

## **CHAPTER-5**

### **SUGGESTIONS & CONCLUSION**

This study attempted to understand the socio-economic status of Gorkhas in the Chirang district. It has investigated and evaluated Gorkhas' social, economic, educational, and cultural standing in the district. It studied and debated their demand for Gorkha rights in Assam in general, and BTC (now BTR) in particular. This study attempted to highlight their struggle for identity in India in general and Assam in particular. This research is focused on the Human Development Approach, which focuses on living standards, education, jobs, and employment, among other things. Education is essential for the overall growth of human beings in society.

Gorkhas have been a community in Assam since time immemorial, but they have been denied equal treatment by the government. Gorkhas have always faced a variety of issues, and the government has failed to address them. The community has given their lives for the sake of nation India, but India and the Assam government have never considered Gorkha problems, even though Gorkhas are sometimes regarded as foreigners and outsiders. Many Gorkhas gave their lives in various wars, including the Indo-China War of 1962, the Indo-Pakistan War of 1965, the Indo-Pakistan War of 1971, and the Kargil War of 1999. Despite all of the sacrifices, the Gorkhas' demands have yet to be met, which is unfortunate for the community.

As soon as the colonial rule in Assam began in the nineteenth century, Gorkhas began to settle in Northeast India. Aside from being recruited into regiments, the

Gorkhas served as marginal farmers, herdsmen, porters, and so on. Many Gorkhas were also hired as employees or laborers in the coalfields of Upper Assam. The Eyandaboo Treaty of 1826 effectively ended Assam's independence. On February 19, 1824, the British formed the 8th Gorkha Rifles or Regiment to defend Assam from Maan. Following the victory over "Maan," a large number of Gorkhas settled in Assam, including Kohima, Moksang, Imphal, Dimapur, Jayrampur, Sadiya, Kimin, Lokra, and others.

That is why; Gorkhas were easily assimilated with the indigenous people of Assam. After retirement from the regiment as soldiers, most of the Gorkhas decided to stay at Assam permanently. They were settled in the government-occupied land nearby Brahmaputra River as cultivators and they also selected the convenient area for grazing as they got the art from their forefathers in which they love to use Graziers as survival. The retired Gorkhas were also selected Tamuli Pukhuri, Dhaibari, etc. under the Sivasagar District, as a place to live or permanently settled. There were three "Pukhuri" i.e "Honpukhuri", "Ranapukhuri" and "Dhaipukhuri" in Sivasagar in which "Ranapukhuri" were known by the name of the Gorkha community (Nepali origin). The old "Pragjyotisha" and "Kamrup" had the boundary up to the "Nepal" that the relationship between the states started from pre-historic period. In the present context being the Hindu followers and the number of vaktas used to visit "Maa Kamakhya temple' as the "Holy place" come in Assam as the Gorkhas thought that to visit "Maa Kamakhya Temple" is the precious duty of their life as being a Hindu. Due to the war or after the "Maan Attack" some of the places became the less populated area, the area was selected by the Gorkhas for Grazing and cultivating. And then, the Gorkhas could

be assimilated with the other community and indigenous people very easily either due to their simple living with helping hand and the other is a linguistic capability where easily learn the regional language and became the easiest way to communicate. The Nepali-speaking people did not come only in the name of the “Eyandaboo Treaty of 1826” but also came before the treaty as the regular visitor of “Maa Kamakhya temple” as well as some of the priests (Purohit) came as priests of Kamakhya Temple.

The economic situation of the Gorkhas in Assam is bleak because they are primarily interested in grazing and cultivation; only a few of them are interested in cracking the APSC, UPSC, SSC, or any other difficult examination. Gorkhas are less likely to pursue careers as professors, doctors, engineers, deputy commissioners, and police superintendents. The community has no faith in science and has no desire to follow it to improve cultivation results. Photography, Pharmacy, Galamaal, Tea Hotel, Manihari, Factory, Company, and other professions are not attractive to Gorkhas. Gorkhas have no desire to do business, contractors, or engage in any type of export-import activity.

It is worth noting that Gorkhas have a long and illustrious history in India, particularly in Assam. In India, Gorkhas are not encroachers, whereas the Gorkhas came with land as a result of various treaties between the two countries. Gorkhas in Assam have a long history, dating back to the time of Dharma Guru Shri Manta Shankardeva, when a large number of Gorkhas were Guru Shankardeva's devotees. The Chirang district has a long history with the community; according to the survey, the community has lived in the area since the British period. Due to the incorporation

of Bhutan into India in 1865, the majority of Nepali-speaking people became Indian citizens.

