valley, Assam)

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your attention that many a times we the Indigenous Tribal of this valley have to face lots of problems and humiliation due to Illegal encroachers grabbing our ancestral land using their Money power, Muscle power and even their political power to grab our Land.

Therefore Sir, the undersigned would humbly request your highness may kindly take-up the matter on top-most priority of the Assam state Legislature level, looking into the above grave longstanding problems of our backward Khasi Jaintia tribe in particular and all other indigenous S.T. people living in the valley in general. For this acts of your kindness we shall remain ever grateful and indebted to your honour.

With best regards, THANK YOU/KHUBLEI SHIBUN,

Yours' Sincerely

Charles Rymbai  
President  
BVKJWO

Wanbor Pdang  
Secretary General  
BVKJWO

Walton Rymbai  
President  
KSU-BVC

Ewan Suchen  
General Secretary  
KSU-BVC

Motto : *Ka jingshuk, ka jingiatylli bad ka jingroi ngin ia kyntiew lang ia ka jait Khasi-Pnar, ki khun ki Hynñiewtrep*

Holy Cross Boys' Hostel Campus, Silchar  
Assam - 788005

(৩৩)

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To,

Dated 29/09/2021

Sri Paramananda Rajbongshi  
Leader of Group C  
Assam Legislative Assembly

**Sub: Submission of the memorandum of the Bru-Riang problems of Barak Valley Assam.**

Respected Sir,

At the outset we on behalf UDLF (B) Assam welcome you all for your maiden visit in our place specially to have interaction programme to the tribal community on various issues of socio-economics, politically, educationally etc. We on behalf of the aforesaid organization would like place before you for favours of kind perusal & necessary action for the common interest of the BRU-RIANG problems of Barak Valley, Assam to eradicate the Socio-Economic Politically, Educationally etc according to the following points of view:-

- (1) Creation for separate BRU-RIANG DEVELOPMENT COUNCIL in Barak Valley for the ethnic Bru tribe to eradicate Socio-Economic Politically, Educationally etc.
- (2) To take effective measures to confer rights under ST and other traditional Forest Dwellers (Recognition of forest Right) Act 2006 on tribal living in the forest area in accordance with prescribe under the Act.
- (3) To set up 10 Nos. Model villages in Barak Valley within the inhabitant of the tribal villages.
- (4) To be excluded Rieng ST (H) from Kuki sub tribe as Rieng have no any resemblance with the Kuki tribe and accord Rieng ST (H) as independent tribe under ST (H) category.

**Demand for rural infrastructure Development facility in Barak Valley.**

- (1) Construction of all weather road starting from Katholtoli PWD to Gendacherra BOP camp. Approx. length 9 KM
- (2) Construction of all weather road starting Ramnatpur to Gutguti tribal village Approx. length 11 KM
- (3) Construction of all weather road starting Barogor point to Gutguti Birsima BOP camp via Gutguti BOP Camp Approx. length 7 KM
- (4) Construction of all weather road starting Katholtoli to Jhalnacherra border area via Haticherra village Approx. length 20 KM
- (5) Construction of all weather road starting Garod punjee to Kahampara border area. Approx. length 20 KM

**Demands for settlement of UDLF (B) Assam.**


1. Lump sum payment of ex-gratia payment.
2. To provide rehabilitation package and monetary benefit as applicable to all the cadres of UDLF (B) Assam.
3. To provide honorarium for 20 Nos. martyres family of UDLF (B) Assam.
4. Recruitment in appropriate Gov't Jobs for the organization as per eligibility.
5. To withdraw all the criminal pending case registered in the state of Assam, Mizoram & Tripura.

**Construction of new building:**

1. Construction of Auditorium Cum library for the Rieng community in hailakandi District.
2. Construction of guest house at Hailakandi town on gov't khas land.
3. Construction of Bru (Rieng) Traditional Cultural Complex in Barak Valley, Assam
4. Construction of Girls and Boy hostel in every district in Barak Valley on Gov't Khas land.
5. To set up Higher Secondary School in every district in Barak Valley on Gov't Khas land

Thanking you Sir.

Yours sincerely

  
(Daynaram Reang)

President  
United Democratic Liberation Front  
Barak Valley, Assam

(৩৪)

To,

Hon'ble Leader of Group-C Members,  
Assam Legislative Assembly  
Dispur, Guwahati-06

Sub:- Submission of Memorandum.

Sir,

We, the following members of Bishnupriya Manipuri Development Council, Assam like to lay down the undernoted facts for necessary considerations and sympathetic action please.

That Sir, right at the beginning, we express our heartiest thanks and gratefulness to all the Hon'ble Members and officials of Group-C Assam Legislative Assembly for this historical steps taken. We also express our deep satisfaction for the all round development steps taken so far by State Government under the true leadership of Dr. Himanta Biswa Sharma as the Hon'ble Chief Minister of Assam. We hope, this Government would definitely bring a grand change and the Motto of one of the five top states in the country will be successful. We assure our best Co-operation in this respect.

That Sir, Our Bishunpriya Manipuri Community live in rural areas in about 95%. Our economic condition is therefore very bad and educational standard is also very low. We belongs to Other Backward Community in the state. As such, we appeal earnestly to the Government of Assam for taking special measures to uplift our economic and educational development schemes. We place below some of the projects for immediate and kind favourable action please.

OUR DEMANDS ARE TO:-

1. Please introduce a Degree College at Dullabcherra because the only nearest college is at Ramkrishna Nagar about 20-40 K.M far away. So poor students are deprived from higher education.
2. Please favour financial assistance to improve standard of play grounds at Chamtilla village, Dullabcherra, Mukamcherra and Pachdali village to facilitate growth of sports at village level.
3. Please introduce a Nursing Training institute at Dullabcherra a job oriented education for poor girls and will help to meet unemployment problem in some extent.
4. Please extend every possible assistance to our poor agricultural farmers to meet the modern challenge in Agri-sector. Presently, the farmers depend on nature and the outdated appliances only due to poor economic condition. Mentionedworth that it is our economic backbone.
5. Please introduce modern machineries in the field of weaving to our poor women weavers. It is a very traditional culture of Bishnupriya Manipuri Community. Presently, women produce Gamocha, Bed sheets, Mekhala and many more with the help of century old system and now unable to meet the modern challenge at the same time price index.
6. Please appoint Doctors immediately at Dullabcherra M.G Model Hospital, the only Hospital in the locality. The poor patients suffer very much due to non-availability of Doctors.

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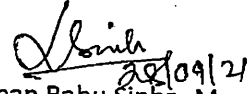


7. Please sanction adequate fund to Bishnupriya Manipuri Development Council to enable us to remove the long standing deficiencies as far as practicable.

The above facts are placed before you for immediate action please. We shall remain grateful for your kind favourable action.

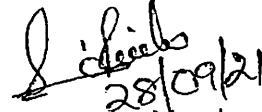
Thanking you in anticipation.

Yours Faithfully,



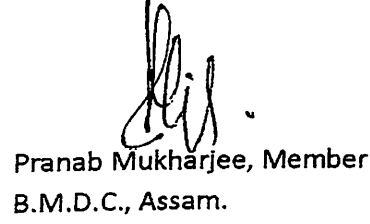
Dhan Babu Sinha, Member  
B.M.D.C., Assam.

**DHAN BABU SINHA**  
Executive Member  
B.M.D.C., Assam



Surojit Sinha, Member  
B.M.D.C., Assam.

**SUROJIT SINHA, MEMBER**  
BISHNUPRIYA MANIPURI DEV. COUNCIL  
VILL - PATIALA, LOYA-SINGLA  
HELLO - 912788528

  
Pranab Mukharjee, Member  
B.M.D.C., Assam.

