A Historical Study of Tribal Status and Development in Sikkim - Post Merger 1975

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Introduction
Sikkim is the tiny little 22nd Indian state in the Himalaya, surrounded by the West Bengal in the south, Nepal in the West, Tibet in the North and Northeast, the kingdom of Bhutan in the east. It is not easily located in the map unless one knows when to look for it. The whole state measures only 70 miles from north to south and 40 miles from east to west. Sikkim is fully organic state of the country. It has a population of 607688. The total number of voters’ details as on 31st December 2013 is 345481. Sikkim constitutes the western part of the eastern Himalayas within the great and the inner realms Himalayan regions. Situated below the world’s third highest mountain, the majestic Mt. Kanchenjunga, Sikkim is a veritable treasure house for lovers of nature. Sikkim comprises a multi-ethnic society inhabited by different ethnic communities belonging to different racial and linguistic groups, having more than 25 different tribes and communities and spoken more than 13 different languages belonging to various stock in the state. The existence of different religious sects such as Bon animism, Yumaism, Buddhism, Hinduism, Christianity and Heavenly path etc are adopted in faith and belief system among the different ethnic groups. Historically of these different tribes and communities of Sikkim, ‘Lho-Men-Tsong-Sum’ Bhutia Lepcha and Limboo, three indigenous communities constitute both linguistic and religious minorities in Sikkim.

Index Terms - Namgyal Dynasty, Chogyal, Buddhism, Bon- Animism, Yumaism, Bhutia, Lepcha, Tsong, Tamang, Seat Reservation.

Sikkim underwent many changes in its economy and demography after it joined to the Indian Union. There was a considerable increase in development activities which caused growth in urbanization. The inhabitants got the tribal status during subsequent period. They are as follows.

a) Bhutia (including Chumbipa, Dophapa, Dukpa, Kagayet, Sherpa, Tibetan, Tromopa, Yolmo) (recognised in 1978)
b) Lepcha (recognised in 1978)
c) Limboo (recognised in 2002)
d) Tamang (recognised in 2002)

But the condition and situation of Sikkimese Tribe is different than rest of other tribes in India. Traditionally they are rich though their population is in minority. Speaking about the tribal populations, the Lepcha and Bhutia played an important role in the dominance of politics in Sikkim since during the establishment of Namgyal dynasty 1642. The origin of Lepcha is still a mystery but it is believed that Lepchas are the original inhabitants of Sikkim. The Lepchas called as a Rongpa or ravine folk. Bhutia is also one of the ethnic groups of Sikkim. Bhot is the ancient name of Tibet and all those who are of Tibetan origin are called Bhottiyas. Later it corrupted the word Bhutia. Another account about the entry of the Tibetan named Jo-Khe-Bhumsa left Tibet with the pressure from Chinese and Mongols and came to Sikkim during the reign of last Lepcha ruler Tekung-Tek. He approached the Chief Tekung-Tek, for his blessing to get some children, three children were born and one of them was Phuntsog Namgyal who was the founder of Himalayan Kingdom who established his rule over Sikkim in 1642. During the reign of Chogyal (King) the Bhutias social and political status was high even they enjoyed sophisticated life. They actively participated in the administration of Chogyal. Though the King belongs
to the same Bhutia Community it is obvious that their position and condition was high and better. Sikkim became part of India in 1975. L. D Kazi became the first Chief Minister of Sikkim. But some section of Bhutia-Lepcha, Monks and royal families was not happy, because they wanted the independent Nation having constitutional monarchy under the Prime Ministership. Even they wanted to maintain status quo ante, and did not like the act of Sikkim’s merger to the Indian Union. Some vested groups for the motives of self-benefits supported the Indian act of merger.

