

PLAINS TRIBALS COUNCIL OF ASSAM

A

**SOUVENIR**

On the occasion of the Third General Session

KOKRAJHAR

15th, 16th & 17th APRIL 1978

# FOR TRAVELLING IN ASSAM

Avail

Assam State Transport Corporation Services which operate  
500 buses doing over 70,000 kilometers  
carrying approximately 75,000 passengers every day.

Speediest means of communication  
to reach all important towns &  
places in Assam.

## HILLS OR PLAINS

A. S. T. C. at your service.

**THE PLAINS TRIBALS COUNCIL OF  
ASSAM**

**OFFICE BEARERS**

1. **PRESIDENT** : Sri Biruchan Doley,  
B.Sc. LLB.
2. **VICE-PRESIDENT**: Sri Samar Brahma  
Choudhury, Minister of Forests etc.  
Assam.
3. **GENERAL SECRETARY**  
Prof : .Charan Nazary, M.A.LLB. Member  
of Parliament
4. **JOINT SECRETARIES** :
  - a) Licut. B.K. Basumatari I.N. (Retd.) M.L.A.  
(Also Acts As General Secretary)
  - b) Sri Kamal Chandra Basumatary, M.A.,  
MLA
5. **ORGANISING SECRETARY** :  
Sri Panchanan Brahma, BA, MLA.

## RECEPTION COMMITTEE

**Chairman :**

**Sri Radhe Ram Narzary.**

**Vice Chairman :**

**Sri Nagen Daimary.**

**Sri Tikendra Basumatary.**

**Sri Sailendra Brahma**

**General Secretary :**

**Sri Prashanta Kr Brahma. Advocate**

**Jt. Secretary :**

**Sri Kameswar Brahma.**

**Sri Karuna kanta Brahma.**

**Sri Lakshmi nath Brahma.**

**Treasurer :**

**Sri Saurindra (Surendra) Brahma**



सत्यमेव जयते

Chief Minister, Assam.

Dear Shri Basumatari,

I am very happy to know that the Plains Tribals Council of Assam is holding its 3rd General Session at Kokrahar on 15th, 16th & 17th April 1979; where I hope to participate and meet old friends.

The Janata Party and its Government is aware of the acute plains tribal problem and are trying its best to ameliorate their conditions in Assam. Within a year of our partnership with you, we have been able to pass the Assam Scheduled Castes & Tribes job reservation bill. But to fully implement its provisions your continued support is essential.

We wish your Session a grand success and hope that we will be evaluated dispassionately.

May I also wish you a very happy New Year. With best wishes and regards.

Yours sincerely.

G. Barbora

(Golap Barbora)

Dispur, Gauhati-6.  
Dated the 13th April'79.



অসমপেব নগৰে

Dispur

13/4/1979

**Shri R.M. Kouli**

Minister of Flood Control and  
Welfare of Plains Tribes & Backward  
Classes.

Dispur, Gauhati-6

My dear Shri Basumatari,

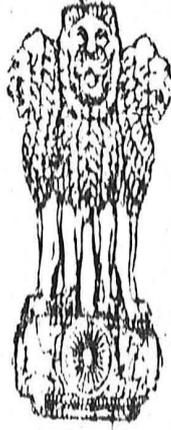
I am very much happy, to know that the Third General Session of the P.T.C.A. is going to be held on 15th, 16th & 17th April '79 at Kokrajhar, and a Souvenir is going to be published.

The efforts made by the P.T.C.A. for the upliftment of the Tribals during last the years are praiseworthy. I extend very hearty Cooperation and good wishes.

I wish the Session a grand Success. With best wishes.

Sincerely Yours,

R.M. Kouli



सत्यमेव जयते

MEMBER OF  
THE ASSAM LEGISLATIVE ASSEMBLY

Dispur

13.4.79

My dear Basumatari,

On the occasion of the 3rd General Session of the P.T.C.A. I wish to express my gratitude for the solid support we received from you, in day to day affairs of the State.

My very best wishes to you all, and hope your session will be a great success.

Yours Sincerely

Nagen Barooah

M.L.A.

Deputy Leader

Janata Legislature Party

A.L.A.

# জনজাতীয় ৰাজনীতি

শ্ৰীৰীবাচন দলে,  
সভাপতি, পি, টি, চি, এ  
তাং ২৭।৪।৭৩

অসমৰ ৰাজনৈতিক ইতিহাসত ভৈয়াম জনজাতি পৰিগদে গ্ৰহণ কৰা সুস্থ নীতি আৰু কাৰ্য্য পন্থাই এক নতুন অধ্যায়ৰ সূচনা কৰিছে। অসমৰ তথা ভাৰতৰ অন্যান্য লাখ লাখ জনতাই এই পৰিষদৰ গতিবিধি আৰু আৰু কাৰ্য্যসূচী গভীৰ ভাৱে অনুধাবন কৰিছে। ১৯৬৭ চনৰ ২৭ ফেব্ৰুৱাৰীত জন্ম গ্ৰহণ কৰি এই পৰিষদে অতি কম সময়ৰ ভিতৰতে অসমৰ জনজাতি সকলক এক অদ্ভুতপূৰ্ব জনজাগৰণৰ পথলৈ উলিয়াই আনি নিজৰ ভৱিষ্যতীয়া দি আগবঢ়া আৰু বিকাশ সাধনৰ বলিষ্ঠ পদক্ষেপত উদ্বুদ্ধ কৰিছে। অন্যান্য অনুন্নত শ্ৰেণীসমূহেও নিজৰ আশ্ব সৰ্ব্যাদা আৰু নিৰাপত্তাৰ কথা চিন্তা কৰি পি, টি, চি, এৰ মূল দাবীবোৰত সমৰ্থন জনাইছে।