প্রতি,

শ্রীযুক্ত পরমানন্দ রাজবংশী

ডাঙরিয়া বিধায়ক ও

মুরব্বী, গ্রুপ-সি, অসম বিধান পরিষদ, অসম

ক্যাম্প: দুল্লভছড়া, করিমগঞ্জ, অসম

বিষয়: অভিনন্দন পত্র ও দুল্লভছড়ার বিষ্ণুপ্রিয়া মণিপুরীদের সংক্ষিপ্ত ইতিবৃত্ত

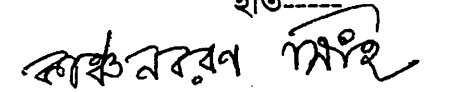
মাননীয় মহোদয়,

বিষ্ণুপ্রিয়া মণিপুরী অধ্যুষিত অঞ্চল দুল্লভছড়ায় আগমন উপলক্ষে প্রথমেই জানাই শুভেচ্ছা ও আন্তরিক অভিনন্দন। গত ২৫ সেপ্টেম্বর ২০২১ বিষ্ণুপ্রিয়া মণিপুরী সমাজের সর্বোচ্চ সাহিত্য সংগঠন নিখিল বিষ্ণুপ্রিয়া মণিপুরী সাহিত্য পরিষদ আসাম-এর পক্ষ থেকে জানতে পারি আপনারা একটি বিধায়কদের প্রতিনিধি দল করিমগঞ্জের দুল্লভছড়াতে বিষ্ণুপ্রিয়া মণিপুরী জনজাতিদের আর্থ-সামাজিক অবস্থার একটি সমীক্ষা করতে আসছেন। জানার পর থেকেই আমরা খুবই আনন্দ অনুভব করছি। কারণ, এর আগে, কোনোদিন এইভাবে আমাদের মতো পিছিয়ে পড়া বরাক উপত্যকার জনজাতিদের খোঁজ-খবর নিতে কেও কখনো আসেননি। আপনাদের এই আগমনকে আমরা স্বাগত জানাতে প্রস্তুতি নিয়েছি।

আমাদের এই অঞ্চলটি একটি প্রত্যন্ত অঞ্চল। এই অঞ্চলটির কোনো লিখিত ধারাবাহিক ইতিহাস নেই। তাই শুধু দু'টি দিনের মধ্যে একটি সংক্ষিপ্ত ধারাবাহিক ইতিহাসের প্রতিবেদন রচনা করার চেষ্টা করেছি আপনাদের সামনে উপস্থিত করার জন্যে। সময়ের অভাবে, প্রতিবেদনটি, সম্পূর্ণভাবে লিখে শেষ করতে পারি নি। এ জন্য আমরা লজ্জিত। প্রতিবেদনটি অসমাপ্ত তবু আপনাকে পড়ার জন্য অনুরোধ করছি। আশা করি, আপনি বা আপনারা এই প্রতিবেদনটি থেকে কিছু না কিছু আমাদের এই দুল্লভছড়া অঞ্চলের বিষ্ণুপ্রিয়া মণিপুরী জনগোষ্ঠী সম্পর্কে জানতে পারবেন। অনিচ্ছাকৃত অসমাপ্ত লেখাটির জন্য আমাদের মার্জনা করবেন। অভিনন্দন সহকারে---

২৮ সেপ্টেম্বর ২০২১

ইতি---



কাশনবরণ সিংহ

সম্পাদক

নিখিল বিষ্ণুপ্রিয়া মণিপুরী সাহিত্য পরিষদ

সিংলা আঞ্চলিক কমিটি, দুল্লভছড়া

অনুবন্ধ 'খ'

OFFICE OF THE  
**All Assam Tribal Sangha  
Hailakandi District Committee**

Regd. No.-504/1976-77

OFFICE : Rongmi Naga Colony, W/No.-I, Hailakandi  
H.O.: Tribal Rest House, Solarpar, Paltan Bazar, Guwahati-781008  
Jamupow Kabui President Ph.- 9101497118  
Shymananda Reang Secretary Ph.-9859255509

Ref. No. **A.A.T.S(H)** 2021-22/09

Date : 29/9/2024

To,

The Team Leaders  
Group- C, Assam Legislative Assembly

**Sub: - Prayer for implementation of Schedule tribe and other Traditional Forest Dwellers (recognition of Forest Rights) Act. 2006 and to revive Gram Sabha notification thereof.**

Ref: - NO.TAD/BC/681/2018/115. Dated, Dispur the 24<sup>th</sup> February 2020,

Ref: - NO.TAD/BC/303/2010/Pt-A/285. Dated, Dispur the 11<sup>th</sup> July 2016,

Ref: - NO.TAD/SCA/TSP/346/2005/Pt- III (A) 266 Dtd 7<sup>th</sup> May 2011.

Sir,

With reference to the subject cited above I the undersigned on behalf of tribal welfare would like to draw your kind attention to the following few facts.

That sir, Tribal people are living in Hailakandi Dist. and the indigenous people. But the tribal person of this Dist. Is economically, politically and educationally backward and very much innocent.

That sir, innocent tribes living in Hailakandi District are 99% percent people left to claim the forest Title Rights under the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act- 2006. Some of the G.P Secretaries were unaware of Recognition of Forest Rights Act- 2006 as well as tribal villagers.

That sir, after slowly slowly came to know about the Act, the forest tribal villages approach to the G.P. Secretary to conducting Gram Sabha and to constitute Forest Rights Committee in the Forest village or forest unsurvey village area as per guide line, but G.P Secretary denied to organized the Gram Sabha without newly notification.

(৩৮)

Cont. Page- 2

OFFICE OF THE  
**All Assam Tribal Sangha  
Hailakandi District Committee**

Regd. No.-504/1976-77

OFFICE : Rongmi Naga Colony, W/No.-I, Hailakandi  
H.O.: Tribal Rest House, Solarpar, Paltan Bazar, Guwahati-781008  
Jamupow Kabui President Ph.- 9101497118  
Shymananda Reang Secretary Ph.-9859255509

Ref. No. ....

Date : .....

Page- 2

That sir, for your kind information that to claim a Forest Title Rights there is no time limit as per notification from Commissioner & Secretary to the Govt. of Assam, WPT & BC memo NO. TAD/SCA/TSP/346/2005/Pt- III (A) 266 Dtd. 7<sup>th</sup> of May 2011.

Therefore sir, we earnestly request you for your kind issuing revive order to all G.P. Secretary through CEO, Zilla Parisad, Hailakandi, so that G.P. Secretary may organized for Gram Sabha in the tribal forest village or forest unsurvey village under Forest Rights Act. 2006 and innocent tribal people may continue to obtained forest title rights from the legitimates rights and thus oblige.

Thanking you in anticipation.

Yours sincerely

29/9/2024  
(Jamupow Kabui) President  
All Assam Tribal Sangha  
Hailakandi Dist. Committee

Encl:-

03(Three) copy of Givt. Notification  
Annexure 1 to 3 (in Xerox)

(৩৯)



**HAILAKANDI ZILA YOGI SAMILANI**

হাইলাকান্দি জিলা যোগী সন্মিলনী



Head Office: 10, Barak Valley, Assam  
Muzibpur, Barak Valley, Assam  
Phone: 9866483938

M. 9877742861

M. 9866483938

M. 9678307579

To

The Chairman  
Representative of Assam Legislative Assembly.  
Dispur, Guwahati-6, Assam

Sub- Submission of some points for esteemed claims indigenous Nath Yogi community of Barak Valley to be a indigenous as per those who are document holder claim is all other development.

Hailakandi Zilla Yogi Samiloni and Bishwanath Yogashram Shangha welcome the esteemed representative chaired by representative by hon'ble chairman and representative of assam legislative assembly at Lala Dist-Hailakandi, Assam and extended our support for implementation of indigenous weanling size of population having record history antiquity which as-

Bishwanath Yogi Yogashram Mahashangha submitted memorandum-

1. To the state co-ordinator National Registration of Assam, Bhangagarh Guwahati dt-29.12.2018.
2. To the President of All Assam Student Union Dt-18.01.2019.
3. To the Member of High Level Committee Advocate General of High Court Mr Ramesh Borguhain Barpatra at Silchar circuit house and 14 nos of memorandum submitted to high level committee chaired by hon'ble high court justice (ret'd) B.K.Sharma with 18 nos of members team at silchar circuit house on 15.11.2019 and extended our support for implement of clause-6 of assam assam accord 1985 with and over weanling size of population having record history antiquity prove record.

