CONCLUSION

Needless to say further that Assamese is a composite community and its culture is also a composite culture. Muslims of Assam have a great share in it. Bengali Origin Muslims by accepting Assamese extended its periphery. This is proved true from the population of Assam (major linguistic groups) as per 1931, 1951 and 1971 census, that given bellow:-

<table>
<thead>
<tr>
<th>Linguistic Groups</th>
<th>1931 Census</th>
<th>1951 Census</th>
<th>1971 Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assamese Speaking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Assam Valley</td>
<td>19,78,823</td>
<td>49,13,929</td>
<td>89,04,917</td>
</tr>
<tr>
<td>In Surma Valley</td>
<td>3,692</td>
<td>(Increased by 150%)</td>
<td>(Increased by 350% after 1931 census)</td>
</tr>
<tr>
<td></td>
<td>19,82,515</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Bengali Speaking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Surma Valley</td>
<td>28,48,454</td>
<td>6,32,021</td>
<td>28,80,000</td>
</tr>
<tr>
<td>In Assam Valley</td>
<td>11,05,581</td>
<td>8,14,979</td>
<td>(Increased over 1931 Census by 50%)</td>
</tr>
<tr>
<td></td>
<td>19,54,035</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>39,54,035</td>
<td>14,47,000</td>
<td></td>
</tr>
<tr>
<td>Minus Sylhet district in Bangladesh</td>
<td>20,00,000</td>
<td>(Decreased by 25%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>19,54,035</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other linguistic Groups Bodo, Khasi, Naga, Kuki, Mikir, Chin, Hindi, Nepali, Manipuri, Abor, Oriya etc.</td>
<td>22,29,450</td>
<td>23,53,000</td>
<td>28,95,083</td>
</tr>
<tr>
<td>GRAND TOTAL</td>
<td>61,66,000</td>
<td>87,13,929</td>
<td>1,46,80,000</td>
</tr>
</tbody>
</table>

(No Separate figures are available for Cachar district where Assamese speaking population is very negligible)

Source: A memorandum submitted by Indian Citizen Rights Preservation Committee (ICRPC) to the Prime Minister on role of Assam Police in Mass manslaughter, dt. 31-5-1980.

Bengali Speaking population in Assam as per the 1931 census was
twice that of the Assamese speaking population. But after partition of the

country the number of Bengali speaking people was reduced by

20,00,000 (twenty lakhs). As a result the number of Assamese speaking and

Bengali speaking people became equal in Assam according to the Census

Report of 1931. As the Census Report of 1941, due to country's economy, the

classification on linguistic basis was not made, we have to compare it with the

Census Report of 1931. At the time of partition of the country about

20,00,000 Bengali speaking people of Sylhet District has gone to the "East

Pakistan" leaving a balance of 19,54,035 in Assam (11,05,581 in Brahmaputra

Valley and 28,48,454 in Surma Valley, now Barak Valley, specially Cachar

district and four thanas of the Karimganj Sub-Devetions of the erstwhile

Sylhet district which has been tagged with India).

It is an interesting as well as astonishing matter that after 20 years from

1931 to 1951, the Assamese speaking people increased from 19,82,515 to

49,13,929 that is by 150 percent and by another 20 years, that is from 1951 to

1971, they have increased to 89,04,917, that is, an increased by 350 percent in

the span of 40 years of time (1931 to 1971).

How does the number of Assamese speaking people increase suddenly

as magic in Assam from 1951? The only magic is that Bengali origin Muslims

included themselves as "Assamese" in the census 1951 to increase the number

of Assamese speaking people in the state, so that the state could reconstitute

in 1956, on the basis of majority's language.
Conclusion

In fact, the Government of Assam has clarified that, "All the Muslim Bengali of the Brahmaputra Valley who had formerly registered themselves as Bengali Speaking had in 1951 voluntarily declared themselves as Assamese speaking, "it helps to increase the number of Assamese speaking people.

On the other hand the equal number of Bengali speaking people according to 1931 census had gone down from 19,54,035 in 1931 to 14,47,000 in 1951. Thus, they were reduced by 25 percent from their original number. Apart from the natural growth of population figure there was a large scale influx of 'Refugees' in Assam from East Pakistan during the period of 1947-50. In 1971 census, however the Bengali speaking population has gone upto 28,80,000 in Assam, thereby causing an increase of only 50 percent after 1931 census.