The All Assam Gorkha Students' Union, Assam Gorkha Sammelan, Assam Nepali Sahitya Sabha, Bharatiya Gorkha Parisangha, and BTR Gorkha Samaj have all signed memorandums demanding ST status, Gorkha Autonomous Council, Land Pattas in Khas land, equal rights in Forest Land, and political rights in Assam and BTC (BTR). Gorkhas have been pleading with the government to resolve their issues, although they are still being victimized in the name of "doubtful voters" (D Voter). During the National Register of Citizens (NRC) in Assam, the community faced numerous obstacles and mental harassment from the government and office-bearers.

In the district, the community focused on dairy farming, cattle rearing, agriculture, and other sources of income. Scientific training and scientific techniques are required to produce more in agriculture, but the community places little emphasis on these factors.

Various steps need to be taken by the Government to upgrade the socio-economic status of Gorkhas in Chirang:

Gorkhas live in the forest areas in which they do not keep interested in studying, hesitate to go to schools, only a few persons from the community are conscious towards higher education in the district. Education is the backbone of society; ultimate development depends on education, without which all-round development of persons cannot be thought. The central and the state government have started various programs and policies for giving education to every person in the state but in the actual field, the proper implementation of the policies could not be realized.

To upgrade the socio-economic status of the community the government must draw attention to primary to higher education so that people can get the opportunity to be enrolled in any job.

Another important step that the government should take is to provide everyone with skill development training. People can be discouraged from seeking employment in other states, opting instead to stay in their sweet village and earn according to their abilities. The government, as well as non-governmental organizations, must focus their efforts on skill development to alleviate the district's employment problems.

To improve the community's socioeconomic standing, the government should hold a workshop on scientific techniques and technology, so that people can apply the technology to their production. More production in agriculture, dairy farming, cattle rearing, and other fields will be aided by scientific techniques.

Although Gorkhas are protected in the state's Tribal Belts and Blocks, they are frequently victimized and targeted in the name of eviction. As a result, the government should focus on finding a long-term solution for the community. Political rights are one of the most important rights that a community needs in order to think about its overall development, but the community in BTC (now BTR) has been overlooked when it comes to obtaining political rights in the region. As a result, in order to protect the community's political rights, the government must think in terms of the community.

The government must provide a permanent solution to the current land issue in the BTC area. The community has existed for centuries, but the government has yet to grant them land rights.

People from the community fly to other places, which can be seen mostly in the district, due to a lack of jobs or work opportunities in the district or region. Dropout rates among community students are also a major issue, as most community members are unable to complete their education at the institution, either due to financial constraints or because of the distance from their villages. The government should emphasize the establishment of new schools, colleges, and universities in the district in order to provide appropriate education to the people. The government should also focus on establishing various skill development coaching centers.

The government and non-governmental organizations should emphasize the opening of various small-scale industries in the district to create employment opportunities for the youth so that they do not feel compelled to migrate to other states. All student unions in a district or region should work together to bring common issues to the attention of the government, and they should educate the public about the importance of self-sufficiency.

The Gorkhas are an integral part of the Assamese and Bodo societies. The Gorkhas of Assam are undeniably socially, economically, and educationally backward. The state government of Assam indicated this in 1947 and 1975 when they were given the Special Protected Class community in Tribal Belts and Blocks and Other Backward communities, respectively. As a result, they become bonafide citizens and showed their contribution to the promotion of the political, economic, and cultural life of Assam. They have sacrificed their lives for the preservation of national unity and integrity being the protector of the border as well as a freedom fighter. Many races and tribes are found mixed up with the Assamese people and Bodo people and constitute a

composite Assamese culture. Now in Assam Gorkhas also like to give their identification as Gorkha continuing their own traditional socio-cultural life like others of Assam and BTC (BTR) and is seen in the process of acculturation with it. Gorkhas in Assam make the Assamese and Bodo society and culture more extensive.

The Gorkhas have been dwelling in the remotest parts of the state with few communication facilities, health facilities as they love to be in the natural scenario, and as such, they are practically isolated from mainstream lifestyle. The various study reports conducted by research scholars and other Non- Government agencies revealed that 89% of the Gorkha population of Assam live in remote and rural areas and only 11% of the Gorkhas have been touched by urbanization but still in the profession of cattle breeding and dairy farming in Assam.

The literacy rate of the Gorkhas in Assam is very poor forcing the youths of Gorkhas to migrate for livelihood and serve as manual laborers and other lower breed jobs in various firms and industries of India. Most of the Gorkhas earn their living by agricultural means but due to lack of proper education and fear and shy nature from modernization, they have been carrying out their agricultural farming in traditional ways and as such have been relegated to more backward condition both economically and socially. The Gorkhas in general are nature worshippers and animists and therefore their life is in the remotest areas where wild animals and nature co-exist. That is why different forest villages of Pre-Independent India (especially North-East and Assam) a large number of Gorkhas were settled by British Administration. The Gorkhas live a nomadic life migrating from one place to another whenever external forces threaten their livelihood or natural habitat.