CHAPTER VII

IMPACT OF THE PEOPLE'S MOVEMENT

The People's Movement of 1955 not only retained the Goalpara District but also laid great impact on Assam. The effect of the Movement and findings of the States Re-organisation Commission were immense and far-reaching. It brought various ethnic group into an emotional and organic unity as well as on the local language and culture, economy, geography and communication, unity and integrity of Assam and also on the subsequent movements. The nature and character of such effects may be explained as below:

The Movement stated when there was a demand for separation of Goalpara for amalgamating it with West Bengal State as Goalpara was on the border of West Bangla. Moreover, the people of West Bengal specially of the district of Cooch Behar, Jalpaiguri, Darjeeling, Dinajpur and Rangpur, were once in the same culture bond. When Maharaja Naranarayan ruled in this part and this region became the Cultural Centre of Assam with the appearance of Srimanta Sankardev. In course of time, different political situation ups and downs, Cooch Behar, Jalpaiguri got separated and became a part of West Bengal, Rangpur and Dinajpur in East Pakistan (now in Bangladesh), Goalpara in Assam, virtually Goalpara language and culture divided into three separate administrative divisions. But the literary tained and other cultural
characteristics remained-retained. However basic links with that of the rest of Assam and the people of Assam linguistically, emotionally and socially very much part of the cultural life of Assam. In such a situation, where there was a demand for separation of Goalpara from Assam, naturally, the people of Goalpara roar, ignited and accelerated in protest for such demand and launched the mighty People's Movement against it. Government of India constituted a States Reorganisation Commission in 1953. The commission visited the Goalpara District for spot verification. Studied the situation carefully and recommended in favour of the Movement. Ultimately, the Movement succeeded.

The Movement prevented and retained the culture and language of the District. The people of Goalpara distinguished with their own originality, being part and parcel of old Kamrup-Kamatai reign. On the other hand, the indigenous people of the part of West Bengal i.e. Cooch Behar, Jalpaiguri, Darjeeling, Dinajpur and Rangpur lost their original entity for the shake of remained these areas with West Bengal and Bengali made the only official language. Now they bound to identify as Bengalis, instead of Goalparia or Assamese. So that, they (Rajbonshi and Bodo Community) regretted and realised, being lost their original identity.¹ They also realised that the first wrong was done by the Raja of

Coochbehar by merging Cooch Behar State with the West Bengal State, instead of Assam for their homogeneity. The second wrong was done by the indigenous people of this district. The wrong was that the leading people did not create movement to be merged with Assam State when the anti-separation Movement launched by the people of Goalpara District of Assam.

During British administration, several administrative and political changes laid a great impact on the basic structure of the local language, culture, traditions, customs. But after being free from foreign domination, West Bengal Congress Committee and other social and political organisations demanded that the District of Goalpara of Assam should be transferred and merged with the State of West Bengal. The people of Goalpara frightened for further...

2. Sarkar, Dr. Upendra—a retired Professor of Bengali, P.B. College, Gauripur (Assam) hailed from Cooch Behar District. regretted in such a way, when I met him in connection with the People's Movement in Goalpara District. He belongs to Rajbonshi-Indigenous Community. Interview took on 5th March, 1997 at Naranarayan Kshetra, Bilasipara.
changes. The People's Movement foiled the demand of West Bengal and established the legal demand of the people of Goalpara. So, the Movement resisted the District and also resisted the further establishment of new Anglo-Bengali trend of culture and aristocracy.

The language, culture, tradition, customs, food, dress, housing pattern, festivals, name of the places, accent of the people during conversation and talking, and the history of the District proved that the District predominantly Goalparia. But the Goalparia is one of the richest dialects of the Assamese language, literature and culture. When the East India Company's Government in India occupied Assam by the term of references of the Treaty of Yandaboo in 1826, the District of Goalpara came under the same administration. But after ten years i.e., in 1837, the Bengali Amalah of the Company in Assam removed the Assamese language by imposing the Bengali language in the offices, Courts and in the Schools. The local indigenous people cried establishing mother-tongue and critical of Government's anti people language policy. In the long run, after thirty six years, reintroduced Assamese in all the Districts of Brahmaputra Valley except in Goalpara District.