The Assamese speaking group having a population of 19,82,515 in 1931 has gone upto 89,04,917 in 1971, that is, an increase by 350 percent but the equally large Bengali speaking population of 19,54,035 in 1931 has increased to 28,80,000 in 1971, that is, an increased by 50 percent only.

Even so, the Assamese chauvinists have raised a hue and cry that their identity would be lost. Their number would be outnumbered by the Bengali speaking people and thereby they would lose their culture and identity. However, it proves not true till today. So long Muslims would remain with Assamese Hindus as one community, the Assamese culture and identity
would never be lost. But it is a matter of regret that the Assamese chauvinist, who believed whom as the most cordial and bosom for the community are going aside gradually. The tribals are said to be most integral part of the Assamese community, but now, they have identified themselves as non Assamese. The Hill tribes have gone aside from the Assamese pennon since long. Now plain tribes are also going against them. The Bodos have demanded their own land for their own identity. Why there is such a great erosion occurred in Assamese community? Are not the AASU and the Asom Sahitya Sabha responsible for this erosion? Many intellectual of Assam think that the AASU and the Asom Sahitya Sabha are mainly responsible for all kind of erosion of this community, due to their sectarian interest and activities. The mischievous activities what they have done are responsible for the contraction of this community. The old Assam had already lost Arunachal, Nagaland, Meghalaya, Mezoram and its Hill tribes. The reason of this outgoing Hill tribes from Assam is explained by the Narirushtum in his book "Imperiled Frontiers" that, "it was Assamese chauvinism, ironically enough that diminished Assam and lost her tribal population."

Muslims, the right wing of the Assamese community are also antagonised by the AASU and their allies since Independence. If the Muslim population withdraws support and register themselves as Bengali speaking then the Assamese speaking population becomes a minority. For this conceal fear they have started disorder and lawlessness and raised a hue and cry about
Conclusion

the imaginary influx of foreign national and have partly become successful in diverting the attention of the country to them.

The claim of the AASU, the original Assamese are the "Sons of the Soil" is also not true. Such type of claim was nullified by A.H.W. Bentink, the European member of the Assam Legislative Council in 1925. According to him, "the Assamese other than Ahoms came from the West, the Ahoms came from the East, the Kacharis from the North, the Sylhetis, Bengalis and Mymensinghias came from the South, the Europeans came from overseas. Which of these have the best right to be called the children of the soil?" In the true sense, almost all the major communities of Assam are migrated, but the difference of migration among them is only the time 'factor'. Some came earlier while others late. So all the permanent settlers of Assam can be placed as the "sons of the soil."

The Assam Accord which was signed in New Delhi on August 15, 1985 between the representatives of the AASU-AAGSP and of the Government of India and the Government of Assam in the presence of the Prime Minister. Contrary to the claim about the Accord solving the six-year old Assam problem which saw unprecedented agitations, violence and even bloodbath, it has actually created more problems without solving any. For the different minorities - religious, linguistic and ethnic including the tribals - the Memorandum of Settlement has unsettling effects besides posing threats to national unity and integrity. The Memorandum while giving recognition to
the hegemony of the dominant ethnic group makes no mention of the inalienable rights of different minorities provided under the Constitution and minimum norms of democracy.

Under clause V of the Assam Accord, the decision to detection of foreigners of the period 1.1.66 to 24.3.71 and their disfranchisement for a period of ten years from the date of detection is fraught with very grave consequences as it will create a new category of people who would virtually become 'stateless' - a concept unknown to the Indian Constitution. The Memorandum maintains conspiratorial silence about the status of the disfranchised people and their children. As detected and registered "foreigners" they would lose their right on land, other properties, job, trade and contract, professions and callings. Their children would not get even admission into ordinary educational institutions at different levels not to speak of becoming eligible for stipends and scholarships or seats in higher technical, medical, engineering, agricultural and veterinary institutions.

Thus, few lakhs minorities are made 'D' voters (Doubtful Voters) whimsically by the State Election Commission is also a conspiracy for weakening the numerical strength of minorities in Assam. By making ‘D’ voters they snatch the political right of those people.