জনজাতি সকলৰ ৰাজনৈতিক আন্দোলনৰ পটভূমিত, পি, টি, চি, এৰ জন্ম বৃত্তান্ত কোনো বহুসং জনক কাহিনী নহয় ই স্বাধীন ভাৰতৰ অংগৰাজ্য অসমৰ শোষিত, প্ৰতাৰিত, অবহেলিত মিছিং, বড়ো, সোণোৱাল, লালুং, ৰাভা, দেউৰী, মেচ প্ৰভৃতি সম্প্ৰদায়ৰ পঞ্জীভূত বেদনা সমূহেৰে উদ্ঘাষিত

ৰাজনৈতিক দল। এই পঞ্জীভূত বেদনাসমূহৰ আতিগুৰি সংবিধানৰ কেতবোৰ কথালৈ আঙুলিয়াই পুনৰ দুহাৰি কৰ লগা হৈছে। স্বাধীন ভাৰতৰ সংবিধানে দেশৰ সকলো নাগৰিককে সামাজিক, অৰ্থনৈতিক আৰু ৰাজনৈতিক ন্যায় বিচাৰ দিবলৈ, সকলোকে সমান অধিকাৰ আৰু সমান সুযোগ দিবলৈ পৰিভ্ৰমণে প্ৰতিজ্ঞা কৰিছে। কিন্তু সমান অধিকাৰ আৰু সমান সুযোগ দিয়াৰ নামত যদি দুৰ্বলৰ লগত সবলক, দুখীয়াৰ লগত ধনীক, শিক্ষিতৰ লগত অশিক্ষিতক মুকলি প্ৰতিযোগিতাত জাতিবৰ্ণ নিৰ্বিশেষে এৰি দিয়া হয় তেনেহলে দুৰ্বল, দুখীয়া আৰু অনুন্নত লোক সকলৰ প্ৰতি ঘোৰ অন্যায কৰা হ'ব। এই বাস্তৱ সত্যক স্বীকাৰ কৰিয়েই সংবিধান ৰচনাকাৰী সকলে জনজাতি সকলৰ বাবে বিশেষ ৰক্ষণাবেক্ষণৰ কথা উল্লেখ কৰি সা-সুবিধা আৰু অধিকাৰৰ ব্যৱস্থা সংবিধানত সন্নি-বিষ্ট কৰিছে। সেই কাৰণে মৌলিক অধিকাৰ সমূহৰ ভিতৰত ধৰ্ম জাতি, সম্প্ৰদায়, লিংগ ইত্যাদিক লৈ কাৰো কোনেও বঞ্চিত কৰিব নোৱা-বিব বুলি সংবিধানৰ ১৬ অধ্যায়ত উল্লেখ থকা সত্ত্বেও তাক খৰ্ব কৰি জনজাতি সকলৰ বাবে ৰাজ্য চৰকাৰ সমূহে বিশেষ ব্যৱস্থা লব লাগে বুলি স্পষ্ট নিৰ্দেশ দিয়া আছে। ভাৰতৰ যি কোনো নাগৰিকে অবাধ গতিৰে যি কোনো ঠাইলৈ গৈ বসবাস কৰিব

পাৰিব, মাটি-বাৰী লব পাৰিব, সম্পত্তি আহৰণ কৰিব পাৰিব ইত্যাদি কথা মৌলিক অধিকাৰৰ ১৯ অধ্যায়ত উল্লেখ থকা স্বত্বেও সেই অধ্যায়ে জনজাতি সকলৰ ৰক্ষণা-বেক্ষণৰ বাবে উত্তমমৌলিক অধিকাৰ সমূহক খৰ্ব কৰি ৰাজ্য চৰকাৰে যি কোনো আইন বলবৎ কৰিব পাৰিব বুলি স্পষ্ট উল্লেখ আছে।

অসমৰ ভৈয়াম জনজাতি সকলৰ বাবে ষষ্ঠ অনুসূচী ( 6th schedule ) বা ৫ম অনুসূচী ( 5th schedule ) দি ৰক্ষণা-বেক্ষণ বা উন্নয়নৰ ব্যৱস্থা নাথাকিল যদিও ওপৰত উল্লেখ কৰা সংবিধানৰ নিৰ্দেশাৱলীমতে অসম চৰকাৰে জনজাতি সকলৰ বাবে আইনৰ ব্যৱস্থা কৰি সংবিধানৰ কোনো প্ৰতিশ্ৰুতিকেই ৰক্ষা নকৰিলে। জনজাতি সকলৰ কল্যাণ সাধনৰ বাবে কোনো আইন প্ৰণয়ন কৰিলেও তাক বলবৎ কৰা নাই। ইয়াৰ পৰাই বুজিব পাৰি এই চৰকাৰৰ জনজাতি সকলৰ প্ৰকৃত কল্যাণ সাধনৰ ইচ্ছা সমৃদ্ধি নাই (১৯৪৭ চনত অসম চৰকাৰে জনজাতিসকলৰ বাবে অঞ্চল সৃষ্টি কৰি ভূমিৰক্ষা কৰিবলৈ লোৱা “অসমৰ ভূমি আৰু ৰাজহ আইনৰ” ৬ষ্ঠ অধ্যায়ৰ আইন কাৰ্য্যত প্ৰয়োগ কৰা নহ’ল)। নানা বাবে বঙলুৱা ব্যাখ্যা দি ঘোষিত ৩৩ টা ট্ৰাইবেল বেলেট আৰু ব্লক সমূহ নানা জাতিৰ লোকেৰে ভৰাই দি জনজাতিসকলক প্ৰত্যাৰিত কৰি এক চৰম বিপ্লবঘাটকতা কৰিলে। এনেকি দেখা যায় সেই সময়ত ভাৰত ৰাষ্ট্ৰৰ বিৰুদ্ধী ৰাষ্ট্ৰৰ পৰা অহা হেজাৰ বিজাৰ লোকক জনজাতিৰ অঞ্চল সমূহত আইনৰ বিৰুদ্ধে মাটি-বাৰীৰ ব্যৱস্থা কৰি দিলে। আজি জনজাতি সকল নিজৰ ভূমিৰ পৰা অপসাৰিত হৈ অঘৰীৰ দৰে মাটি বিচাৰি অনাই বনাই ঘূৰি ফুৰিছে। আইনৰ চকুত পট্টা নোপোৱা লোকেই মাটিহীন। পট্টা নোপোৱা লোকৰ কি অধিকাৰ আছে? হিচাব কৰি চালে দেখা যায় জনজাতিসকলৰ শতকৰা ৮০ জনৰেই পট্টা নাই গতিকেই মাটিহীন। অজনজাতি লোকৰ ৮০ জনৰেই পট্টা আছে গতিকে মাটিবাৰী