That Sir, Nath Yogi community total 40lack above with in Assam an (barak valley (Cachar, Karimganj, Hailakandi) total 12lack. Their land record and other establish historical record 1700AD to till on their hand. Even gun licence boat registration record of Kachari king, British court record etc. in their hand for prove as a Khilongia in Assam.

Lt. Rajmohan Nath born place at hailakandi dist 31-oct-1899. He is an engineer, Historian, sociologist-anthropologist a theologian an epigraphist a paleographic Hisan Cestors live at 1630 name late Mangal Nath Bikrumpur in cachar district before Kachari king So, Nath Yogi is a very ancient.

Our grave yard (Samadhi Khetra) it is our sanskriti day after day close due to land problem, if government give to us land for use Samadhi khetra then our sanskriti not destroy in

future. It is our constitution safe guard. Recently Madhya Pradesh, Rajasthan govt. allotted land for this purpose.

Our community fall down in education because there is our financially and other problem so our society suffered frustration and not obtain proper guidance. They think that after education he become a unemployed. We are demanding O.B.C. reservation population based better for our community, maximum population financially weak, unemployed problem now going to serious position.

Industry and business sector percentage of our community very poor our weaving industry destroyed due to market competition, agriculture sector now loss profession, not developed further and landless person are increasing day by day.

On political field our community percentage is almost nil lack of political unconscious our village connection is not developed till.

We are demanding give our community under setalight political safeguard system agriculture production rate not controlled by farmer and climate market not in favour our farmer. So now our farmer and wavers are unemployed.

Our community situated at Karbi along Boroland N.C.Hill they lived that place 2<sup>nd</sup> class citizen. Our Matha, Mandir, Yoga education prayer hall student boarding not available proper place due to our financial condition and our political representative not available in assam.

Date: 29.09.2021

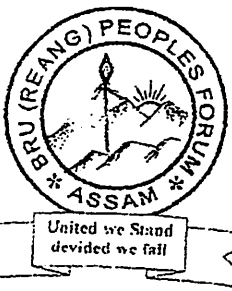
your faithfully

*Mrinal Kanti Mazumder*

Sri Mrinal Kanti Mazumder  
RD-Lala-W/NO-3-S.P. Rd  
Dist-Hailakandi - Assam - 788163

VICE PRESIDENT.  
ASSAM PRADESIK NATH YOGI SAMILANI  
EXECUTIVE PRESIDENT.  
HAILAKANDI DIST-NATH YOGI SAMILANI

Secretary / General Secretary  
Hailakandi District Nath Yogi Samiloni  
Village: Barak Valley, Assam



OFFICE OF THE  
**BRU (RIANG) PEOPLE'S FORUM, ASSAM**

H.Q: RAMNATHPUR VILL & P.O: RAMNATHPUR, HAILAKANDI, ASSAM, 788162  
REGN. NO: RSMKD/248/F/060F2018-2019

(PITARAM RIANG)  
President  
CON: 8818422727

Email: [bru@bruforumassam.org](mailto:bru@bruforumassam.org)

(PRADEEP KUMAR REANG)  
General Secretary  
CON: 8837823514

Dated: 29-09-2021

To

The Team Leader Group C, Assam Legislative Assembly.

Sub: - Submission of joint memorandum.

Most Hon'ble Sir,

With due respect & humble submission, We the undersigned of the three organisation Young Bru Association (YBA), Bru People's Forum, Assam(BPF) and Bru Social Development Association (BSDA) on behalf of around 48,000 Nos. most oppressed, backward & ever deprived indigenous "Reang (Bru)" Tribe scattered living in different remote underdeveloped villages of Hailakandi, Cachar, Karimganj, Dima Hasao, Karbi Anglong Districts of the Assam, have the honour to lay before you the point of view for favour of kind perusal & sympathetic necessary action.

**BRIEF HISTORY OF REANG (BRU) OF ASSAM.**

**INTRODUCTION:-** The "Reang" Tribe is generally known as "Bru" Which in Reang dialect "mean" & generally "BRU" has 12(twelve) clans & Reang is one of its Clan & with passage of time "Brus" are popularly known as "Reang". As claimed by the Reang ancestors and as mentioned in the page-5&6 of Chapter-II of The Reang of Tripura(By Dr. Jagadish Gan Choudhury) it is said & believed that the Reang (Bru) are the children of the famous saint Kashyapa who belongs to Kshatrya & Maladhara jati i.e conservative Hindus who you secret necklaces of basil plants. It was believed that during kshatrya Nidhan Jagna by the outrageous Brahmin Parsuram only a boy & a girl was survived who were also killed lateron but due to blessings of Lord Shiva their soul had preserved into a stone until death of Parsuram & the said stone was lying with hermitage Kashyapa. One day in a battle between and an elephant & tortoise the stone was under the foot of the tortoise & suddenly the famous Bird Garura

swooped down & took away the combatants & the stone. After eating the animals the Bird Garura has hatched the stone on the peak of a Hill Sibrang Khong near the Jampui range of North-Eastern comer of Tripura from a girl & a boy called Devalakshmi & Deva Tarani came out who were the first ancestors of the Reang. In dialect Bird Garura is called Biangoma. The term Biangoma has been first corrupted into Biang & then Rian its believed that the Riangs are Bihanga Putra(Son of Bihanga) & From the writings of different renown Scholars & Researchers, Historians, it has authenticated that "Reang(Bru)" was belong to Tibeto Barman Boro Group whose original homeland may be located in the South-West China nears Headwaters of Yangtse & Hoangho who gradually shifted approximately during 15<sup>th</sup> -16<sup>th</sup> Century Via Tibet & Burma through Arakan Hills track to the Chittagaon Hill Tracks & then to the State of Tripura & Mizo Hills including different part of Assam. As mentioned in "The Reang of Tripura" written by Jagadish Gan Chaudhury duly approved & published by the Tribal Researched & Cultural Institute, Govt. Of Tripura, it has mentioned tha linguistically & ethnically the Reang Tribe are a kin to the Tibeto Burman Tribes of North-Eastern India. Almost all the Scholar in the field like Grierson, Guha, Chattopadya, Taraporewala, Mazumder, Barkataki & many others have suggested that the original homeland of the Speakers of Tibeto-Burman dialects of which Reang is a branch maybe located in the South-West of China near headwaters of Yangtse & the Hoanghon & it was from that place that they are in different batches in different times moved Soutgh-East ward & settled in grater Assam, Burma,Chittagaon Hill Track, Tripura(Column-3, Page-10). The language spoken by Reang(Bru) is called "Kaubru" which belongs to great Sino-Tibetan linguistic family of the Sino-Tibetan family, Boro is a group or branch in which group or branch belong several dialects spoken by Kacharies/Dimasas, Rabhas, Lalungs, Jamatias, Reang(Bru), Tipras, Noatias & Uchais whose dialects are vaery closely related each other but owing to distances & long isolation some differences have developed among, us with the passage of time. Not only in the dialects but also in socio-culture, traditions, customs, dresses & other aspet there are close similarity among above named indigenous Tribal communities of the State of Assam.

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**SHIFTING/ MIGRATION OF REANG(BRU) PEOPLE IN ASSAM:-** The Brus or Reang are migratory in nature for which they used to settled different remotest areas of then Cachar, Hailakandi, Karimganj & N.C Hills in search of food, shelters, fertile jhum lands etc. The Reang in course of their movement once might have temporarily settled in the Mayani Kanthlang Hills- a palce have been located in the southern fringe of Mizo Hills from which the River Karnafuli originates & from Mayani Kanthlan onwards almost all hills & rivers crossed by them can be recollected even today by the Reang older generation. Some other rivers used by the Rean tribe as routes of migration & movement are Sangkha, Matamari, Remphal, Katai, Rengtai, Kancha, Karnaphuli, Cherengkha, Kangsari, Nakati, Tuiring, Toichung, Tuika(near Gutguti(Hailakandi) Assam-Mizoram interstate Border), Mayani etc.