After merger with Indian union, the government of India for the sake of benefits provided the schedule Tribe status to the Bhutias and Lepchas. The Scheduled Tribes in Sikkim specified in the Schedule to the constitution (Sikkim) Scheduled Tribes Order, 1978 are Bhutia including (Chumbipa, Dothapa, Dukpa, Kagatay, Sherpa, Tibetan, Tromopa and Yolmo) and Lepcha. The Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002 has also included the Limbo and Tamang communities into the list of Scheduled Tribes. But the case of Limbus was different, because their names were missed in the inclusion of Schedule Tribe in 1978. Because if we go back to history Limbus are contemporary with Lepchas Bhutias and even the Mangars, and had the cordial relation with the Bhutia Kings’s, the Tensung Namgyal had tried to establish matrimonial relation with the Limbus as well. He himself married the daughter of a Limbu Chief who ruled in the Arun Valley in the west of Sikkim. These relations kept maintained by other ministers also by marrying other Limbu girl. According to A.C Sinha quoted by Karubaki Datta, mentioned out of 12 rulers, 7 married Limbu ladies from Limbuana. But these cordial relations did not long last, because of the voices of dissatisfaction raised by Limbus. In 1741 for instance, one Limbu priest Sri Junga Teyongshi revived the Kirati Mundun religion. The Bhutia Tachhang Lama of Pemiongchi monastery put him under arrest and shot him. In 1752, there was a second case of Limbu revolt which was crushed by the Durbar. It is clear reference that the relation of Limbu and Bhutia King was not extended in the later years, and they were neglected from the administrative affairs. Had their attitude towards the Limbus were cordial like of Lepchas in subsequent years the status of Limbus would have been different in today? In 1917, when Revenue Order No1 was implemented, the Limboos were not protected as one of the subjects of the Chogyal’s citizens. They were unequally treated with Bhutia-Lepchas but at par with the Nepalis and had to pay higher revenue. In 1925, when the Sikkim State Council was constituted even none of the Limbus were included in the Sikkim Council. In 1952, Sikkim Darbar introduced Parity System in which, 6 seats were allotted to the Bhutia-Lepchas and 6 seats to the Nepalis in the Sikkim State Council. But there was not even a single seat allotted to the Limbus. Henceforth, the Limbus continuously made representations and put constant pressure upon the Chogyal of Sikkim for the grant of ‘Tsong Seat’ in the Sikkim State Council reiterating the historical record of the treaty ‘Lho-Men-Tsong-Sum’ and aboriginality of Limbus of Sikkim.

Tribal and seat Reservation issues and their dissatisfaction during L. D Kazi led Government.

Bhutia-Lepcha Community

In 1978, during Kazi’s government under schedule Caste and schedule Tribe order (Sikkim) eight other communities were included in Bhutia Community. L.D Kazi did this categorisation of STs on the basis of Religion i.e Buddhist but he did not even tried to include Magars and Limbus, who historically was the Contemporary of the Lepchas and Bhutias. Even like those Nepali Communities who followed Buddhism like Sherpas, Kagatay etc. were included in Schedule Tribe. Following to this, in 1979 Presidential Ordinance seeking to amend the People’s Representation Act 1950 and 1951 was issued. It reduced 16 seats reserved for Bhutia-Lepcha to 13 seats envisaged by the Tripartite Agreement of 8th May 1973. The reduction of the BL seats from 16 to 13 in Sikkim Legislative Assembly and inclusion of other eight groups in Bhutia Communities became the matter of hesitation and dissatisfaction among the Bhutia-Lepcha community of Sikkim. The eight sub-caste became the disease of original Bhutia because of fear to lose their originality of Sikkimese identity and at the same time they demanded to increase of their BL seat. The political scene has changed after the integration when democratic government was installed in Sikkim. Yet, the legacy of that system is, to some extent still determining the main political issues and inter-ethnic relations. Now it is turn of the Bhutia-Lepchas to suffer from feeling of deprivation. Even though they are still enjoying certain privileges by virtue of being the original inhabitants and ex-rulers of the state, they feel they are losing their old status and importance in the new democratic setup. This has brought them together to fight for
and maintain some of their old rights. This above was the issue dissatisfaction and headache of the of BL community. But if we analyse the Kazi led Government, The B.L community got special facilities for providing education along with the special quota system. For instance the Coaching Classes for IAS and other Competitive Examinations at Allahabad/Shillong for Scheduled Caste and Schedule Tribes who want to take the IAS and allied services examinations. These facilities were also eligible for Sikkimese Bhutia Lepcha community who recently then declared as Schedule Tribes by producing provisional certificate issued by the State Government.