থকা লোক। এই ব্যৱস্থা কোনে কৰিছে? জনজাতিসকলৰ তথা কথিত আপোন চৰকাৰে জনজাতি নিশ্চিন্ত কৰা অস্তিসন্ধিৰ ই এক চৰম ব্যৱস্থা। শ্ৰীসিংহ চৰকাৰৰ ব্যক্তিগত পট্টাৰ সলনি কৃষি নিগম ব্যৱস্থাও লক্ষ্য কৰিব লগীয়া। এই কৃষি নিগমৰ ব্যৱস্থামতে শতকৰা ৮০ জন জনজাতি লোকেই নিগমৰ ৰায়তিয়াল খেতিয়ক হিচাবে অন্তৰ্ভুক্ত হব। বাঃ বাঃ কি সমাজ ব্যৱস্থা! এফালেদি সমাজৰ এক শ্ৰেণীৰ লোকে মাটিৰ মালিকী স্বত্ব পাই কৰ্তৃত্ব প্ৰদান কৰিব আনফালেদি আনটো শ্ৰেণীৰ লোকে সকলো কৰ্তৃত্ব হেৰুৱাই বনুৱা হিচাবে জীৱন ধাৰণ কৰিব। জনজাতিসকলৰ ভূমিয়েই একমাত্ৰ অৰ্থনৈতিক সম্বল। সকলো ধৰণৰ সামাজিক অন্যায়া আৰু অৰ্থনৈতিক শোষণৰ পৰা জনজাতিসকলক বিশেষকৈ মুক্ত কৰিব লগিব বুলি সংবিধানৰ ৪৬ দফাত নিৰ্দেশ দিয়াৰ নিৰ্দেশন তেন্তে এইয়ে নেকি? পবিত্ৰ জাৰ্ভীয়া সংবিধানৰ নিৰ্দেশাৱলীৰ বাস্তৱ ব্যৱস্থা নন-নান জলন্ত প্ৰমাণ আমি পদে পদে পাই আহিছোঁ। আৰ্জনাপূৰ্ণ সমাজৰ সমাজ সংস্কাৰৰ প্ৰতিকূল নীতি, চাকৰি আৰু নিয়োগৰ ক্ষেত্ৰত জনজাতিক ন্যায্য প্ৰাপ্য অংশৰ পৰা বঞ্চিত কৰা, ঠিকা ব্যৱসায় আদিত বঞ্চনা আৰু ক’ত কি? বেমাৰত জীয়াত ভোগা জনজাতিসকলৰ চিকিৎসাৰ বাবে জনজাতি অঞ্চলবোৰত পূৰ্ণ পৰ্যায়ৰ চিকিৎসালয় নাই তাৰ পৰিবৰ্তে খুব কম সংখ্যক দৰৰ পোৱা চিকিৎসা কেন্দ্ৰ দেখিবলৈ পোৱা যায়। আমাৰ হিচাবমতে চাকৰিৰ ক্ষেত্ৰত এশজন উচ্চ শিক্ষিত জনজাতিৰ তিতবত মুঠেই ৫ জন চাকৰি পাইছে; এশখন জনজাতি গাঁৱৰ মাজত এখন চিকিৎসা কেন্দ্ৰ, এশখন জনজাতি গাঁৱৰ তিতবত এখন পশু চিকিৎসা কেন্দ্ৰ, এশখন গাঁৱৰ বাবে এটা আলিবাট আছে আৰু এশখন গাঁৱৰ মাজতো পূৰ্ণ পৰ্যায়ৰ চৰকাৰী উচ্চ মাধ্যমিক বিদ্যালয় নাই। আনফালেদি অজনজাতি লোকৰ চাকৰিৰ ক্ষেত্ৰত শতকৰা ৮০ জন আৰু আন আন হিচাবত শতকৰা ১০ টা। এই বৈষম্যতা দৰীকৰণৰ ইচ্ছা চৰকাৰৰ মুঠেই নাই।