In Goalpara District Assamese Schools were established earlier in the Eastern region, inspite of the overall influence of the Bengali Language, the urge of the people to have Assamese Schools. Slowly moves towards the trends
extended till it reached the river Gauranga. It has been found, even before India's Independence, Schools in the Village in the Hakama in the West Gauranga was in Bengali medium, while in the village Jomduar in the East bank of the river was in Assamese medium. After Independence, the areas in the West of Gauranga became all Assamese medium. In the Southern Part, the South of the Brahmaputra, immigrant Muslims, who migrated from East Bengal speaking Bengali, were very keen to accept Assamese as medium in their Schools. Very soon in the Elementary Schools, Bengali medium was replaced by Assamese and the language in the Elementary Schools became a sign of boundary between Assam and West Bengal. It is surprising, immigrants belonging to religious minorities accepted Assamese in the Elementary Schools more easily than the others. Later their participation in the Movement proved the social behaviour.

The Bengali language had been continuing as an official language of the Courts, offices and other medium of instructions of the Schools. But by pressure of the local indigenous people; in some of the Schools instructed through Assamese since its establishment. The people of the District also pressed on Government to re-introduce mother-tongue but failed, due to the Bengali Amalahs. So the language controversy began between the local indigenous and the Bengali speaking people who wanted to retain the same. At last, the controversy turned into a social tension in the entire District. Gradually, it accelerated, for the shake of
establishing mother-tongue and for the prevention of the local culture, tradition, usages and interests. Lalit Mohan Dutta, Mohan Mazumdar, Sudhanshu Chakravarty, Pratham Nath Chakravarty etc. formed the Goalpara District Committee in 1916. During the visit of Viceroy of India to Aminqaon (Gauhati) in 1919, Prabhat Chandra Baruah, the Zamindar of Burla (Gauripur) and some of the Zamindars, submitted a memorandum before him to include the District in West Bengal.

To foil the conspiracy, Pratham Nath Chakravarty, Shahabuddin, Bhumidhar Roy, Kalicharan Brahma, Nakul Barman collected public signatures in protest against the conspiracy of inclusion and was submitted to the Viceroy. Assam Sahitya Sabha and its first Session in 1917 at Sibsagar, promised to re-introduce the Assamese language in the Schools, Courts and offices of Goalpara District. Assam Sahitya Sabha's second session held in 27 and 28 December 1918 remembered its earlier promise and took steps to increasing consciousness among the Assamese speaking and indigenous people of Goalpara. Chandradhar presided over the meeting of Sahitya Sabha. Again on 27 and 28 December 1926, Assam Sahitya Sabha held its 9th Annual Session at Dhubri and presided over by Benudhar Rajkhowa. At the same time, a parallel Session of Bengali Sahitya Parishad was

held in Gauripur. The simultaneous Session of different Sahitya Sabha created serious social tensions and quarrels between the Bengali speaking people and the indigenous Assamese speaking people of Goalpara. Under this circumstances, Assam Sahitya Sabha immediately held its next Session at Goalpara Town in 1927 and it was presided over by Tarun Ram Phukan. Holding of three all Assam Sahitya Sabha Sessions indicated the urges of mother-tongue. Over and above, two great sons of the District elevated to the president of Assam Sahitya Sabha and contributed much to the development of Assamese language, literature and culture of Assam. Amrita Bhusandeva Adhikari and Nagendra Narayan Choudhury at the Sibsagar Session in 1931 and Choudhury at the Sibsagar Session in 1911. With the initiative of Choudhury, the Zamindar of Mechpara (Lakhipur) and Dr. Dina Nath Sarma, edited and published a Magazine, namely "Abahan" in 1929 in the District. Abahan also contributed a lot to create sense of Assamese nationality and consciousness among the people of Goalpara.