L D Kazi was badly flopped during 1979 election none of the seats was won by his party, the election even like he also didn’t win in his own seat. Because reason might be the Bhandari emerged as a strongest leader and his burning political issues and agendas. He championed the situations and played the game of diplomacy by raising the burning issues as anti-merger and restoration of Bhutia-Lepcha seats which abolished it during Kazi led Government. Bhandari while campaigning and in his political speeches he often said these (Battishay Chor Community) which means seller of the Country. He also took up other local issues like Citizenship for stateless, protection of identity of Sikkim and the rights and interests of the Sikkimese and son of the soil policy. He assured for self-respect, self-dignity to the Sikkimese and usher for democracy, socialism, secularism and scrub corruption and also blended the issue of Sikkim for the Sikkimese.

The above issues was largely focussed during his campaign and highly sensitised the issue even the Chogyal was blatantly support the Bhandari and rumoured that Chogyal funded Bhandari in Election. Bhandari gained sympathy from all sections of society and won 16 seats favouring one Sangay seat formed the government in 1979.

During third Sikkim Assembly Election of 1985, Bhandari had fought an Assembly Election under the banner of newly formed regional political party Sikkim Sangram Parishad. SSP had raised regional issues such as restoration of Seats in the Sikkim Legislative Assembly, grant of citizenship for the people rendered stateless in Sikkim, Preservation of local identity and implementation of ‘Son of the Soil Policy, constitutional recognition of Nepali language and maintenance of cordial Centre-State relations. But the issues relating to Bhutia-Lepcha community became silent, but stresses were given to launch various schemes and programmes for the welfare of the Tribal communities. But Bhandari was totally silent and dropped the issue of de-merger of Sikkim. Probably he dropped the issue of demerger, because he thought that it might be the same repetition of 1984 dismissal of government. It seems like to be more inclination towards Nepali than Bhutia Lepcha community.

The fourth General election to the Sikkim Assembly was held in 1989. This time SSP swept all the 32 Assembly seats of Sikkim. Then the questions of all these issues were concentrated on the will of SSP government. During the three consecutive governments under SJP and SSP led government rule under Bhandari, maximum demands placed by STWA were not fulfilled by the Bhandari led government but in terms of major developments were somehow fulfilled.

**Bhutias Lepchas demand 15 reserved seats:** Denzong Lho-Mon Chodrul, an Organisation of the minority Bhutias and Lepchas, have demanded the restoration of the 15 seats reserved for them in the State Legislative Assembly. It has also sought the reservation of one seat for tribals in the State other than Bhutias and Lepchas, such as the Sherpas and Chumbipas. In a memorandum submitted to the Chief Minister, Nar Bahadur Bhandari the Organization, which seeks to fight for the rights and interests of the Sikkimese Bhutia-Lepchas and said a reduction of the reserved seats for their communities from the original 15 seats to 12 soon after the merger in 1975 violated the terms of the merger. It has appealed to the Chief Minister to take appropriate steps to restore the earlier number of reserved seats so as to meet the “hopes and aspiration” of minority Bhutia-Lepchas who were declared tribals in 1978. The Chodrul has also mentioned in the memorandum the need to retain one reserved seat for Buddhist Lamas in the Legislative Assembly. It has alleged that certain elements in the State are trying to reduce number of seats reserved for Bhutia-Lepcha, as well as to strike out the lone Sangha seat. The organisation had pointed out that the “political rights, religious sentiments and age-old land laws” of their
communities needed to be protected so that the “fear in their minds is erased forever”. The Chodrul has formed its adhoc committees for south and west districts with R Wangdi, influential member of the tribal community from Sikkim, as its chairman. Tashi Bhutia, a Commit-
tee member from south district, said the minority com-
munities were interested in forming “genuine, non –
Political organisations” to represent Bhutia-Lepchas in
the State; doubts have been voiced over the motive be-
hind forming the new body. While some of the view that
the new organisation is backed by the ruling party, there
are many strong supporters of the former Minister,
Pawan Kumar Chamling, who was dropped from the
Bhandari Cabinet and later expelled from the ruling Sik-
kim Sangram Parishad for alleged anti-party activities.
However there were active members in the new organi-
sation who are also neutral and do not belong to any po-
litical parties though a few of them are in the Congress
(I). With the division among the Nepalese community on
linguistic and ethnic lines, many tribals feel the need to
form a strong and united tribals’ body. Most political
observers feel that, from past onwards Bhutia-Lepcha
tribals would play a key role in state Politics.xiv