অসমৰ শাসকগোষ্ঠী আৰু শাসনত অধি-  
স্থিত ৰাজনৈতিক দলো জনজাতিসকলক দুৰ্বল আৰু  
পশু কৰি ৰাজনৈতিক চেতনাবিহীন কৰিব পাৰিলেই  
বক্ষা বুলি ভাবে। সেই উদ্দেশ্যেই সংৰক্ষিত বিধান  
সভা আৰু লোক সভা সমষ্টিবোৰৰ সমষ্টি গঠন  
আইনক উপেক্ষা কৰি এনেদৰে গঠন কৰিছে যে  
সেই সমষ্টিবোৰত জনজাতি লোকসংখ্যাতকৈ  
অজনজাতি লোকসংখ্যাই বেছি। স্বাভাৱিকতে সেই  
সংৰক্ষিত সমষ্টিবোৰৰ প্ৰতিনিধি সংঘলৈ ৰাজ-  
নৈতিক এক চৰম বিপৰ্যায়ত পৰি ভেৰাৰ স্বভাৱ-  
কেই লব লগাত পৰে। চৰকাৰৰ প্ৰশাসন নীতিৰ  
এক বলিষ্ঠ পদক্ষেপ পঞ্চায়ত গাঁঠনিতো জনজাতি  
সকলক টানি-আঙুলি সংখ্যা লম্বু কৰি দমন কৰাৰ  
চেষ্টা ইতিমধ্যে দেখিবলৈ পাইছোঁ। বিধান সভাত  
যি কোনো আইন প্ৰণয়ন কৰিলে তাত জনজাতি  
সকলৰ বাবে বক্ষণ-বেক্ষণ মূলক বিধি-উপবিধি  
সমি বিষ্টি কৰাটো সাংবিধানিক নিৰ্দেশ। কিন্তু  
তাকে নকৰি শোষণ আৰু শাসনৰ মানোৱতিলৈ  
জনজাতিসকলক দুৰ্বল আৰু পেপুৰা কৰি শাসক  
গোষ্ঠীয়ে শাসনৰ গাদী কায়ম কৰি ৰাখিছে।

অসমৰ চাহবাগিছাত কাম কৰা আৰু চাহ  
বাগিছাৰ বাহিৰত গাওঁ পাতি স্থায়ীভাৱে বসবাস  
কৰা চাওঁতাল, ওৰাওঁ, মুঙা, গোঙ, খাৰিয়া, মাৰিয়া  
ইত্যাদি আদিবাসী লোকসকলে অসমৰ বাহিৰে  
অন্য প্ৰদেশত জনজাতি বুলি স্বীকৃতি পাইছে। কিন্তু  
অসমত এই লোকসকলক জনজাতি বুলি স্বীকৃতি  
দিয়া নাই। অসম চৰকাৰ তথা অসমৰ শাসক  
গোষ্ঠীৰ ভয় যে এওঁলোকক অনুসূচিত জনজাতি  
বুলি স্বীকৃতি দিলে অসমৰ জনজাতি সংখ্যা সবহু  
হব আৰু অসমৰ ৰাজনৈতিক চিত্ৰৰ আমূল পৰি-  
বৰ্তন ঘটিব। দুৰ্বল আৰু অনুন্নত জাতিসকলৰ  
প্ৰতি লোৱা অসম চৰকাৰ তথা শাসক গোষ্ঠীৰ  
এনে কাৰ্য্যই সকলোৰে মনত বিপুল প্ৰতিক্ৰিয়াৰ  
সৃষ্টি কৰিছে আৰু আন্দোলনৰ পথলৈ ঠেলি দিছে।

ভৈয়ামৰ জনজাতি লোকসকলে নিজস্ব ভাষা,  
সংস্কৃতি বক্ষা কৰি বিকাশ সাধন কৰিবৰ কাৰণে  
তেওঁবিলাকৰ ভূমি, গাওঁ আৰু অঞ্চলবোৰৰ  
নিৰাপত্তাৰ কাৰণে সকলো প্ৰকাৰৰ আৰ্থিক উন্ন-

য়নৰ ব্যৱস্থা লবলৈ আৰু নিজস্ব জীৱন পদ্ধতিৰে  
উন্নতিৰ পথত অগ্ৰসৰ হবলৈ নিজস্ব ৰাজনৈতিক  
দল, পি, টি, চি, এৰ দ্বাৰা এটা সুকীয়া স্বায়ত্ত্ব শাসিত  
অঞ্চল দাবী কৰা হৈছে। দুৰ্বল, অনুন্নত আৰু সংখ্যা-  
লম্বু সম্প্ৰদায় বিলাকৰ প্ৰকৃত নিৰাপত্তাৰ প্ৰয়ো-  
জনতেই পি, টি, চি, এৰ জন্ম। যি কোনো সাংবি-  
ধানিক অন্যায়াব বিৰুদ্ধে যুজিবলৈ পি, টি, চি, এ  
বন্ধ পৰিকল্প। স্বাধীনতাৰ বিপত ২৫ বছৰৰ তিত্ত  
অভিজ্ঞতাই জনজাতিসকলক আজি সকীয়াই দিছে  
যে স্বায়ত্ত্ব শাসিত অঞ্চলৰ বাবে তেওঁলোকৰ আৰু  
নিৰাপত্তা নাই। গতিকে জনজাতিসকলৰ মগতে  
পিচপৰা, দুৰ্বল আৰু অসম চৰকাৰৰ কু-অভিসন্ধিত  
জনজাতি বুলি স্বীকৃতি নোপোৱা চাওঁতাল, ওৰাওঁ,  
গোঙ, মুঙা, খাৰিয়া প্ৰভৃতি আদিবাসী লোকসকলৰ  
ভবিষ্যত নিৰাপত্তা আৰু আত্মনিয়ন্ত্ৰণৰ বাবে গোৱাল-  
পাৰা জিলাৰ উত্তৰ অংশ, কামৰূপ জিলাৰ উত্তৰ  
অংশ, দৰং জিলাৰ উত্তৰ অংশ আৰু লক্ষীমপুৰ  
জিলাক সাঙুৰি কেন্দ্ৰীয় শাসিত উদয়াচল ৰাজ্য  
দাবী কৰিছে। এই উদয়াচল ৰাজ্যৰ দাবী দিবস  
পালন কৰি গত ২৭ ফেব্ৰুৱাৰীৰ দিনা হেজাৰ  
হেজাৰ জন সমাবেশেৰে উদয়াচল ৰাজ্যৰ সকলো  
নগৰ কেন্দ্ৰ বিলাকত দাবী দিবস পালন কৰা  
হৈছিল। কি এক অতৃত পূৰ্ণ জনজাগৰণ! প্ৰস্তা-  
ৱিত উদয়াচল ৰাজ্যৰ বঞ্চিত প্ৰতাপিত আৰু নিপী-  
ড়িত সংখ্যা লঘিষ্ঠ আৰু অনুন্নত গোষ্ঠীবিলাকৰ  
মিলিত গৃহভূমি হব। সকলো ভাষা ভাষীৰ সকলো  
ভাষাই উপসুৰ্গ মৰ্যাদা পাব। ত্ৰৈয়াম জনজাতি  
পৰিগদে দুৰ্বল, অনুন্নত আৰু ভাষা লম্বু গোষ্ঠীৰ  
নিৰাপত্তাৰ কাৰণে বৰ্তমানে অসমত চলি থকা  
মাধ্যমিক আন্দোলনক অশান্তিমূলক আন্দোলন  
বুলি অভিহিত কৰে আৰু অসমৰ সকলো সিং-  
বিদ্যালয়তে ইংৰাজীক মাধ্যম হিচাবে অনিৰ্দিষ্ট  
কাললৈ চলাবলৈ দাবী কৰে। প্ৰস্তাৱিত উদয়াচল  
ৰাজ্যৰ ভিতৰত থকা সকলো নদীৰ নিয়ন্ত্ৰণ অতি  
প্ৰয়োজন বুলি স্বীকাৰ কৰি শিল, কলা, অৰ্শনৈতিক  
দ্রুত উন্নয়নত পৰিগদে আগ্ৰ নিয়োগ কৰিব। পি,  
টি, চি, এৰ জয় সাত্ৰাত উদয়াচল ৰাজ্য ৰাস্তৰ,  
ই ধৰে। স্বাগতম্ উদয়াচল ৰাজ্য!