When the States Reorganisation Commission was constituted in 1953 with a view to reorganise the Indian States on the linguistic basis, the Bengali community in

this pretext; in the name of Dhubri unit of All Assam Bangla Parishad supported the demand of West Bengal for the inclusion of Goalpara District into West Bengal. They argued that the majority of the people of Goalpara were Bengali speaking. This ignited the indigenous people and mobilised Movement against the unfortunate demand. The Movement gradually turned into a people's Movement and soon it shocked the entire District. The members of the States Reorganisation Commission visited the District, studied the situation and recommended to the Government of India that the District of Goalpara should not be disturbed and would be remained with Assam. The Movement ended with grand success. This recommendation was made mainly on the linguistic and cultural composition of the District. With the recommendation of the State Reorganisation Commission, the people of the District felt happy, peaceful and wanting for further steps.

The effects of the People's Movement was immense and far-reaching. It knocked the sentiment of the indigenous people of the District of Goalpara for further steps to re-establish mother-tongue in the Offices, Courts and the medium of instruction in the schools of the District. Just after the passing of "the State Reorganisation Act, 1956" on the basis of the recommendation of The Commission, in the Parliament of India, the people of Goalpara District, launched another Movement with having experience and the inspiration of the People's Movement of 1955. At the same
time, the "Silver Jubilee" convention of Assam Sahitya Sabha was held at Dhubri on 27th and 28th December, 1956, where Benidhar Sarma, a renowned historian and literature presided. Buranj Sanmilan (Historical-Conference) presided by Rupnath Brahma, the then Minister of Assam. Some new branches of local committee of Assam Sahitya Sabha were also formed in that year. The new branches were Fakiragram, Saktiashram, Bizni and Sapatgram branches.

But the earlier old branches of Assam Sahitya Sabha were Pratapganj, Kokrajhar, Agomoni, Dotoma, Lakhipur, Bilashipara, Golokganj, Dhubri, Gossaigaon, Gauripur, South-Salmara and Chapar. The existence of the local committee indicated the existence and urges for Assamese language and culture of the people of the District. The commencement of Annual Convention also proved the interest for mother-tongue and their culture. For the shake of establishing mother-tongue, the local people started practicing Assamese by filling petitions in the Courts in both of the Sub-Divisional headquarters of Goalpara District. The immigrant Muslims who were originally Bengali by mother-tongue also loved Assamese and practices Assamese by writing typical Assamese "\( \text{আ} \)" (Rā) instead of Bengali alphabet "\( \text{আ} \)" (Rā). The contents of the language remained Bengali. Most of the Bengali medium Schools were converted into Assamese medium.

7. Source - S.C. Sinha explained his practical Experiences.
The language Movement had been continuing until and unless it established as official language and medium of instruction. The re-practicing of mother-tongue - the Assamese language created renaissance in the District and it also created consciousness among the people. The consciousness created the new trend of Goalparia language and culture. But at length, in 1960, the Government of Assam passed "The State Language Act, 1960" The language controversy, social tension and the language problem solved in the District. The language movement also ended in success. The success of the movement and the establishment of the mother-tongue, was a notable influence of the People's Anti-Separation i.e. Renaissance Movement.

In between 1901 and 1947, the major flows of immigrants, both Muslim and Hindu came to Assam through Goalpara District. Of the immigrants, 85 percent were Muslims and 15 percent were Bengali Hindus. At the very outset, they settled in Goalpara District and subsequently in the other parts of Brahmaputra Valley. The 1951 Census witnessed the majority of Bengali Muslim in the District as a single community. They assimilated with the local people regarding

language and culture. In 1951 Census, they formally accorded Assamese as their mother-tongue. Immediately after according Assamese as their mother-tongue, by the demand of separation of Goalpara from Assam and merged with the east Bengal State, frightened the conscious and educated section of the immigrant Muslims. To prevent the danger, this community actively participated in the People’s Movement launched by the local indigenous people, led by District Congress Committee.

Some leaders of the immigrants said that the main reason behind the participation of immigrant Muslims in the Movement was purely political and social. Prior to the partition of India, West Bengal was the Bengali Hindu dominant state. If the District of Goalpara be separated and merged with West Bengal, the political existence of the Muslim would be zero. Instead of that, during the partition of India, quarrels and riots started between Muslims and Bengali Hindus in Bengal. At the time of riots, Bengali Hindus of East Bengal were victimised more than the Muslims.