### **Charter of the Demands**

#### ***1. Regarding conversion of full-fledged Schedule Tribe Hills to Plains tribe.***

That Sir, the Riang living in Barak valley are recognised and given as ST Hills status since the independence India, but the Barak valley is a plain area as identified by the Government of Assam. As a result of this the Riang are deprived for achieving any government facility even for the students who were enrolled in schools, colleges and any other institution since the attainment of independence India and as such we are always back footed and lagging behind extraordinarily in terms of any socio-cultural economic development and other activities.

Hence, conversion & recognised from Schedule tribe Hills to the Plains is of outmost importance and priority so as to avail any Government facilities and to ensure and enrich for all round development of our society and achieve equal status like the other plain tribes of Barak valley as recognised since the inception & allocation of districts in Assam.

#### ***2. Creation of new Tribal Belts/Blocks.***

That Sir, in compliance to the Govt. notification vide **No.RSS.502/2019/28 Dated-20<sup>th</sup> July, 2021** circulated by Joint Secretary to the Govt. of Assam, Revenue & D.M Department to all Deputy Commissioner for creation of new Tribal Belts/Blocks wherever majority of inhabitant (exceeding 50%) belong to protected classes as stated above.

That sir, we had approached to the concerned settlement office, Katlicherra, Hailakandi District on August 6<sup>th</sup> 2021 for report enquiry but the authority replied that no tribal existed within this jurisdiction as per their record and stated that tribal living within this district are either Forest Village or non-cadastral (NC) village. They also further stated that such villages have no right to claim or include in this proposed Belt/Blocks and instructed that it was against their norms of Forest Right Act 2006. However, as far as our knowledge is concern, almost all the inhabitant of our Tribal villages of Hailakandi district have a record of having or exceeding 50% protected classes in terms of population and it is our serious concern and if these was the fact who would be responsible for F.V and NC villages of Barak Valley of being deprived since many decades and we would like to intervene and convey before the concern authority that if authentic field verification as per voter list has to made, viz. Raiflemara and Gutguti village, it would not go in vain with our statement & request before the concern authority to kindly send the name of proposed Tribal Belts/Blocks, the areas constituting the proposed Tribal Belts/Blocks of Hailakandi District by means of proper and authentic verification of every Tribal villages from your end so that it could be included in the new creation of Tribal Belts /Blocks of Assam.

#### **3.Regarding exclusion of Riang from the Sub-Tribe List of Kuki Tribe on the basis of anthropology & rich historical background of Riang Tribe..**

That Hon'ble Sir, the existing tribal list maintained by the Govt. of Assam is purely unjustified & against the anthropological as well as rich historical background, and Riang is an independent Tribe and have been treated as Sub-Tribe of Kuki Tribe & enlisted in the Assam Schedule Part-II of existing Tribal List at Sl. No. XXVIII which is a great insult for the Riang Tribe & totally unacceptable by any means because the Riang Tribe is always an independent Tribe having distinct identity in the sphere of Socio-Culture, tradition, customs, language, religion, dresses, livelihood etc, which is completely separate from the Kuki Tribes & there are no any resemblance or similarity between the Riang and Kuki Tribe in the Historical facts of the North East since 17<sup>th</sup> Century. Also the Riang is a Tribe belongs to Bodo group of Tibeto-Barman family. Also both the Riang & Kuki Tribes have also been recognized as independent Tribe in the State of Tripura and listed in the separate column in Serial no. 16 for the

Riang and Serial no. 9 for the Kuki Tribe in accordance to the Schedule Tribes Gazette Notification of 2<sup>nd</sup> Amendment Act, 2002 No. 10 of 2003 and Constitution (Schedule Tribe) of Presidential Order, 1950. Moreover the Riang Tribe have also been given the status of PTG due to its primitive characteristics.

Hence, we would like to earnestly pray before you to kindly make necessary correction and rectification in the Assam Schedule Part. II of the existing Tribal list at Sl. No. XXVIII in the matter of Riang Tribe listed under Kuki Sub-Tribe sympathetically and considering the above stated genuine facts as well as on the basis of anthropological & very genuine historical point of view & thereby ensure proper justice & privileges of an independent Tribe i.e. Riang Tribes by enlisting in a separate serial No. & Column like that of the other communities in modification of the existing S.T. List of the State of Assam.

We would hereby like to earnestly pray before you to kindly take necessary action for immediate fulfilment of the above mentioned very genuine public Demands & thus ensure the Fundamental Rights as enshrined in the constitution of India.

With warm regards

Sincerely Yours

(PITARAM RIANG)  
President  
Bru Peoples' Forum (BPF)  
Bru (Reang) People's Forum  
Assam

(NALARAM RIANG)  
President  
Bru Social Development Association (BSDA)  
Bru Social Development Association  
Assam

HITESWAR REANG  
President  
Young Bru Association (YBA)  
Young Bru (Reang) Association  
Hailakandi, Assam

(PRADEEP KUMAR REANG)  
General Secretary  
Bru Peoples' Forum (BPF)

(NORDAPETO BRU)  
General Secretary  
Bru Social Development Association (BSDA)  
Bru Social Development Association

Bahulal Reang  
BAMURAL REANG  
General Secretary  
Young Bru Association (YBA)  
Young Bru (Reang) Association  
Hailakandi, Assam

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OFFICE OF THE  
RONGMEI NAGA WELFARE ASSOCIATION, HAILAKANDI (ASSAM)

Office:- "Pantiluang" (Naga Colony), Ward No- 1, Hailakandi  
Regd. No. 2285/1995-96 (under act XXI of 1860)

Gen. Secretary: JAMUPOW KABUI  
Mobile No. : 09101497118

President: LUNGTHOURAI RONGMEI  
Mobile No.: 08011241710

No. RNWA/13/2021

Dated. 29/09/2021

To

The Team Leaders  
Group- C, Assam Legislative Assembly

**Sub: - Prayer for to put-up in the agenda in the meeting of SDLAC, Hailakandi for allotment of Govt. Khasland under Dag No 440(pt) at Mauza Rangauti pt- II (Rongmei Naga Colony) to 37 Nos Rongmei Naga Families.**

- Ref: - 1. RNWA/H/01-05/2020 Dated: 10/12/2020  
2. ASO (H) 40/2016/107, Dated, Hailakandi the 4<sup>th</sup> June 2018  
3. No. HRC. 33/2018/31, Dated: Hailakandi the 10<sup>th</sup> Sep 2018  
4. No. RDM. 15023/4/2017-LS-REV/2 Dated, Dispur, the 19<sup>th</sup> May, 2017  
5. No. 1025/2017/22, Dated, Dispur, the 14<sup>th</sup> June, 2017  
6. ECF No. 31224/2017/5, Dated, Dispur, the 22<sup>nd</sup> August, 2017

Hon'ble Sir,

With reference to the subject cited above, we on behalf of Rongmei Naga Indigenous and landless people of Hailakandi District, Ward No.- 1 (Naga Colony) would like to draw your kind attention of the following few facts & favourable.

That sir, Rongmei Naga Colony people (Pantiluang) Hailakandi Town, Ward No. - 1 have been residing more than 60 yrs. (Since forefather) & practicing our own religion (Poupei Chapriak/Sanatn Dharma) under Dag No. 440 (Pt), Mouza Rangauti Pt- II, under Govt. Khasland.