After Bhandari failed to implement Mandal commission
in Sikkim, resentment between the leaders of OBCs spe-
cially belonging to Limboo, Rai, Gurung, Tamang,
Manger and Bhujel started growing. Often time, Bhan-
dari publicly speeched in the Nepali language, ‘Saayal
Bigro Vaneey Phaurah huncha Matwali Bigro Bhaney
OBC Huncha’. (If a fox became feral it would be a wolf
and if Molgoliod Nepali becomes foolish it would be an
OBC).

For the reason mentioned above, there has been a grow-
ing feeling against upper sections of Sikkimese society
who are minorities in the state, and yield much power. It
is observed that the context during those days Kazis
among the Bhutia-Lepcha tribals and Bahun-Chettri, and
Pradhan(Newars) constitute the upper class here. Kazis
were one of the agitators during merger and since then
Bhutia, Lepcha, Bahun –Chettri and Pradhans have
strong grip over State administration. The formation of
All Kirat Rai Association and All Sikkim Sunuwar As-
sociation who claim to represent Rais in State dominate
south District, Limbu Association and Denzong Peo-
ple’s Chogpa of Limbus Reactivization of All Sikkim
Kirati Olvemtia-Lepchas are indications that these com-
munities want to expert more influence in the running of
the state. While Limbus and Tamangs want Scheduled

tribes’ status likes Bhutia Lepchas. The formation of
these groups and associations and emphasis laid on de-
velopment of their culture and language has also put
obstacles to demand for inclusion of Nepali language in
the Eight Schedule of the Constitution. Bhandari dis-
played his annoyance in the Assembly on those who
were opposing him on the citizenship issue. He termed
the hunger strike on citizenship issue by the members of
“Citizenship for Democracy” as anti-national and
warned against those who were supporting it. Bhandari
said his government had thoroughly scrutinized the iden-
tity of those who had earlier applied for Indian Citizen-
ship. He charged those opposing him on this issue of
keeping silent for long time and now coming out all of a
sudden and confusing the people.xv However the day
dream reality of Limbus including other communities
came into the fortnight when Sancha Man Limboo be-
came the 4th Chief Minister of Sikkim after Bhandari lost
the motion of no confidence vote. During the six months
tenure of Sanchaman Limboo, he succeeds in bringing
the recommendation of Mandal Commission OBCs
status of various communities in Sikkim.

Sikkim a very eventful year 1994

After 15 years of SSP rule, and the brief interregnum of
the Congress (I), the Sikkimese had opted for a new
party. And Chamling, a former Minister in the Nar Ba-
adur Bhandari ministry, has had his revenge. Sacked
from the Cabinet by Bhandari in June 1992, Chamling
bided his time and worked at cultivating the people to
finally emerge a clear winner in the volatile politics of
Sikkim. The SDF ended up winning 19 of the 32 seats,
while Bhandari’s SSP came a distant second with ten
MLAs. The Congress (I), which never had much of a
presence in the state despite the Centre propping up the
outgoing Sanchaman Limboo government in the past six
months, fared poorly and managed to win just two seats.
Chamling had adopted a very simple strategy he chose to
highlight the rampant corruption during Bhandari’s deca-
de long regime, and promised to usher in a clean go-
vernment. The SDF Supremo was also helped by the fact
that the Congress (I) had a very weak presence in the
State. The huge turnout of 81 percent, the highest in the
state’s history, during the polling also benefitted the SDF
as a three way split in the votes allowed the party to
ermerge winner in many marginal seats. Even Bhandari’s
SSP managed to win more seats than it had expected
because of the presence of three parties in the fray. The
Sikkim voters, tired of Bhandari’s brand of strong-arm
politics and the ineffectual Congress (I), sent a clear message by defeating two heavyweights, one each from the SSP and the Congress (I), Sanchaman Limboo, the outgoing Chief Minister, lost the Yoksum seat by a slender margin of 145 votes while the SSP candidate, Dil Kumari Bhandari, wife of Nar Bahadur Bhandari, was defeated from Jorethang constituency.xvi