Guha, A. - East Bengal Immigrants and Maulana Abdul Hamid Kahan Bharani in Assam Politics, 1928-47. Published in The Indian Economic and Social History Review, vol. XIII, No. 4.
because the East Bengal had Muslim majority. On the other hand, Bengali Muslim of West Bengal were also victimised more than the Hindus having majority of Bengali Hindus in West Bengal. The existence of refugees in West Bengal, North-East and in Bangladesh (East Pakistan) showed the similar situation. As a result, both the communities, had been pursuing the riots hatred the immigrant Bengali Muslim of this District Goalpara seriously objected to merge with West Bengal. The success of the Movement, they felt that the ultimate success of the immigrant Muslims in the District. Retaining the District with Assam they felt safe, peaceful, happiness and be lived without any fear for ever.  

Impact of the People's Movement extended to the other social fabric also in the District. There developed a

10. Source— Bazlur Basit, Abdul Karim - President and Secretary - "Immigrant Muslims Association of Goalpara District", Ahmed Hussain former M.P. of the immigrant community explained the above views in much a way during interview on 25th March, 1956.
greater understanding and mutual tolerance, a feeling of brotherhood among the different sections and ethnic groups of the people of the District. Example noted here:

a) Prior to our Independence, though the immigrant Bengali Muslims gradually assimilating and embracing the local language and culture, the relation between immigrants and local indigenous people were not cordial. The People's Movement arrested the differences and established the feeling of brotherhood and cordial social relations. It may be considered an important impact of the Movement.

b) The relationship between the indigenous people and the Bengali speaking community was critical on the language issue. The immigrant Bengali Hindus did not accept local language and culture. On the contrary, they tried their level best to establish their language and culture by suppressing Assamese. After the successful ending of the Movement, the Bengali Hindu community, were isolated from the ethnic group. The another cause of isolation was that they played reversed and critical role against Resistance Movement, i.e.; they were in favour of separation of the District and merged with West Bengal. During the Movement, the ethnic people felt that they had gone against the interest of the local people and local culture.11

11. Source- Interview: Dwijendra Nath Choudhury an important leader of the Movement and Rabindra
Over and above, the People's Movement maintained the unity and integrity among the different ethnic groups of the District as well as of Assam; regarding official language, language of Courts, medium of instructions, riots at the time of Partition of India. But during Movements the indigenous groups and the immigrant Muslims consolidated and vindicated the homogeneous sentiment to retain the interest of the District and the people. The homogeneous brought unity and integrity in the District. The result was that the fear of separation of the District was removed. The effort of those who wanted separation of Assam and wanted its amalgamation with West Bengal, totally foiled. The people of Goalpara, became more co-ordinated and consolidated on the maintainance of the linguistic and cultural unity.

As illustrated earlier, the East Bengal Zamindars were mostly oppressors and fascist by character. They oppressed on their subjects for releasing their revenues and other payables. Instead of this, East Bengal was over populated. Most of the agriculturists were depended on agricultural output. On the other hand, the agricultural land was very limited. So, their economic condition was miserable and lived on financial vicious circle. Hence, the people naturally...

Nath Choudhury former Minister and then student leader viewed like that on 5th and 17th March, 1995 at their home.
rally migrated to another place in search of agricultural land for their livelihood.

Goalpara is the western most District of Assam Province and adjacent to the Eastern Bengal (East Pakistan), where there sufficient cultivable and fertile lands lying vacant. The land hungry people spontaneously migrated to the neighbouring places for their crying needs. These migrated people, in course of time, did not confine within the District of Goalpara. Gradually, they moved to the other vacant lands of the Brahmaputra valley, Goalpara District at the very outset, administered by the Zamindars and Rajas. Of the Zamindaries, Seventeen Parganas ('revenue village') were permanently settled. The Zamindars, Jotedars, Tashildars, Dihidars, Talukdars etc. were exploited and oppressed on the local ryots (Subjects) for their revenues, other payables and fulfilling the terms of condition. Revenues of land increased frequently by them. The local ryots denied to pay increased revenues and revolts against the system. But they failed. Having no other means they ultimately agreed to pay all the terms and condition of the landlords. But the relation between the Zamindars and tenants gradually deteriorated. For maintaining good relation, the British Government in Assam passed an Act with the title "Goalpara Tenancy Act, 1929". In fact of persistent opposition from the Zamindars and Jotedars, the Bill (Tenancy Bill) emerged