That sir, it is likely to inform you that we applied petition before the D.C, Hailakandi for permanent settlement. Regarding this matter the ASO, sadar,

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Cont. Page- 2

Hailakandi has been enquired through the LR staff and submitted the same to the Additional Deputy Commissioner (Revenue) Hailakandi on 31/05/2018. Through RTI, 2005 we came to know that the said total land measuring with road 05 Bigha-08 Katha- 08 Chotak and within that area the Rongmei Naga Families under occupation land is 03 B- 0K- 11 Ch only.

That sir, simultaneously the ADC (Revenue) Hailakandi has place the agenda before Sub- Divisional Land Advisory Committee on 29/09/2018 and again on 07/01/2019 but unfortunately due to unavoidable circumstances the meeting was defer for further discussion.

Therefore sir, to safeguard our identity, Culture & Custom and land rights, we humbly request for your good self to approve our prayer in the next meeting of SDLAC in favour of poor & landless Rongmei Naga and for this act, we shall be ever grateful to you and thus oblige.

Thanking you in anticipation.

Yours sincerely,

*Rongmei*  
President

Rongmei Naga Welfare Association  
Hailakandi

*[Signature]*

Gen Secretary

Rongmei Naga Welfare Association  
Hailakandi

Copy Encl:

Relevant Documents are Submitted in Xerox  
Annexure 1 to 5

(8c)



অনুবন্ধ 'গ'

“চিৰ চেঁনেহী মোৰ ভাষা জননী”

অসম সাহিত্য সভা, শিলচৰ শাখা

পাৰ্ক ৰোড, শিলচৰ, কাছাৰ, পিন-৭৮৮০০১

সম্পাদক : বাজু বৰা

সভাপতি : ককণা ঠাকুৰীয়া

☎ : ৭০০২৩৫৮৪৪৬ / ৯৮৫৪৫৩৫০৮৯

☎ : ৯৪৩৫৩৭০৫৬১ / ৮০১১২২২৯৩৩

প্ৰসংগ : .....

তাৰিখ : ২৭/১০/২১...

স্মাৰক পত্ৰ



২৭ চেপ্তেম্বৰ, ২০২১ ইং

মাননীয় অসম চৰকাৰ বিধান সভা পৰিষদৰ (বৰাকভেলী গ্ৰুপ চিঃ) প্ৰতিনিধি মণ্ডল।

সন্মানীয় প্ৰতিনিধি বৰ্গ,

অসম সাহিত্য সভা শিলচৰ শাখা সাহিত্য সভাৰ তৰফৰ পৰা আপোনালোকক আদৰণি জনাইছো। ১৯৫৩ চনতে গঠন হোৱা শিলচৰ শাখা সাহিত্য সভাই আজি তাৰিখলৈকে বৰাক উপত্যকাৰ বিভিন্ন জাতি-জনগোষ্ঠীৰ সমস্যাৱলীৰ ওপৰত দৃষ্টিগোচৰ কৰি আহিছে। শিলচৰ শাখা সাহিত্য সভাই বৰাক উপত্যকাত বস-বাস কৰা অসমীয়া গাঁওসমূহৰ শিক্ষা-সংস্কৃতি, ভাষাদি বিকাশৰ ক্ষেত্ৰত আজিও গৌৰৱৰে সৈতে কাম কৰি আছে।

প্ৰতিনিধি বৰ্গ :

অসম সাহিত্য সভা শিলচৰ শাখাই অসমীয়া সমাজখনৰ বাবেই কাম কৰাৰ উপৰিও এই অঞ্চলত বস-বাস কৰা বিভিন্ন জাতি-জনগোষ্ঠী, ভাষা-ভাষী লোকৰ সৈতে আঙুৰাই যোৱাত বিশেষভাৱে অৰিহণা যোগাইছে।

বৰাক উপত্যকাৰ বৃহত্তৰ অসমীয়া জাতিৰ প্ৰাণকেন্দ্ৰ স্বৰূপ শিলচৰ শাখা সাহিত্য সভাৰ তৰফৰ পৰা দৃষ্টিগোচৰ হোৱা অভাৱ-অভিযোগসমূহ অসম চৰকাৰৰ সন্মানীয় প্ৰতিনিধি মণ্ডলক অৱগত কৰিব বিচাৰিছো।

(৪৯)

সিপিঠিত



“চিৰ চেঁনেহী মোৰ ভাষা জননী”

# অসম সাহিত্য সভা, শিলচৰ শাখা

পাৰ্ক ৰোড, শিলচৰ, কাছাৰ, পিন-৭৮৮০০১

সম্পাদক : বাজু বৰা

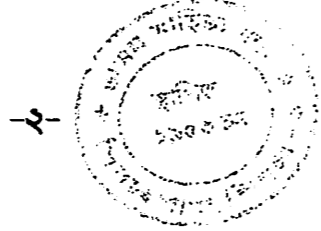
☎ : ৭০০২৩৫৮৪৪৬ / ৯৮৫৪৫৩৫০৮৯

সভাপতি : কৰুণা ঠাকুৰীয়া

☎ : ৯৪৩৫৩৭০৫৬১ / ৮০১১২২২৯৩৩

প্ৰসংগ : .....

তাৰিখ : ২৭.১০.২১



১। বৰাক উপত্যকাত স্থায়ীভাৱে বস-বাস কৰা ২২ (বাইশ) খন অসমীয়া গাঁৱত আজিও উপযুক্ত শিক্ষা, বিদ্যুৎ, খোৱা পানী, বাস্তা-ঘাট আৰু স্বাস্থ্যকেন্দ্ৰৰ অভাৱ পৰিলক্ষিত হয়।

২। অসমীয়া ভাষা সংস্কৃতি বিকাশৰ বাবে বৰাক উপত্যকাত এটা “ভাষা সংস্কৃতি বিকাশ অধ্যয়ন কেন্দ্ৰ”ৰ প্ৰয়োজন অনুভৱ কৰা হৈছে। এই কেন্দ্ৰৰ যোগেদি বৰাকবাসীয়ে অসমীয়া ভাষা শিকাৰ এটা সুবৰ্ণ সুযোগ লাভ কৰিব।

উল্লেখযোগ্য যে দেশভক্ত তৰুণৰাম ফুকন মধ্য ইংৰাজী চৰকাৰী বিদ্যালয়খন যদি ভৱিষ্যতে দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়খনৰ লগত চামিলকৰণ হলে উক্ত স্থানত “ভাষা সংস্কৃতি বিকাশ অধ্যয়ন কেন্দ্ৰ”টো স্থাপন কৰিব পৰা যাব।

৩। শিলচৰৰ অসমীয়া ভাষা প্ৰাণকেন্দ্ৰ স্বৰূপ শিলচৰ ভাষা সাহিত্য সভাৰ ভৱনটো সম্প্ৰসাৰণ কৰাৰ বাবে বিত্তীয় অনুদান আগবঢ়াবলৈ অসম চৰকাৰক টানি অনুৰোধ জনালো।

৪। শিলচৰ শাখা সাহিত্য সভাত বিভিন্ন সাংস্কৃতিক অনুষ্ঠানসমূহ সুকলমে চলাই নিয়াৰ বাবে এখন “মুকলি মঞ্চ”ৰ বাৰুকৈয়ে প্ৰয়োজন অনুভূত হৈছে। গতিকে উক্ত স্মাৰক পত্ৰৰ জৰিয়তে অসম চৰকাৰৰ ওচৰত বিনাম অনুৰোধ জনালো যাতে এখন মুকলি মঞ্চৰ বাবে আৰ্থিক অনুদান দি বৰাকবাসীক উপকৃত কৰে।



“চিৰ চেঁনেহী মোৰ ভাষা জননী”

# অসম সাহিত্য সভা, শিলচৰ শাখা

পাৰ্ক ৰোড, শিলচৰ, কাছাৰ, পিন-৭৮৮০০১

সম্পাদক : বাজু বৰা

☎ : ৭০০২৩৫৮৪৪৬ / ৯৮৫৪৫৩৫০৮৯

সভাপতি : কৰুণা ঠাকুৰীয়া

☎ : ৯৪৩৫৩৭০৫৬১ / ৮০১১২২২৯৩৩

প্ৰসংগ : .....