পি, টি চি, এ জিদ্দাবাদ ?

# The Assam State Development Corporation For Scheduled Castes Limited.

And

**The Assam State Development Corporation For OBC Ltd.**

Ganeshguri Chariali, Dispur, Gauhati-781005

(The above two corporations are Govt. of Assam undertakings)  
Share capital of each corporation is Rs. One crore.

With a view to assisting poor people of Scheduled Castes and Other Backward Classes communities and for the upliftment of their economic conditions, the above two corporations have undertaken the following schemes:

1. Through DRI (Differential Rate of Interests) Scheme to help the poor people in getting bank loan at reduced rate of interest.
2. Through seed money assistance schemes to assist the educated unemployed youths in setting up Small Scale Industries.
3. Through book bank scheme to supply text books free of costs to poor students of OBC communities.
4. Moreover,  
Through Minor Irrigation Schemes to help the poor cultivators.

**Managing Director.**

# Forewarned is Forearmed

by Shri Golap Chandra Basumatary.

Gauhati

7/4/1979

Nowhere under the sun is an intelligentsia so moronic as it is in Assam to-day. At times they indulge in mad rat-race with no holds barred. But they seldom react to situation which vitally effects the state and its people. They are uncouth and unpredictable and go by their own code of conduct. One or two instances would amply substantiate my point.

During the A.I.C.C. session at Gauhati in 1976 a batch of local journalists visited all and sundry pavillions inside the exhibition campus and gave splendid coverage to all, with however a lone exception. That exception was the pavillion put up by the Tribal Corporation of the state. Neither they visited it nor did they write a line about it.

In the same year, in the state inter College Tournament, Kokrajhar College Team, which comprised predominantly of Tribal players became the champion. But the leading dailies of the state carried the photograph of the second team instead of the champion, though the photograph of the later was handy. They simply ignored it.

Very recently some tribal youth approached the journalists of a certain

local press to publish an article on the problems of the tribal population of the state just before the introduction of a bill on reservation of services and posts of Scheduled Castes and Tribes in the Assembly. They cooly killed the article.

These are few of such innumerable instances, but it clearly indicates a distinct trend of mind.

It clearly transpires that anything which concerns the down trodden tribals does not concern them. We failed to understand how do they gain showing such callousness, but they seem to feel like it.

There is another breed of intelligentsia which is vocal sizeable. They shamelessly espouse the cause, they call it a cause of illegal wrong doers rather than of the illegally victimised on purely communal consideration. They have never raised their voice to safeguard the interest of uprooted tribals of Gauhati, the premier town of the state, but they have never failed to fight for the cause of the people who have illegally encroached upon the Govt. and private lands in and around Gauhati. In Dispur alone more than one hundred tribal families have lost their agricultural lands

owing to setting up of the capital complex, and some more agriculturists tribal families are going to loose their paddy lands as a result of fixation of ceiling of urban lands. Though till date there is not a single employee in the Gauhati Deputy Commissioner's huge office establishment, but no body would dare gainsay that Gauhati has been sorrounded on its suburbs by tribal population since long before the birth of Gauhati town in 1853. Now suddenly by stroke of ill-luck, their areas have been included in greater Gauhati, the result being that their lands are now subjected to urban ceiling and they would be left with no land to till, neither any alternative occupation to take to. Who bothers? Our intellengtsia is busy with far more vital problem such as giving lands to illegal encroachers who are mostly Govt. employees.