through the Select Committee and was placed on the platform of the Legislative Council on 4th March, 1929. The Bill granted occupancy right to tenants for land under their cultivation for a period of 12 years or more. Another mentionable provision of the Bill was that in no case, the rent be enhanced by more than three annas at one time. The Bill was declared passed by the council on March, 1929. With the terms of reference of the Act, the land hungry people were got social and economic security and guarantee of cultivable lands from the Zamindars (Land Lords) and their subordinates. So, they felt safe in the Zamindari system in the District. By 1946, in the mean time, they formed a major part of the total population in the District and the other three districts of Brahmaputra Valley - Kamrup, Darrang and Nagaon.

The land hungry people i.e. the immigrants were painstaking and skillful. They produced two or three different types of crops in the same plot of land within the definite period of time. Examples may be cited here: Ahu paddy, Bowa paddy and pulse were, they produced within a period of time at the same plot of land (April to September in every year). Secondly, Jute, Bowa and pulse also be produced and harvested within the same period of time in the same plot of land. Instead of producing these crops, they

also produced other different types of Rabi crops like Wheat, Makoi, Mastard and different types of vegetable. After all, the migrated agriculturists had been created, "green Revolution" in the field of agriculture of Assam. They contributed much in the agricultural filed.  

During People's Movement against separation of the District, the entire land hungry people and their offspring actively participated equally with the other indigenous people. They regretted, much and denied to merge with West Bengal State. After the mighty Movement the District remained as an integral part of Assam. Retaining the District with Assam, the laborious and skill agriculturists also retained. Having the skill agriculturists, the local agriculturist were taught directly or indirectly the techniques of different type of agricultural production in the same. On the country, the local agriculturists (Ryots) produced only "Sali Paddy" once a year. Now it seen that local people also acquired the techniques of producing various kinds of crops and vegetables. So, that the indigenous agriculturists of the District as well of the entire Assam is benefited. It is also indirect impact of the people's  

14. Source Dwijendranath Chakraborty, Jamini Kanta Sarma, Gias Uddin Ahmed (Barkanda) are the three notable persons participated in the Movement. They explained and raised this view when I met them at their residences on 5th May, 1996.
The Bodo community demanded that they are the aboriginal community in the District as well as in entire Assam. Instead of their own dialect, they adopted Assamese as their official language but the here is a matter of note that this Bodo community now who are fond of identifying themselves as a separate entity from the others. But they had adopted the Assamese as their official language before the adoption of the Assamese by this indigenous Goalparia. Harsha Communities (It meant for other non-Bodo indigenous Assamese Community) in the Bodo-tongue who even ridiculed in the nineteen fifties decades around that “how you are the indigenous Assamese community while you that people can not speak the Assamese language correctly. Thus the adoption of Assamese as their official language was another effects of the people’s Movement.

The Movement created some constructive social worker who were later on, contributed much for the development of

15. Source Islam Nural-Former M.L.A., Present M.P., Dhubri Constituency, a participant of the Movement, analysed and comment on the effects of the Movement in economic point of view on 03.01.96.

16. Source Interview: Choudhury R.N. former Minister, than student leader reviewed his memories during interview on 23.03.96.
this District as well as to our country. From beginning to the end of the Movement, various democratic programmes and techniques were taken for achieving grand success. The Movement carried out with major phases. The phases included the programmes were discussion, meetings, deputation, demonstration, publication of pamphlets, processions, strike, conventions, submission of memorandum etc. More than lakhs of people both men and women actively co-operated, and participated in the Movement. During the course of various phases of the Movement, some dedicated and devoted social workers acquired the techniques, need of social relation, knowledge about the importance of the language and culture, task of democratic movement and so on. As a result during the course of the Movement political, social and economic as well as leadership qualities also acquired. The Movement practically created some dynamic and radical social workers. At the later part of their life, they contributed much to develop the Goalparia society as well as to the entire country. Of them, some were elevated to the Members of Legislative Assembly, Members of Parliament, Ministers, Chief Minister, literatures, educationist etc. They are the following:

(1) Members of Legislative Assembly (Former and Present):

<table>
<thead>
<tr>
<th>Name of the Persons</th>
<th>Constituencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Bazlul Basit</td>
<td>South Salmara(1954-9983)</td>
</tr>
</tbody>
</table>
Giasuddin Ahmed, Bilasipara West (1954-75)
Alauddin Sarkar, Golokganj
Kabir Roy Pradhany, "
Bhuban Pradhany, "
Tamiz Uddin Pradhany, Dhubri
Sayed Ahmed Ali (Tuku Miah), Gauripur
Umar Uddin (Hakim Sheheb), Mankachar
Nurul Islam, "
Kobad Hussain, "
Azad Ali, Gauripur
Deraz Uddin Sarkar, Bilasipara East
Rukmini Kanta Roy, "
Dewan Joynal Abedin, South Salmara
Dhruba Narayan Baruah, Abhayapuri South
Rabindra Nath Choudhury, "
Miatheas Tudu, Gossaigaon, Kokrajhar
Golok Patgiri, Sorbhog
Dr. Ghanashyam Das, North Salmara
Rupnath Brahma, Kokrajhar
Amrit Lal Basumatari, " West
Raja Ajit Mr Deb, " East
Rani Monjula Devi, " 
Samar Brahma Choudhury, " 
Khagendra Nath Nath, Goalpara.
Anadi Bala Rava, Dodnoi
Ratneswar Das, Goalpara
Samsul Hoque, Jaleswar
Shahadot Ali Jotedar, Goalpara (West)
Sarat Chandra Singha
Golokganj, Bilasipara East, Kokrajhar East.

Ajoydyaram Das
Abhayapuri South

Jahan Uddin Ahmed
Kokrajhar East

Ranendra Nr. Basumatary
Kokrajhar West

Mozir Uddin Ahmed
Goalpara East.

(2) Member of Parliament
Rajya Sabha & Loko Sabha Consti
tuency

Gias Uddin Ahmed (old)
Dhubri Loko Sabha Consti

Sitanath Brahma Choudhury
""

Amjad Ali (Miah)
"

Jahanuddin Ahmed (Jahan Miah)
"

Nurul Islam
" (Present)

Ahmed Hussain
"

Charan Narzari
Kokrajhar (Loko Sabha)

Amrit lal Basumatary
Rajya Sabha, Assam.

Tara Charan Mozumdar
" (Present)

Moinul Hoque Choudhury(Dhubri)
(Loko Sabha(1971) He also
Participated actively in
the Movement)

Chief Minister

(3) Sarat Chandra Sinha
Chief Minister, Govt of
Assam, Members of Interna
tional peace committee
etc.

(4) Of the above Members of Legislative Assembly some were
elevated to Cabinet Minister, Minister of State and Deputy
Minister, Chairman Oil and natural Gas Commission etc.

President Assam Sahitya Sabha:

(5) Sita Nath Brahma Choudhury also elected, President. Assam Sahitya Sabha, S. Choudhury presided over the Annual Session in 1981, 1982.

(6) Educationists, principal, Head of the Institutions.

Uday Das Bizni College
Jadav Chandra Das B.N. College, Dhubri
Kalindra Nath Nath "
Ali Muddin Mollah Rakhalubhi H.Maddrassa
Dalim Kr. Medhi Chapar H.S. School
Prafulla Kr. Das "
Jamal Uddin Ahmed "
Tarani Kanta Ray Ratnaptih College, Chapar
Atul Chandra Roy Rajhora H.School
Panchananda Medhi Sapatgram H.School
Rahim Uddin (Supply) Bilasipara F.H.S.School
Riazuddin Miah F.A.M. H.S. School
Jiten Roy Saktiaashram H.School
Joinal Abedin Agomoni H.S.School
Chaityanaya Chakraborty Salkocha H.School
Krishna Mohon Adhikary Saktiaashram H.School
Jagadis Chandra Brahma Kokrajhar College
Wazuddin (Miah) Goalpara College
Nirodendu Roy Chapar H.S.School
These Principals and Head Masters of the above institutions were not only educationists but also served the society very much in every respects.17*