তাৰিখ : ২৭.১০.২১



১। পৰিশেষত, আমি দুখেৰে জনাওঁ যে জানিব পৰা মতে কৰিমগঞ্জ আৰু হাইলাকান্দি জিলাত অসমীয়া মাধ্যমৰ বিদ্যালয়সমূহ অন্য ভাষাৰ বিদ্যালয়সমূহৰ লগত চামিলকৰণ প্ৰক্ৰিয়া চলি আছে। অসম চৰকাৰৰ ওচৰত কাতৰ প্ৰাৰ্থনা জনাওঁ যে অসম চৰকাৰৰ মাননীয় শিক্ষামন্ত্ৰী মহোদয়ে উল্লেখ কৰা মতে অসমীয়া মাধ্যমৰ বিদ্যালয়সমূহ অন্য মাধ্যমৰ বিদ্যালয়সমূহৰ সৈতে চামিলকৰণ প্ৰক্ৰিয়া স্থগিত কৰাৰ সু-ব্যৱস্থা লয়।

আশা ৰাখিছোঁ অসম চৰকাৰৰ প্ৰতিনিধি মণ্ডলীয়ে উল্লেখিত প্ৰস্তাবসমূহ কাৰ্যকৰী কৰাৰ ব্যৱস্থা গ্ৰহণ কৰিব।

ইতি,

অসম সাহিত্য সভা শিলচৰ শাখাৰ হৈ

ৰাজু বৰা

শ্ৰীযুত বাজু বৰা

সম্পাদক, শিলচৰ শাখা সাহিত্য সভা

অসম সাহিত্য সভা  
শিলচৰ শাখা

সভাপতি

শ্ৰীযুত কৰুণা ঠাকুৰীয়া

উপ-সভাপতিদ্বয় :

মোহনেশ্বৰ বৰ্মা

১। ড° যোগেশ্বৰ বৰ্মা

শ্ৰীযুত গোকুল চন্দ্ৰ দত্ত

২। শ্ৰীযুত গোকুল চন্দ্ৰ দত্ত

শিলচৰ শাখা সাহিত্য সভা



## স্মাৰক পত্ৰ

মাননীয় অসম বিধানসভাৰ বিশেষ প্ৰতিনিধি দল।

বিষয় : দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়ৰ নতুন গৃহ নিৰ্মাণ, ছাত্ৰ-ছাত্ৰী নিৰাস, আন্তঃগাঠনি উন্নয়ন আৰু এটি প্ৰেক্ষাগৃহ নিৰ্মাণৰ বাবে বিত্তীয় অনুদান আগবঢ়োৱাৰ বাবে আবেদন।

মহাশয়,

নমস্কাৰ গ্ৰহণ কৰিব। অতি বিনম্ৰ ভাবে আপোনালোকক জনাওঁ যে ১৯৭২ চনত স্থাপিত দেশভক্ত তৰুণৰাম ফুকন বিদ্যালয়খন কেইগৰাকীমান শিক্ষানুৰাগী ব্যক্তিৰ ঐকান্তিক পৰিশ্ৰমৰ ফলত বৰাক উপত্যকাত একমাত্ৰ অসমীয়া মাধ্যমৰ শিক্ষা প্ৰতিষ্ঠান হিচাপে গঢ়ি উঠিছিল। সুদীৰ্ঘ ৪৯ বছৰ কাল বহুত মেধাৱী ছাত্ৰ-ছাত্ৰীয়ে এই বিদ্যালয়খনৰ পৰাই কৃতিত্বৰে সৈতে মাধ্যমিক আৰু উচ্চতৰ মাধ্যমিক পৰীক্ষাত উত্তীৰ্ণ হৈ সমাজৰ বিভিন্ন ক্ষেত্ৰত সুখ্যাতি অৰ্জন কৰিছে। তাহানি বীৰ চিলাৰায়ৰ দ্বিধীজয় আৰু মানৱ আক্ৰমণৰ সময়ত পলাই আহি বৰাক-উপত্যকাৰ বিভিন্ন স্থানত বসবাস কৰা ২২ খন অসমীয়া গাঁওৰ ছাত্ৰ-ছাত্ৰী সকলৰ বৰ্তমান এইখন বিদ্যালয়েই অসমীয়া মাধ্যমত উচ্চ শিক্ষা গ্ৰহণৰ একমাত্ৰ শিক্ষানুষ্ঠান। লগতে বৰাক-উপত্যকাৰ বিভিন্ন ভাষা-ভাষী বিভিন্ন ধৰ্মাৱলম্বী লোকৰ ছাত্ৰ-ছাত্ৰী আৰু ব্ৰহ্মপুত্ৰ উপত্যকাৰ পৰা চাকৰি সূত্ৰে অহা চৰকাৰী চাকৰিয়াল সকলৰ ল'ৰা-ছোৱালীয়েও এই বিদ্যালয়ত অসমীয়া মাধ্যমত শিক্ষালাভ কৰাৰ সুযোগ পাই আহিছে। কিন্তু আজি বহু বছৰ ধৰি বিদ্যালয়খনৰ প্ৰতি চৰকাৰী কোনোধৰণৰ সুদৃষ্টি নথকাৰ ফলত বৰ্তমানে প্ৰয়োজন হোৱা বহুত সংস্কাৰমূলক কাম ধনৰ অভাৱত কৰিব পৰা হোৱা নাই।

প্ৰথমতে, বিদ্যালয় গৃহ সমূহ বহু বছৰ ধৰি মেৰামতি নোহোৱা বাবে বিদ্যালয় গৃহৰ কোঠাসমূহ জৰাজীৰ্ণ অৱস্থালৈ ৰূপান্তৰিত হৈছে। বৰ্তমানে বিদ্যালয় চৌহদৰ চাৰিসীমাৰ বেৰ যথেষ্ট পুৰনি হোৱা বাবে সেইবোৰ পুনৰ নিৰ্মাণ কৰাৰ প্ৰয়োজন হৈছে। লগতে মূল পথৰ পৰা বিদ্যালয়লৈ প্ৰবেশ পথছোৱা বৰ্তমান নৰ্দমা সদৃশ ৰূপ গ্ৰহণ কৰাত ছাত্ৰ-ছাত্ৰী সকলৰ লগতে শিক্ষক-শিক্ষয়িত্ৰী, অভিভাবক সকলেও যথেষ্ট অসুবিধা ভোগ কৰিব ল'গা হৈছে।

দ্বিতীয়তে, বৰ্তমানে দেশভক্ত তৰুণৰাম উচ্চতৰ মাধ্যমিক বিদ্যালয়ৰ লগত চৰকাৰী প্ৰাথমিক বিদ্যালয় আৰু মধ্য ইংৰাজী বিদ্যালয়খন একত্ৰিকৰণ কৰিলে দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয় চৌহদত এটি নতুন গৃহ নিৰ্মাণ কৰিব লাগিব। তাৰবাবে চৰকাৰৰ তৰফৰ পৰা বিত্তীয় অনুদান আগবঢ়াবলৈ টানি অনুৰোধ কৰা হ'ল।

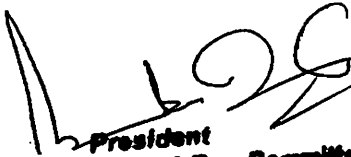
তৃতীয়তে, এই বিদ্যালয়ৰ বৰ্তমানৰ ছাত্ৰ-ছাত্ৰীসকল দুৰ-দুৰনিৰ অসমীয়া গাঁওবোৰৰ পৰা আহে। তেওঁলোকৰ আৰ্থিক অৱস্থাও ভাল নহয়। গতিকে দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়ৰ চৌহদত ছাত্ৰ-ছাত্ৰী সকলৰ বাবে আৱাস (Hostel) নিৰ্মাণ কৰি দিয়াৰ বাবে বিদ্যালয়ৰ তৰফৰ পৰা অনুৰোধ জনোৱা হ'ল।