As moronic they are, the intellegentsia fail to see that land problem is the most vital for the tribals and the problem of the tribal vitally affects the well-being of the state. Assamese people suffered a serious erosion of credibility amongst the Hills Tribes as a result of careless handling of a land matter sometimes in the fifties. This had given rise to rapid Geographical erosion and now Assam's map has taken the Shape of a tiny prawn. Our intellegentsia however do not consider this to be a matter worthy of concern.

They remain quite happy publicly expressing concern at the dying Assamese language and culture and sending their children to English medium schools. They refuse to accept that of late, cracks have developed even in their existant prawn shaped map. If we flip through the pages

of history, we shall find that our present intelligentsia are mostly drawn from a people who were in the employ of the kings of Assam.

They once served the Ahom kings and when the Ahom lost their throne, they began to serve the British. They were in fact alien to this land and meticulously tried to keep themselves apart from the natives who were hateful tillers of the soil. This gap they maintained and bolstered up from time to time when they considered it nessary. So the gap remains. The aliens due to their closeness to the centre of power, have become masters of the affairs and the native, in their remote homes have become sufferers of all the misdeeds of the masters. The natives were 85% tribals. On many occasions the tribals tried to assert by openly rebelling against the centre of power but the forebears of our present intelligentsia who were hand in glove with the ruling class either sat on the fence or join hands with the rulers in defeating the native rebels. During the long freedom struggle, it was a tribal who fought the first armed battle against the British, it was a tribal who first organised the farmers and agricultural labourers against powerful Zamindar of Goalpara; but our intelligentsia of the master's class conveniently forget all this.

They do know that it was the tribals who suffered most during the freedom movement. 95% of the martyrs who laid their lives during the movement were none but tribals. But the masters have not so far spared even a single panegyric on them. They have on the other hand erected statues and awarded tamrapatras to come-

mmorate some pseudo revolutionaries. Thus they keep the distinction.

Government created some tribal belts and blocks comprising of areas inhabited predominantly by tribal agriculturists to protect them from falling prey to non tribal exploiters. The intelligentsia could not stand such an irrationality. So they joined hands with the vested interest in some clandestine deal to off-set the alarmingly growing influence of tribal population by infusing some non-tiller exploiting elements into those belts and blocks. They did it deliberately throwing away all norms of propriety with the sole motive to ruin the tribals. The peace-loving tribals could not suffer such inroads and at first receded to the shelter of the deepest jungles. When even such a course failed to help them, they began to fight back.

Now of course to the utter dismay of our intelligentsia, this has recoiled on them and wrought despair, not repentance, on their faces. They have now to be content with derivative pleasure of statistical manipulation.

Of late Government is actively considering about reservation of jobs for the tribals. The Assembly has also passed some such bill. Now they have shown fetish about efficiency, as if our various Government departments were landmarks of efficiency. They never find it worthwhile to ponder over how on last 5 January, some armed miscreants could perform a holocaust at the Assam Nagaland Border and escape scot free. Let us see our public roads, our public buildings, our town, our irrigation facilities, our embankments, our power supply Capital: How

efficient our departments are'. How efficient our departments are!; Our Schools, Universities, how efficiently they are run! How learned and efficient a breed these have given birth to !

If you instill a few tribals the whole edifice will crumble in a whiff! nonsense!

To argue backward on dogmatic conclusions to convenient premises is a sign of moronic behaviour. Efficiency is not acquired by birth. It is acquired by exercise. If you donot allow him to touch the water, how can you expect him to be efficient in swimming. By denying the tribals the opportunity to be efficient you have deprived the nation of a great potentiality. That too is for no better reason than sheer selfish motive.

Behind the bellyhoo over the protection of Tribals, these are the hard truths nobody can afford to ignore. We should not overlook the curious falsetto notes in even the most assertive passages of their benign speeches. As for the Reservation itself, once it gets going, it would invariably spawn the miasma of bitterness and rancour. Considering the magnitude of the problem it is just a flash on the pan. I am still afraid it may rouse their paranoia. Our intelligentsia have not forgotten the gap. They will surely raise the boggy of economic backwardness to defeat the purpose of the Reservation Act. They conveniently prefer to ignore that even in the case of descretion, it seldom permeates the caste barrier of the dispenser. Consideration of his own caste always comes first.

But why? due to callousness on the part of our intellectuals they failed to educate the people properly. There is no heart

searching even amongst them. Have they not realised that there is rapid erosion of credibility? Can they not imagine the backlashes of such erosion?

Let them be aware, there is wide spread resentment amongst the tribals and the other backward Communities, the youth have become restive. One should not neglect a burning spark however insignificant it may appear. Very soon it may ignite in full flame and burn everything to ashes. My God! almost all other states in the north eastern India are against us. This does not speak well of our bearing however sincere we may have been. To certify ourselves as to our good conduct in our local papers which are seldom read outside the state, would, I am afraid, hardly help us. You cannot fool all the people, all the time.

I, for one sincerely believe that the people of other north Eastern states are politically far more conscious than we in Assam are. In Assam also, the people who have generally been considered ignorant over the last many decades have become startlingly mature politically. Their leaders, their youth are so much well informed and alert, that if any one feels that they can be misled, he must be a fool of the first order.

We must be frank and pull no punches where the very foundation of the state is threatened. There is no division amidst the people of Assam nay, of the entire North-Eastern Region. The apparent Divisions are only artificial, created to meet some exigencies. We have always a common bond. We are first Indian and then we are a people from the most backward region. The Govts. have with utmost

sincerity taken some measures after an objective and impersonal study of the problems to bring up all the sections of the people equitably.

Now our intelligentsia's concern should be to assist in these measures of the Govt. they must refrain from doing anything which may disturb the peace of the area. They cannot wish away the reality, however grim, with a write-up in the local papers.