All the political and social organisations of the District submitted memorandums before the States Reorganisation Commission during its visit at Dhubri and vehemently opposed the separation of Goalpara District from Assam except the Dhubri unit of All Assam Bengali Parishad. The Goalpara District Zamindars and their supporters of the District tired their level best to divert the People’s Movement to the demand of Kamatapur State. The Proposed Kamatapur State comprising the District Goalpara, Garo Hills, Coochbehar, Jalpaiguri, and Darjeeling. Not only that but also the Associations submitted memorandums before State Reorganisation Commission to fulfill their demand. The Commission verified their demand but did not consider their case.

The Zamindars Association also had tried before Independence, to merge the District with West Bengal Province. So that, when the Viceroy of India visited Amingaon, (North Guwahati) in 1919, the Association submitted an application

17. Source : Collected from Sinha S.C., Former Chief Minister and other Ministers, M.L.A., educationist and from noted social workers of the undivided Goalpara district during discussion on 05.08.96 to 06.11.96.
before him led by Prabhat Chandra Barua accompanied with other Zamindars.

"Goalpara Zila Samity" established in 1916 for the interests of the language and culture of District. After the submission of their demand to the Honourable Viceroy of India with a view to included the District with Bengal, the "Zila Samity" roar against their illegal demand and collected signatures of the Prajas (Subjects) and that it also submitted by Pratham Nath Chakraborty, Shahabuddin Ahmed, Bhumidhar Roy, Kalicharan Brahma, Nakul Barman, etc. before him (Viceroy). But Viceroy did not accede to the demand of Zamindars Association and at last they failed to include the District. They did not give up their endeavor, but waiting for next pretext. They took the opportunity again in 1955 i.e. during the People's Movement. They demanded with the view not for the inclusion of the District with Bengal but for creation a State, namely "Kamatapur State" with including the other three Districts Coochbehar, Jalpaiguri and Garo Hills. They repeatedly thought that the interest of Zamindars never be protected, if the District remained with Assam or merged with Bengal, but it would be fulfilled only in "Kamatapur State". After the People's Movement, all the Zamindars and their supporters isolated from the mass peop-

The chief aim of the People's Movement was the prevention of its separation as well as linguistic, cultural, economic and social benefit. The Movement retained the District and linguistic interest. Goalparia is the richest dialect in Assam, though it has so akin with the Assamese language and literature, yet it has special characteristics and tained which are separated Goalparia language, culture, customs, traditions, uses, folk culture, etc. from Assamese i.e.: the language and culture of other parts of Assam. In nineteen sixty decade, some of the leaders of the District who were participated in the People's Resistance Movement; thought for another Movement to be created for more benefit of the District by demanding "District Autonomy". The chief aim and objectives of the autonomy were the following:

a) To retain the Goalparia language, culture, traditions, customs, folk culture etc. from its gradual disappearance; the "District Autonomy" is more beneficial.

b) Economically the District was very backward. A section of educated people and social worker thought for its speedy economy development. These may only be fulfilled through "District Autonomy".

c) Politically, the District is the administrative unit of Assam. It was thought that he government of Assam
did not properly give importance to its all round speedy development comparing to the other Districts. "District Autonomy" might be fulfilled the problem and desparity.17

With the keeping in view, Raja Ajit Narayan Deb (Sidli), Sontosh Kumar Baruah, Prabhat Chandra Baruah, Nripendra Narayan Choudhury, Dwinesh Ranjan Sarkar, Ambika Charan Choudhury, Nripendra Dihidar and the other supporters took the initiative of the "District Autonomy" for the District Goalpara. They pursued the techniques of the People's Movement of 1955. To achieving the ends meeting, discussions, submission of memorandum were held. But they failed to get people’s support in favour of "District Autonomy". The leaders of the "District Autonomy", tried their level best to get support from the people but ultimately disappointed and dishearted. Gradually, subsided the demand of the "District Autonomy". The thought of "District Autonomy" was the another impact of People's Movement in the

17. Source- Interview: Nripendra Dihidar (Gauripur) - One of the architect of the "District Autonomy" explained the aims and objectives of the District Autonomy during interview on 11 march, 1995.
subsequent years.