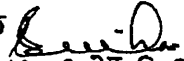
(৫২)

চতুৰ্থতে, দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয়খন বৰাক উপত্যকাৰ একমাত্ৰ উচ্চ শিক্ষা অনুষ্ঠান। এই বিদ্যালয় প্ৰাঙ্গণতে অসমীয়া কৃষ্টি-সংস্কৃতিৰ প্ৰাণ বিহ অনুষ্ঠানো কেন্দ্ৰীয়ভাবে উদ্ঘাষিত হয়। সেয়েহে অসম চৰকাৰৰ তৰফৰ পৰা এটা অত্যাধুনিক প্ৰেক্ষাগৃহ নিৰ্মাণৰ বাবে বিত্তীয় অনুদান আগবঢ়াবলৈ টানি অনুৰোধ জনোৱা হ'ল।

পঞ্চমতে, বৰ্তমান দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ মাধ্যমিক বিদ্যালয় প্ৰাঙ্গণত থকা খেলপথাৰৰ উন্নয়নৰ বাবে এটি অনুদান আগবঢ়োৱাৰ বাবে আপোনাসকলক অনুৰোধ জনোৱা হ'ল।

হে সুধীবৃন্দ, আপোনালোকে আমাৰ মৰ্মবেদনা উপলব্ধি কৰি আমাৰ বিদ্যালয়খন উজ্জীৱিত কৰি তোলাৰ বাবে আপোনাসকলক কৰাযোৰে অনুৰোধ জনালো। হে মাননীয় পৰিদৰ্শক মণ্ডলী আপোনালোকৰ ওচৰত এয়াই আমাৰ সৰল মিনতি।

  
President  
School Management & Dev. Committee  
D.B.T.R Phookan H.S. School  
SILCHAR  
তাৰিখ : ২৭-০৯-২০২১ইং

বিনীত   
Principal ২৭.৭.২০২১  
D.B.T.R H.S. School  
Silchar, Cachar  
দেশভক্ত তৰুণৰাম ফুকন উচ্চতৰ বিদ্যালয়  
পৰিচালনা সমিতি, শিক্ষক-শিক্ষয়িত্ৰী আৰু সমূহ ছাত্ৰ-ছাত্ৰীৰ হৈ  
শিলচৰ-১

(৫৩)

Date: 30-09-2021

To  
Shri Paramananda Rajbongshi, MLA  
Hon'ble Chairman, Group C of Assam Legislative Assembly

Sub: Submission of proposals for consideration and approval.

Sir,  
At the outset, we would like to congratulate and thank you for giving us a patient hearing during the visit of Group C of Assam Legislative Assembly in the conference Hall of DC Office, Cachar, Silchar. We put forward the following proposals for your kind consideration and approval.

- ① Development of Tourism potential and opportunities in Barak Valley for solving unemployment problems as Barak Valley has immense possibilities for ~~eco~~ eco-tourism like Son beel, Ashwan Temple, Tea tourism in various tea gardens, Chantla noor, Kachankanti Mandir, Malgarh etc.
- ② Speedy connectivity between Barak Valley & Guwahati by introduction of Janta Shatabdi/Shatabdi Trains etc.
- ③ Allotment of Land in Silchar Town to Vidyaland for setting up of a Teachers' Training-cum Skill Development Centre for ~~the~~ proper implementation of NEP 2020.
- ④ Establishment of Government Degree College between NIT Silchar and Assam University Silchar as there is no degree college there.

Thanking you.

(For N.B. Dey) - 9435740703  
Asst. Secy, AOS  
& President, Silchar Barak Valley

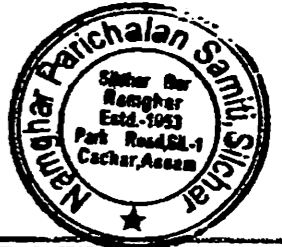
(N. Dey)  
Asstt. Registrar, AOS  
& Secretary, Shiksha  
Khasi Parishad Silchar

(28)



# শিলাচৰ বৰ নামঘৰ

পাৰ্ক ৰোড, শিলাচৰ ৭৮৮০০১, কাছাৰ, অসম  
স্থাপিত: ১৯৫৩ চন



দিনাংক 27.09.21

From

Namghar Parichalana Samiti  
Silchar Bor Namghar, Park Road, Silchar-1, Cachar (Assam)

To

The Hon'ble members of Group C of Assam Legislative Assembly to the Barak Valley, Assam

Sub: Prayer for pursuing the request submitted to the Hon'ble Chief Minister of Assam on 18/09/2021 at Deputy Commissioner's Office, Cachar on his 2 days visit to Cachar on 18/09/2021 and 19/09/2021 (copy enclosed).

Hon'ble Sirs,

With humble submission, on behalf of Namghar Parichalana Samiti, I want to inform you that on 18/09/2021 we the members of the Silchar Bor Namghar submitted a prayer to the Hon'ble Chief Minister of Assam Dr. Himanta Biswa Sarma for the financial help to complete the undergoing construction of Guest House in the Namghar Premises. Accordingly Hon'ble Chief Minister Sir visited our Namghar on 19/09/2021 in the evening and assured us to provide all the necessary help to complete the Guest House which is under construction.

Respected Sirs, we pray before you to pursue our prayer so that we can complete the dream project of members of Silchar Bor Namghar which is a big demand for the people come from outside to the District Cachar for different occasion.

Your kind consideration regarding our prayer will definitely fulfill a long waiting dream of members of Silchar Bor Namghar to become a reality.

We shall remain ever grateful to you all for this act of kindness.

Thanking you,

Yours faithfully,

(Anupam Pathak) 27.9.21

(ANUPAM PATHAK)

Secretary

Namghar Parichalana Samiti

Silchar Bor Namghar

Ph. No. 8638165039

Secretary

Namghar Parichalana Samiti, Silchar  
Silchar Bor Namghar

(28)

5. To preserve the rich and diverse cultural heritage of Barak Valley as Museum may be established in Barak Valley.



# Barak Valley Patni Parishad

Regd. No RS / CA /243 / 16 of 1997 - 98, Estd - 1994

President

**Dhirendra Kumar Das**

Kanakpur part. - II, Silchar- 5  
9435370594 (M)



General Secretary

**Arun Kumar Das**

Vill. Bhanjantipur Part - II  
P.O.: Kathal T.E., Silchar-5  
9401854938 (M)

Ref. No. BVPP [20/2021/103.....

Date 29/9/2021..

To

The Chairman,  
Leader of Group 'C' Barak Valley  
Assam Legislative Assembly, Dispur, Guwahati - 6

**Sub.: Memorandum on the matter of historical, political and socio-economic background of schedule caste Patni community people in Barak valley for establishing the long inhabitancy and Indian originality since pre British period and also for protection of our rights, original identity, socio-cultural activity, community dress code and occupation.**

Respected Sir,

With reference to the subject cited above, we the undersigned President and Secretary of Barak Valley Patni Parishad on behalf of schedule caste Patni community people of Barak Valley honour to state that in connection of proving / establishing our original inhabitancy / Indian original identity in Barak Valley since pre-British period have submitted a community memorandum while NRC operation acted in Assam before the state coordinator NRC Assam.

It is to be stated that the said memorandum consists of 132 nos. of supporting documents and point wise elaborately explained as (i) Historical background of our community, (ii) occupation of our community people i.e., agriculture, fishing and navigation etc. (iii) documentary evidence for proof of establishing so many religious temple, educational institution by our community people, name of public roads like Nibaran Ch. Laskar Sarani, Park Road, Silchar and others etc. and so many evidence of contribution / participation in freedom fighting movement in India and subsequently

(৫৬)

Contd...P/2



obtained freedom fighter pension, (iv) our community contribution in political field, educational field, different govt. service, social reform activities also.