There is a common belief amongst our state's intellectuals (I don't know about the country's) that if ever they write something supporting a Govt. measure, they lose the lustre of an intellectual. This is all bunkum. There is no harm to go for anything progressive. We have seen, they consider it a field day when they find the slightest pretext to corner a Minister but show hardly any enthusiasm when the Govt. decides to award pension to retired farmers or to frame an Act, to reserve job opportunities to the tribals and the Scheduled castes.

Thus they have retained the old gap in-fact, this time not by any overt act, but by their attitude of callousness and unconcern. I appeal to them to live up to the time and try not to create an atmosphere which may endanger the integrity of the state and solidarity of the nation.

The educated tribal youth has also a blame to share. They are still languishing in an in between world, the past hanging heavily on them, the future scaring them away into inertia. They must be aware, it is now or never. Our fate already hangs on borrowed time. We must rise to the occasion and come ahead to take part in rebuilding our nation. Praemonitus praemunitas, forewarned is forearmed. If we cannot make good of the opportunity to-day, we shall lose it forever.

○○

# EDITORIAL

In this year of Grace of the Lord, the Plains Tribals Council of Assam once again, is able to unite its supporters and workers in its Third General Session--at Kokrajhar, to think of the common future of all plains tribes of Assam.

The First General Session was held at Harisinga in February 1970, after its birth on 27th February 1967. The Second General Session was held at Boginadi in 1973, where I was inducted as one of the Joint Secretaries.

When PTCA was born three miles away from my home at Edenbari, I was on the high seas struggling among alien elements to hold my guns as a sailor. The Pakistani attack of 1965 and its aftermath was still fresh on my mind along with hundreds of others in the services; and when PTCA was born the Western Waters of India were increasingly becoming warmer for another abortive attack to follow a few months later. Even then, my mind was sizzling with the birth of a party--"by the people, for the people and of the tribal people of Assam."

Since then, we have been able to hold onto our dear lives as well as the live of the party.

Now, to recapitulate these past twelve years is a matter of great joy,

shock and pain. Joy in the sense that the party has survived a chequered career, shock: that we are yet to go so far and pain in knowing that Plains Tribals continue to be treated in a most obnoxious manner even by fellow tribals with whom we have ethnic affinity.

Why are the Plains Tribals a matter of contempt? It may be because of their lack of unity and cohesion amongst themselves and their spinelessness!

Why there is no unity and cohesion among them? It is because they are mostly "followers". "Followers" of whom? The plain tribes are normally "followers" of anti-tribal organisations and ideologies. The saying--"grass is greener on the other side of the fence" is still true for us.

Till 1978 the hold on a sizeable section of our people were monopolised by the Congress party. This year brought on some changes and gave a political clout to PTCA. But before this what happened? A mad scramble for a slice of the juicy share of power through the Janata party: Even at the cost of sabotaging their own ideals!

What about the PTCA itself? A section of hot-headed workers formed the breakaway group called-'Progressive PTCA' and their progressiveness was in electing a representative who fears to don

the mantle of a tribal ! Where is the public commitment to support the PTCA ?

We also see various other groups coming up with no definite plan but to cut PTCA to size ! And what about others with different political leanings !

Therefore, it is time to enumerate a "Tribal Ideology". Could we not follow the Father of the Indian Constitution- Dr. Ambedkar ? Why cant we think of destroying the present establishment through democratic means and build a new homeland for the tribals ? Where their right to live as a human being is honoured, where their daily food is assured ? All these ideas were mooted in one word "UDAYACHAL".

After a year of partnership with Janata, we find that anti-tribal feeling is deep rooted. The bureaucracy does not like that the provisions of the Constitution are enjoyed by the tribals. During the last 31 years of congress rule crores of rupees were sanctioned by the Govt. of India. We have now evidence that these funds were utilised only for the establishment of various departments in the name of the tribals but manned by 98% non-tribals.

The stands taken by various parties in the debates for passage of the Assam Scheduled Castes and Scheduled Tribes (Reservation of Vacancies in Services and Posts) Bill, 1978 are a pointer. While the SUCI came out with blunt opposition under one plea or other, the RCPI hurled obscene epithets at the tribals who were the mainstay of RCPI's armed revolution right after independence in Assam. They have forgotten that innumerable tribal villages were razed to the ground because of

their loopsided armed revolution, many became homeless brigands. They claim to be Marxists an ungrateful lot ;

So, the tribals have no sympathiser, if there are-it is temporary, only an end to obtain electoral victory ! A means to obtain political power.

What of PTCA ? It boycotted the 1st bye-election to Lok Sabha on 30th July 1967, only when it was five months old. The Second bye-election from the same Kokrahjar constituency of Lok Sabha on 19th May was also boycotted in 1968. First tribal political blood was shed on 22nd May 1968. PTCA leaders were jailed, most of them were released after their health broke down.

Since then, every year under one plea or other the tribals were subjected to police actions. It stopped only after the Janata party came to power in the centre in 1977.

But forces anti-tribal, have not ceased their activities. Who has made us homeless or landless either directly or indirectly ? Have we taken pains to identify them ? Some has made us political playthings, do we recognise them ?

I remember having rickety rides with the present Vice-president of PTCA Sri Brahma Chowdhury after they were released from jail sometime in 1968 or was it 1969 ? I remember the jalopy jeep with frilled hood, challenging the cyclonic storm to stop us ! The Nature too was with us, for, right enough-it took our challenge and rained with gusto dripping us to the bones ; When we arrived at our destination some time after mid-night only to discover that my hardboard suitcase was colourless and out of shape. And what about our Presi-

dent Sri B. Doley who was scared to death in his first Plane ride on a Yoga-asana ! Did not he discipline Sri Panchanan Brahma not to smoke a cigarette in the plane ? And why was Panchanan always mistaken for a daju-bhai ?