The tribals of Sikkim have delivered another blow to the political ambitions of the former Chief Minister, Nar Bahadur Bhandari. The defection of six tribal MLAs to the Sikkim Democratic Front (SDF) indicates Bhandari no longer has support of tribals in the state. When Bhandari was elected to the state assembly for the first time in 1979, he had the support of a majority of tribals who were angered with the removal of the Chogyal. His promise to bring out the state from the Indian Union had made him popular among tribals. However, things began to sour between the Chief Minister and tribals because of the former’s arrogant behaviour and his attempts to extract more concessions for the Nepalese. In 1984, a majority of tribal MLAs of his party revolted against him. But they were unable to oust him as a sizeable number still supported Bhandari. Another major factor was the Congress who had hosted a rabid anti-tribal leader, Ram Chandra Poudyal, as the president of the state PCC. The tribals who had revolted against Bhandari found him more acceptable to Poudyal. Bhandari has, since then lost the support of large sections of tribals. In addition, he ceased to be the supreme leader of the Nepalese community because other backward classes among them did not accept him as one. In the election to the State Assembly 1994, the Sikkim Sangram Parishad was able to bag six tribal seats, mainly in the east district. One reason was the Bahun-Chettri community along with the Pradhans who enjoy a majority here, voted in favour of the SSP candidates. After his defeat, Bhandari has been trying to break the SDF by creating differences among the two main tribal communities Bhutia and Lepchas. With six tribal MLAs deciding to abandon Nar Bahadur Bhandari’s Sikkim Sangram Parishad and join the ruling Sikkim Democratic Front, the Chief Minister, Shri Pawan Chamling, seems to have finally won over the support of the entire tribal leadership and thereby consolidate his political strength. The Chief Minister had induct all the four tribal leaders belonging to the Bhutia and Lepcha communities in his cabinet after assuming office in December 1994 in an apparent bid to appease the community’s political aspirations. It has been a con-
committee. The party legislators chaired by Chamling and the committee members decided to that Luksam remain an ordinary member which later declined. The other members which expelled from party were SDF General Secretary, Mr Sonam Dorji, and the founder member and party Vice-President Mr. Biraj Adhikari. The duo who resigned promptly from the party, were expelled for anti-party activities. Than instead of announced new appointments Ram Lepcha, the Finance Minister, was named as the Vice-President and Mohan Dungmali as the General Secretary (Administration) and Dorji Namgyal as the Assistant General Secretary.xx

Limboo and Tamang Community got Tribal Status during Chamling led government

A new socio-political trend is emerging in India as well as in Sikkim, and that is the ethnic consciousness and their overall development. Today, whether it is the Tribal, Other backward class or Most backward class or unreserved category everywhere people are seeking an independent identity. While some demands of the ethnic groups fall within the constitutional framework of India, others demand seek for the establishment of independent ethnic development.

The Limboo and Tamang are also the Schedule Tribe of India. They got Schedule Tribe status during 2002, under Pawan Chamling led government. Prior to Chamling led government, the Limbus were the worst sufferers and victims even after Sikkim’s merger with the Indian Union. Their ‘Tsong seat’ granted by the Chogyal of Sikkim in 1966 was abolished in 1973 and clubbed with the Nepalese. The Tsong/Limboo community were disappointed with the attitude and administration of Kazi. Because Tsongs seat was abolished on 8th May 1973 and Kazi himself was one of the signatories when the Tripartite Agreement was signed between the Chogyal, the Government of India and the leaders of the three major political parties of Sikkim on that particular event.xxi During his regime, he did not look after the desire and needs of Limboos and their lost seats. He even did not include the Tsongs in the list of Schedule Tribe in 1978. As a result of this the Limbu along with Nepalis of Sikkimunittestly fought against the Kazi,s party. Though the 16 Nepalis reserved seats were increased to 17 including Tsongs in the Sikkim Legislative Assembly and left unreserved as General seats and 2 seats were allocated for the Schedule Castes. Even Limboos were struggling during Bhandari led Government, hoping their political promises could fulfil but all efforts went vein. Thus it is understood in above condition, that Tsongs were included under Nepali Community and no separate seats were allocated to them. In one sense they were deprived their centurion old political rights and economic benefits. With this reason number of Limboo organisations were opened up and worked for their continuous demand for Tsong seat reservation as already had been highlighted in the above text. Compare to the highest Limbu speaking people to other Indian States, Sikkim has comprises the biggest population of Limbus. In the socio cultural table of census report of 1981, Limbu speaking people in India are shown in a separate table.