During British period for collection of revenue when land was allotted to the landlord in Assam under the supervision of revenue department, Kobuliyat was issued in favour of many people of Patni community during the period of 1882-1883 and the said records are also presently available in the office of revenue department/ land record room Cachar, Govt. of Assam, we also furnished some of this documents with the memorandum for your perusal as Annexure-A.

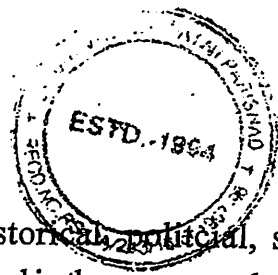
Considering majority inhabitancy of our community including others S.C. people, Karimganj Parliamentary constituency, Ratabari L.A. constituency under Karimganj district and Dholai L.A. constituency under Cachar district were declared as SC reservation seat.

While Assam Bengal railway Co. under British government has constructed in Barak Valley in the year of 1892, huge nos. of our community people have donated land for railway construction. During British period so many Patni communities people were also awarded different type of titles by the British government e.g. Laskar, Barbhuiya, Moujadar, Mazumder etc. on the basis of their professional activities.

The said community memorandum was already submitted on July 2017 to the a. His Excellency the President of India, b. The Registered General, citizen of India, c. Hon'ble Union Home Minister, c. His Excellency the Governor of Assam, d. Hon'ble C.M. Assam, e. The Chief Secretary to the Govt. of Assam, e. The State Coordinator NRC Assam, f. The Deputy Commissioner & Superintendent of Police, Cachar, Karimganj, Hailakandi district. Thereafter a letter was issued from the office of the Chief Secretary, Govt. of Assam vide M.E.C.R.M. 50259/2017 dated 12-7-2017 in favour of all the Circle Officer in Barak Valley for appropriate action in this regard. (Copy of the letter enclosed)

It is to be stated that while high level community relating to Clause 6 of Assam accord visited at Silchar, the D.C. Cachar invited us to appear before the high level community on dated 15-11-2019, to express our views about the Patni community and accordingly a team of our organisation appeared before the high level committee and elaborately discussed with relevant documents regarding our original inhabitancy. On discussion members of the aforesaid high level committee expressed their full satisfaction and admitted our existence in Barak Valley since Pre-British era.

(৫৭)



It is further stated that, though historical, political, socio-cultural and occupational background was already mentioned in the memorandum submitted earlier, however we like to explain the following:-

- i. Dress Code:- The traditional dress of our community for the male is Dhuti and Punjabi with Saal and female are wear Sari and Blouse and Peticot and these dresses are uses compulsorily during marriage ceremony and other religious festival.

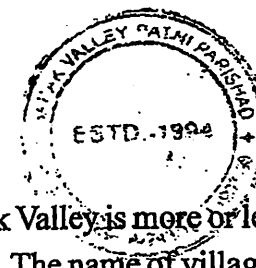
During the work in the field of cultivation males are usually wear Gamcha, Neema and Ganji and these dress uses also at the time of boating and fishing, womens are uses sarees only.

However in modern times males are usually wears pants and shirts and female are Churidar, Saree etc.

- ii. Custom :- As our community surviving since Pre-British period i.e., living in deep forest areas and started cultivation by clearing Jungles (i.e., since Ban Para period). And as such for safe of life and welfare of people, our community celebrated the puja of Ban Dewata, Bagram Seva, Manasha Puja, Nawka Puja, Baishakhi Brath, Rakhai Seva etc. Besides this our community also celebrated Durga Puja, Saraswati Puja, Kartik Bihu. Makar Sankranti and others festival like other Bengali community people.

- iii. Culture:- Our community follow all activities of Hinduism, specially celebrated Dhamal Nritya during Sri Krishna Janmastami, Harinaam Sankirtan, Naamkirtan, Mansa Mangal on different occasion.


- iv. Education and Occupations:- After independence so many educational institutions were setup all over the nation and accordingly our community people get the opportunity of education like others. As a result many people of our community became highly educated in different fields and serve the nations and also worked for the upliftment of the community. As a result more then 50% of our community, now not only educationally developed, but also earned various knowledge in different fields and for livelihood in modern days, they have opted different kinds of profession in Public and Private sector. Though who are engaged in cultivation, fishing, boating, animal husbandry and other small sectors now a days they have uses and followed the modern technology also.

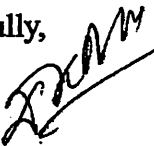


- v. Population:-Our population in Barak Valley is more or less than 8 lakhs and in Brahmaputra Valley 2 lakhs approx. The name of villages with district where majority people of Patni community were resided are enclosed with the memorandum.

In view of the above discussion it is very much clear that our Patni community is the son and soil of Barak valley and Khilingya people in Assam and as such we request you kindly take appropriate steps to declare the Patni community is a Khilingya people in Assam and thus oblige.

Yours faithfully,

  
General Secretary  
Barak Valley Patni Parishad

  
President  
Barak Valley Patni Parishad

Copy enclosed:-

- i. Copy of memorandum dtd. 01-7-2017 alongwith 132 pages of documents
- ii. List of village with district where majority Patni community people are residing
- iii. Certify copy of Kobuliyat as Annexure A.

Copy to:

- ✓ All the members of Group C for perusal and necessary action please.

**Summary of the Appeal Petition Submitted by Kacharee Deb or  
Cachar Deb Parishad, Cachar. Dated-30-9-2021**

**An appeal petition submitted by Kacharee Deb or Cachar Deb parishad  
addressing to the Group-c Assam Legislative Assembly on the following subjects.**

- (1) Consideration of descendents of ancient "Kacharee Deb" of undivided Cachar as a bonafide inhabitants(OIS).
- (2) Constitutional safeguard regarding Polical, social and Employment affairs.
- (3) Protection of Land right of indigenions people of Kacharee, Deb of Undividea ded Chacar.
- (4) Constitutional safeghards as recommended by the High Level Committee for implementation of Clause 6 of Assam Accord (Article 371(b) special provisions.)

**Kacharee Deb or Cachar Deb parishad explained the following points for  
consideration and issue of necessary order.**

- (1) The people having surname 'Deb' introduced themselues as 'Kacharee Deb' are the indigenous people of undivided cachar and called people Sitala or shitala the neighbouring which was prevailed in the Royal Court of King Krishna Chandra (1780-1813). A brief description was furnished under the Caption Shitala Biboran' in page No.118-119, Historical Completion. Assam Prakashau Parishad in 1971.
- (2) The Members of this Community had important roles in Kings Court as Khaspur elsewhere in pages 111, 121, 122 & 162 in Kachar Thrivritta.
- (3) In its core area the Kacharee Deb (sitala) people are divided in to the 12 Major claus (gosthis) namely (i) Mazumder (ii) Bordoly (iii) Deori (iv) Bichhinga Chanbhuiya (v) Kabi- Bhuiya (vi) Barbhuiya (vii) Saru-Laskar (viii) Barkait (ix) Poryait-Kait (x) Bhatta (xi) Harior Arrhai (xii) Palla.
- (4) The Kacharee Deb strongly claims
  - (a) the reservation Seat in Parliament and Assembly and local bodies.
  - (b) Protection of language.
  - (c) 100% reservation in Govt. Semi-Govt. Central Govt, P.S.U & Private sector.
  - (d) Protection of right & little of land considering as indigenous people of assam.
- (5) Kabuliyat patta was issued to the cultivaror for specific period which survry was to them Five year settlement since 1843. to 31st March, 1898 was made and Knowr as 'KHASPA' survey and few of the Kacharee Deb's Kabuliyat Pattr holders name were mentained in the Land Record Branch in DC Office, Cachar in the year 1883-1898.
- (6) For implementation of clause 6 of Assam, Accord the Kacharee Deb supported 1951 as a cut of year But unfortunately no records of NRC is available during that period of feling NRC So it is easy to enclosed NRC For 1966 and 1971 records instead of 1951 in Barak Valley.