Our Mujib, was in the Assam Assembly from 1972 to 1977 ! But he is now a Parliamentarian in the Lok Sabha with his original name of Charan Narzary !

What about our heroine Joymati ? Where is our bard-with bullet in his thigh ? Where is Kanakeswar-who considered all tables his one and only enemy and hit them mercilessly ? Where are the others, who spent long months in jails of Assam for our homeland ?

I can go on and on, remembering those days with nostalgia ! Those were

the rumbling rumbustious days of revolutionary politics. After a decade we have arrived at a stage of serious politics that requires, rather demands cool brain but not the brawn ! Shall we be equally successful in this stage ? Shall we have occasions to reminiscence with nostalgia ? Let us see.

Life is short and time is running out for the Plains Tribals in Assam. So, unite-think tribal, work for the tribal, die for the tribal, have a home and go to sleep, after a hard days work !

Jai Hind, Jai Udayachal, Jai PTCA

(B. K. Basumatary)

12/4/79



# Assam Khadi And Village Industries Board

Gauhati—781003

Offers employment, technical and financial assistance to the rural artisans and help them to encrease their productivity by introduction of improved implements replacing their age--old implements.

For your requirements step in the Board's Khadi Gramodyog Bhandars situated in all the important towns of the State.

---

Publicity wing: Assam Khadi & Vill. Ind. Board, Gauhati-781003

Applications are invited from the students belonging to Scheduled caste, Scheduled Tribes, Denotified Nomadic and semi Nomadic Tribes, Neo-Budhists and other Economically Backward Classes who are Citizens of India, for Government of India Scholarships for post-graduate Overseas preferably in Engineering, Technology, Medicine, Agriculture and Science. Only those candidates whose parents income does not exceed Rs. 1000/- per month and Rs.500/- P.M. for other economically Backward Classes irrespective of caste.

**Eligibility for Engineering and Technology—**

Bachelors Degree or equivalent qualification with 1st Division or 60% marks for Scheduled caste, Denotified Nomadic and seminomadic Tribes, Neo-Budhists and other economically Backward Classes and Second Division or 50% marks for Scheduled Tribes candidates.

**For Arts and Science Subjects:—**

Master's Degree in the subject concerned with 1st Class or 60% in the case of S/C, Denotified Nomadic and semi-Nomadic Tribals and Other Economically Backward Classes and Second Class or 50% marks for Scheduled Tribes. candidates.

**For Medicine and Surgery:—**

Bachelor's Degree preferably 3 years experiences as House Surgeon. Preference will also be given to Junior Teaching Staff of the Medical/Dental Colleges and Engineering Colleges teaching Public Health, Engineering.

**Age:** Candidates must be below 35 years on 1st October of the Year of award. This is relaxable upto 3 years at the discretion of the Selection committee.

The application forms will be supplied by the Government of India, Ministry of Home Affairs (SC & BCD-II) Room No.614, -A- wing, Shastri Bhavan, New Delhi on payment of crossed postal order for Rupee One as application fee in favour of Secy. Ministry of Home Affairs, New Delhi payable at Shastri Bhavan post Office.

The last date for receipt of completed applications together with prescribed documents, is 20-4-79.

**Director of Welfare of Plains**

**Tribes and Backward Classes:**

**Assam:: Gauhati-781024**

# Assam Plains Tribes Development Corporation Ltd.

Ganeshguri Chariali, Dispur, GAUHATI-781005

Announces with great pleasure the following activities:—

## 1. CRASH ENDI COCOON PRODUCTION PROGRAMME:—

Under this scheme tribal families can obtain an advance upto Rs.1000/- for growing Endi trees and producing Endi cocoons in their idle home-stead land. The beneficiaries are to give an undertaking that they will hand over the entire Endi cocoons so produced to the Corporation.

## 2. CONSUMPTION LOAN SCHEME:—

These are available to tribal people for:—(a) Education for their children, (b) Medical treatment, (c) Advance against harvest, (d) Social needs.

## 3. DIFFERENTIAL RATE OF INTEREST SCHEME:—

To help poor tribal people to get bank loan at reduced rate of interest.

## 4. INSTITUTIONAL FINANCE:—

Can be obtained by all tribal entrepreneurs through Seed Money Assistance schemes

## 5. CRASH MINOR IRRIGATION SCHEMES:—

Available for needy tribal communities in villages. Please contact our following branch offices for details:—

(a) Morigaon, (b) Udalguri, (c) Dudhnoi, (d) Kokrajhar,  
Also opening branches shortly at:—(a) Bijni, (b) Tipkai, (c) Tamulpur, (d) Dhekiajuli,  
(e) Lohitmukh, (f) North Lakhimpur, (g) Dhemaji, (h) Jonai, (i) Dibrugarh, (j) Jorhat  
(k) Sibsagar, (l) Goalpara, (m) Ramphalbil and (n) Majuli.

\*\*\*\*

# PANCHAYATS IS FOR YOU.

Gaon Panchayats and Mahkuma Parishads are constituted to meet your needs and aspirations:—

There are 714 Gaon Panchayats and 20 Mahkuma Parishads in the entire rural area of the State democratically elected by you where you can plan and execute development Schemes for your area.

Government extends financial help to these Gaon Panchayats and Mahkuma Parishads for undertaking.

(1) Self—help—Schemes like construction and repairing of roads and bridges, excavation of tanks;

(2) for Well construction Programme to provide drinking water facilities.

(3) For improvement of Hats and Bazars to create remunerative assets.

Help Panchayati Raj system by your active participation to help yourself.

Panchayati Raj system thrives with peoples cooperation.