**Presentation of Limbu Speaking people in India,**

<table>
<thead>
<tr>
<th>Population</th>
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<tr>
<td>Manipur 184,</td>
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<tr>
<td>Meghalaya 01,</td>
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<tr>
<td>Nagaland 19,</td>
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<td>Sikkim 17,922,</td>
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*Source: Census of India, 1981*

When Bhandari led Sikkim Janata Parishad Government came into power in April 1979, they hope that they regain their aspirations urges and desires for enlisting their Tsong seat in Sikkim Legislative Assembly. But it proved nothing positive. It was also proved that Bhutia-Lepcha and Limboo votes had been equally important for the success of Bhandari. Unlike Bhutia-Lepcha languages, Limboo language also received good transaction and witnessed rapid growth and development in Sikkim.

Regarding promises and issues, the SDF has promised the inclusion of Limboo and Tamang Community in the Tribal list and Rai Gurung, Manger, Bhujel, Sunuwar in the OBC list. In connection with this, Government raised the voices in several occasion and informed to the Centre. During second term of Chamling led government, the Sikkim government had taken up with the centre the question of having more reserved seats in the state Assembly for various ethnic groups in the State, Chief Min-
ister Pawan Chamling said in Kolkata on Thursday 31st May 2001. He said 15 seats out of 32 in the state were already reserved for communities like Bhutia-Lepchas. A few other communities, including the Sikkimese Nepalis and Limbus, have been demanding seat reservation in the Assembly for some time. During the rule of the Chogyal in Sikkim, they enjoyed such reservations. While the Sikkim government was yet to come to a decision as to how many additional seats should be reserved for these communities, the final decision has to be taken by the Centre and a constitutional amendment would be necessary for this, Chamling said”.

Days after being included in the Northeast council, Sikkim has received another boost with the Tamang and Limbus communities being accorded tribal status. The Schedule Caste and Schedule Tribes Order 2nd Amendment Bill to include the two communities as Tribals was passed by the Lok Sabha on 18th December 2002. Along with Limbus and Tamangs, 140 other communities across the country have also been accorded tribal status by parliament.

On 18th December 2002, the 298th birth anniversary of Teyongsi Sirijunga, (the most revered saint of the Limbu community) on this special occasion, Government declared public holiday in the hill state of Sikkim. The members of the Limboo Action Committee for Tribal Status met Chief Minister Pawan Kumar Chamling on Friday 20th December 2002 to thank him for his contribution in securing tribal status for Limboos and Tamangs. The Chief Minister also guaranteed the distinct political rights of Bhutia and Lepcha communities would continue to be fully protected. Further he said he will continuously struggle for others communities like Gurung, Mangars, sunuwar, Rais, and Bhujels. During this historical occasion, Sikkim Pradesh Congress Committee President Namkha Gyaltsen thanked Chamling for his effort and congratulated the Limboos and Tamangs. And even opposition party Sikkim Samgram Parishad party also welcomed the Lok Sabha’s decision. The Limboo status was diluted in middle of some political one sided leader during post-merger got their original status in Chamling led Government. The centurion day dreaming demand turned into reality during Chamling led Government. This was one of the greatest developments of Limbus and Tamang community for their cultural social and economic development by awarding the status of schedule tribe in India. Now in the days after getting ST status this community got benefitted from so many things especially for the reservation of jobs and other services However the Limboos did not satisfy as becoming STs only, they began to ask for the reservation in the State Assembly. The Limbus did not forget their lone seat granted by Chogyal through the representative of Sikkim Subject Regulation issued in 1966 popularly known as Tsong Seat. After the inclusion of the Limboos in the category of Schedule tribes of India, they further began to demand by asking for the allocation of seats for them in the State Assembly on the basis of their population. Prior to that the problem of reservation of seats was not arising in Sikkim as the two tribes of Sikkimese Bhutias and Lepchas were provided reservation of 12 seats including one Sangha (Lama) seat in the State Assembly in 1978. However, after getting STs status of both the communities Limboos and Tamangs, as created anomaly as these two communities could not contest elections from the seats reserved for the Sikkimese origin of Bhutias and Lepchas, nor had there been seats reserved for them.