The Muslims among the detected “foreigners” or ‘D’ voters would not be able to go to the Haj pilgrimage as they would not be eligible for passports and other valid travel papers. Refugees among the detected "foreigners"
would find it difficult to continue in employment including employment under the Government and public sector undertakings for which refugees coming upto 24th March 1971 were eligible according to a policy decision of the Government of India.

The clause in the Memorandum about "immediate and practical steps" about expulsion of foreigners who came to Assam on or after March 25, 1971, is silent regarding the place to which they would be expelled. As expulsion is quite different from deportation, this particular clause is violative of laws, natural justice, international agreement and humanitarian considerations.

Under clause VI of the Assam Accord, the safeguard was meant for the Assamese people, whereas in the tri-partite talks the question of Reservation was sought to make for Khilinjia (indigenous) people. Many intellectuals think that there is a difference between the indigenous people and the Assamese people. By Assamese people, we mean the Indian citizens permanently residing in Assam, which include all segments of the people irrespective of caste, creed, religion and language etc. The AASU instead of talking about wider meaning of Assamese people has now introduced the word indigenous, only to mean a particular group of people, who speak a particular language and if their move is accepted it will go not only against the Assam Accord, but also against the fundamental and constitutional right of the Indian Citizens living in Assam. So, in order to stop further erosion of this community as well as this state, the AASU and the Asom Sahitya Sabha
should employ democratic ways and means to fulfill the hopes and aspirations of all the communities in Assam. Unfortunately, the activities and attitudes what the AASU and its allies explicit since 1979 onwards are of anti-Muslims, although the future of this community depends on them. It is needless to say again that the imaginary foreigners issue was created by them and pressured the Government to deport and harass Muslims illegally. No Indians either Muslims or Hindus should be supported any foreigner. A foreigner is foreigner, he must be departed. No excuse for him, but he should be deported legally and without giving any harassment. He should be given right to prove himself as not a foreigner. No objection perhaps from the Muslim community would come in respect of complete sealing of International Border.

So, the first and foremost duty and responsibility of the right minded people is to establish cordial relation between the Assamese community and the Muslims community in the state, which would bring permanent peace in this region. If the relation between these two major communities is tightened, no other forces can divide Assam further. Muslims are seen very loyal to the Assamese community. Unfortunately, Indian politics, primarily based on communalism is the curse for the nation and threat for the country.

Even though, if the Assamese community forget all the contributions of Bengali origin Muslims and treat them as foreigners, it would be breach of trust. If then, there will be no alternative, except to form their own political
platform for their own identity and existence, as it exists like other communities in Assam.

Muslims of Assam are backward not only educationally, but also socio-economically. Central as well as State Government is seen indifferent towards the upliftment of this community. More-over conspiracy in different forms against Muslims of Assam has been continuing and likely to be continued. If it is allowed to continue for a longer period, the whole community would be on the verge of destruction which will otherwise become more liability to the state.

From the above discussion we can summerised certain important points. First, it is found that since 1951 Assam’s rate of population increase has been always much higher than that of the country as a whole or a state or province thereof. Secondly, unlike in other states, immigration and natural growth rate are equally prominent causes contributing to Assam’s heavy increase of population. Thirdly, the tremendous increase of Assam’s population since 1951 is due to (i) an acceleration of the natural rate of increase, (ii) influx of the Bengali Hindu refugees from East Pakistan and (iii) heavier inflow of Indian nationals from the rest of the country. It appears from these three points that the widely held impression that Assam’s population has been mounting only due to influx of Bengali Hindu refugees from ‘East Pakistan’ since partition is not tenable. Fourthly, the tremendous swelling of the Assamese speaking population by people belonging to other languages
adoption of the Assamese language is a unique instance of its kind in the history of any regional language of India. Fifthly, the apprehension about ‘infiltration’ of ‘Bangladesh’ or ‘East Pakistan’ Muslims into Assam appears not to be supported by facts. Sixthly, the inflow of immigrants from the Eastern Bengal part of the sub-continent into Assam has been continuous since 1891. The only difference is that while it was the Bengali Muslims who migrated between 1891 and 1947, the vacuum has been filled by the Bengali Hindus since 1947. Finally, the burden of Hindu refugees on Assam has been greater than on any other state.