Practically, the people of the District did not feel least alienation and separation from the people of other district of Assam. Prior to the thought of "District Autonomy", the indigenous people of the District had launched Movement against its separation from Assam, i.e.; for retaining unity and integration with the other Assamese people. So, the people of the District, further did not feel any disintegration and alienation from the other Assamese people. This was also the net result of the impact and effects of the People's Movement of 1955.20

Before the Partition of our Country, most of the Muslim leaders, both immigrants and indigenous were supported the Muslim League, its ideology aims and objectives. Muslim leaders of Assam failed to achieve their ends. The Assam Province, particularly the District Goalpara remained with India. At length the All India Muslim League demanded the commencement of the referendum for Goalpara District, like Sylhet. The people of the District, whether remained

20. Source - Ambika Charan Choudhury - Retired Principal, Normal Training School, Bongaigaon, a participant of the Movement and supporter of District Autonomy, explained the impact of the Movement.
whether remained with India or Pakistan; it should be decided by referendum. During Partition, Maulana Abdul Hamid Khan Bhasani,* the great leader of the then Muslim League, repeatedly demanded for referendum. The Government of Assam sent its representatives Sarat Chandra Sinha and Sontosh Kumar Barua, the then two M.L.A. to Delhi for keeping in view of retaining the Goalpara District with Assam i.e. with India. Subsequently they met Prime Minister Jawaharlal Nehru and Deputy Prime Minister - Sardar Patel, who was in charge of Home Affairs and pleaded in favour of the District. After that the two leaders returned to Calcutta to meet Mr. Red Cliff, the Chairman of the Boundary Commission, who was sitting Belevedre Hall. After long discussion with the Chairman of the Commission, the Commission declared; "the District of Goalpara of Assam is not within the terms of references of the Commission." Thus, the District Goalpara

Notes: * Bhasani migrated to Assam in 1928 from Pabna District of East Bengal and settled at Bhasani Char, situated South-West direction of Dhubri Town. Later on, Bhasani shifted to Ghagmari near Fakirganj. He started Movement against the Zamindari System in Goalpara District of Assam. Soon, he became popular. Joined in the Muslim League and gradually he became the great Leader of the League. The political activities of Maulana Bhasani was critical. After partition, Bhasani left India to East Pakistan (Now Bangla Desh).
remained for ever with Assam i.e; with India. The leaders of
the Muslim failed to merge Goalpara with Pakistan. Maulana
Bhasani left India to Pakistan and the other leaders of the
Muslims remained in the District.

In the first part 1955, the people of Goalpara
District launched a Movement against its separation from
Assam and transferred it to West Bengal. The Movement soon
turned into People's Movement. The Movement spearheaded by
Goalpara District Congress Committee under the leadership of
S. C. Sinha, the then President of the District Congress
Committee. All ethnic groups spontaneously joined in the
Movement. In the mean time, all the leaders of the Muslim
league left in a body and joined to the Congress party. They
also took part in the Movement. Sayed Ahmed Ali, the then a
great leader of the Muslim League, made him Secretary of the
District Congress. The mass people belonging to both the
immigrant and indigenous (Deshi Muslims) community did not
escape from participant. The conversion of the leaders of
the Muslim League to Congress Party was another post-entry
impact of the People's Movement.21

21. Source *. Sayed Ahmed Ali, popularly know as Tuku Miah
was the Leader of Muslim League also joined in the Congress
Party and later on, made him Secretary of the Party (1954-
55), explained the impact of the People's Movement during
Movement.
The foregoing studies, we have seen that the effect of the Movement and its impact was not confined within the lone purpose of the Movement, but still it has immense and far-reaching value.