In these connections the Delimitation of Assembly and Parliamentary Constituencies election on the basis of 2011 census figures, the Delimitation Commission set up the Committee and held public gatherings and sittings in the State of Sikkim. The commission received a large number of letters and representatives from Limboo and Tamang Community seeking reservation of seats for these two tribal communities in Sikkim Legislative Assembly in future. The Limboo representatives put forward their grievances through writings of open letters and memorandums to the Government of India, regarding the blunders and errors made in the historical writings and ask help from the Government of India to take favourable action for correcting the historical facts of the Limboos. They further repatriated that, the history of the Limboos have been severely distorted which not only damaging their seat reservation case but even pushing back them lost their distinct identity. Various meetings and discussions were held by the Limboo Association with an agenda for correcting the historical records.

The Chamling led government formed the inquiry committee who looked the situation and are trying to help the Limboos get seats as no allocation of seats have been made for the nearly formed STs of Sikkim. Since several attempts have been made in Sikkim to ensure that no ethnic group comes into conflict or dominant position over each other, it was decided that the seats in the State Assembly to be increased from 32 to 40 without encroaching upon the earlier seats allocated to various
other communities. The commission had even wrote several letters to the Central Government mentioning issues as early as the year 2003 to make appropriate legal provisions to grant of the Limboo and Tamang Community. Even they were requesting for the reservation of seats in the service sector and provisions in the higher education. In this issue there has been ongoing dialogue between the State and the Central Government. The Chief Minister of Sikkim Pawan Chamling has constantly putting efforts and talked with Centre to bring their political rights by securing the reservation seats in Assembly. The Chief Minister assured that the Limboos and Tamangs would get their seat reservation before in 2019 Assembly Election. Last but not the least the govt of Sikkim is constantly putting efforts to bring their seats reservation in Sikkim Assembly; hopefully in future these communities would definitely get their seat reservation in Sikkim assembly at par with Bhutia and Lepcha.

In conclusion we can say that after the merger of Sikkim into the mainstream of India, the Tribal status provided to the Bhutia- Lepcha, Limboo and Tamang communities of Sikkim by Central Government considered as the historical achievements. Whatever blunders they had experienced in the past governments regarding the decrease of Assembly seats, it was the ignorance of our leaders. But over the time these communities got ample opportunity in education and reservation of governmental jobs probably because of the ST status, and the economic order of these communities got improved in particular and general in state. For this the state has also witnessed the economic posterity in every field. The credit all goes especially to the present government under Chamling. Moreover Chief Minister Pawan Chamling constantly wrote the letter and had a talk with the Centre government regarding the seat reservation of Assembly of Limboo and Tamang communities before the Assembly Election of 2019.

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[19]. Statements March 2nd 1995
[21]. Subba opcit. p. 417
[22]. Times of India, Friday 1 June 2001
[23]. Times of India, 19 December, 2002
[25]. Burman Commission is blamed for adopting negative approach for not recording substantial historical facts in the report. The history of reservation of the Tsong seat as well as the Tripartite Agreement of Lho, Men, Tsong, Sum was not recorded by Burman Commission. Whether it was intentionally left or mistakenly left out.
[26]. The government of Sikkim has allocated separate seats and Quota in Service sector and Higher Education for Limboos and Tamangs. To make balance between Bhutia Lepchas the earlier tribes and Limboo Tamang the new existing tribes, the earlier was given the ST category of BL and later termed as Schedule Tribe.