REVIEW OF LITERATURE

An Analytical study of ‘violence in Assam since 1947’ on behave of the topic ,I exercised many references from different books, News papers and journals published in different times for the progress of my research work.


I read the book ‘North East India, A profile, written by N.K. Das, and a significant reference found in his writing that the partition of India is the main generator of communal violence in India and North-East. Divide and rule policy was applied by the British, partition of India its result and a virus of violence pushed in India forever,


The processes of human movement are always associated with number of reason including social, employment, business, education, marriage, family movement etc. People move from one area to another for fulfillment of required and better facilities of amenities. The areas appalling poverty, employment, low and uncertainties, uneconomic land holdings. All those factors are acted in favour of Northeast especially for Assam,

3.Asian Journal of Humanities and Social Sciences (AJHSS)Volume1—Issue

I read the above journal topic written by Mridula Dhekial Phukan, Here he wrote “The international situation changed the motive of Assamese due to emergence of Indo-china war in 1962 and Indo-Pakistan war in 1965. An agreement was signed between India and Pakistan in 1966 and on the basis of the agreement a lots of Bengali people migrated to Assam. The Bengali migrates are called Refugee.”

Moreover, I found that causes of violence in regard of ethnic, religion and language people migrate one to another place.

The fact happened against Assam during the past 40s decades.

I read this journal and found that agreed with writer at the point “Inter-communal dimensions of conflict have been most prominent in Assam. The British based their Assam policies on a division of the area into a Hindi lowlands area and non-Assamese-speaking, non-Hindi uplands; the former areas were
classified as non-tribal and incorporated into British India. The particular grievance of the Assamese under British rule was that the colonial bureaucracy relied almost exclusively on Bengali migrants. That rivalry has been complicated by the immigration of unskilled laborers from Bihar and Uttar Pradesh, non-Bengali Muslims who primarily work on tea plantations, and Bengali Muslims entering illegally from Bangladesh.” But I am not agree with this point that Bengali Muslim illegally enter into Assam from Bangladesh.


IMPACT OF CLIMATIC CHANGE AND RISE OF SEA LEVEL TO TRIGGER BANGLADESHI EXODUS IN ASSAM: A REVIEW ON THE PROBLEM OF CLIMATE INDUCES MIGRATION AND ENVIRONMENT AND DEMOGRAPHIC SITUATION OF ASSAM.

Bishmita Medhi pp.33

I read the journal published article written by Bismita Medhi, and a quotation in clued here as “In an admission that is likely to have serious ramifications for the infiltration-hit North Eastern States, Bangladesh Prime Minister Sheikh Hasina warned of 30 million Bangladeshis becoming „climate migrants“ due to global warming. Here the question of migration is directly related to Assam to a large extern. Assam is part of a region of Northeast India known as the “Seven Sister States,” Medhi indicated that 30 million Bangladeshis entered into Assam. But his data was dot perfect because having an international border surrounded by barbed and also the guards of BSF,BDR from both sides, how is it possible to cross the border the huge number of Bangladeshis.
Bodoland Movement: A Study

Topu Choudhury

I read the journal published article written by Topu Choudhury, and found that in Bodoland ABSU, BLT, and NDFB are involved in the violence occurred times to times. For better understanding I quoted the few lines as “The Bodos, under the leadership of All Bodo Students Union (ABSU) launched a movement for a separate homeland namely “Bodoland”. A section of Bodo militant outfits - National Democratic Front of Bodoland (NDFB) and Bodo Liberation Tigers (BLT) have raised secessionist demands and the reaction of sovereign state of Bodoland. This had led to the subversive activities by militant organizations of the Bodos involving the fratricidal killings, bomb blasts, kidnapping, rail blockades and activities of sabotage affecting the neighboring states like Bhutan, Bangladesh, besides, the entire country. This paper attempts to make a comprehensive study on the various aspects of the Bodoland Movement launched by the All Bodo Students Union (ABSU), during the 1980s demanding for the establishment of a separate Bodo state in the north bank of the Brahmaputra River.”
“Inter-tribes conflict of the North-East where tribes vs. tribes and sometime tribes vs. plain conflicts, as is the case with conflicts in Manipur, are on board. There is also not a singular pattern of conflicts in the North-East as well. The nature of conflict in Assam is different from the nature of conflicts in Manipur. Similarly conflicts in Nagaland are different from the rest. In Meghalaya the conflict is between the Khasis and the Nepalis. Khasis are tribal. Majority of them have been-

converted Christianity. Nepalis are Hindus and they have resisted the areas. This has often resulted into ethnic conflicts between the two as both have been positioning against each other for numerical and social dominance. Several times that resulted into the violent conflicts between the two. In Assam, the major reason behind the conflicts have been coming in of the people from non-Assamese speaking areas and changing the demographic, cultural, economic and political dynamics of the state.
The politics of migration in India: What it is; and what to do?
By- M AMARJEET SINGH

I read this journal and found the fine reference the grievance of majority and minority group of Assam and a cause of violence. The quotation acts an evident as follows.

“The government has been unable to invoke effective legal measures acceptable by all the people of Assam. Any legal measure continued to be contentious. For instance, the promulgation of the IMDT Act had caused division among the people. The Muslim groups supported it while other groups opposed it. When the IMDT Act was struck down by the Supreme Court the Muslim groups alleged that the Muslims would be harassed by the police in the name of detection of foreigners.”


Uttam Kr Pegu
I read this journal and found that media becomes a cause of social violence when the wrongly published favour or disfavor of a community or groups. In this regard the voice of the journal as-“Issues and Challenges n Conflict
Communication Media coverage of conflict has been mystified in a manner which is supposedly baffling because the quantum of media coverage on conflict is not sufficient to keep the people meaningfully informed. The media professionals need to realize the complexity and inter-connectedness of the web of issues into which it is woven, especially if they want to engage in a meaningful communication with the masses. A purposeful and impact bearing information dissemination can emerge only after an assessment on the political and historical contours and by examining the gaps in the dissemination of information on the issue.

10.The Peace and Conflict Review ISSN: 1659-3995
Armed in Northeast India: Special Powers, Act or No Act

Uddipana Goswami

I read this journal and found that the think of Son-of-Soil theory made hostility against migrated or displaced people and as result creation of violence that almost found in Bodoland. The following few lines may quoted for better understanding. “Although the Adivasis were by and large tolerated – being as they were politically unrepresented and economically marginalized– the East Bengali Muslims with their vocal political leadership and early exposure to commercial agriculture and money economy were greeted with hostility in Assam since economic rights of the ‘sons-of-the-soil’. Purportedly non-violent in
nature, it however turned violent in places with mass genocides also taking place in pockets. The most infamous example of this is the pogrom at Nellie where a large number of Muslims of East Bengali origin were massacred. Varying estimates put the number of casualties between 1,200 (Hussain 2001) and 3300 (Rehman 2006).”

ISSN:2455-6653
Journal of Applied Science: Communal Riots in India
Dr. Razia Ph.D.in Political Science
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Abstract: The economic system of any country depends on the internal and external security of the people and the government, which make negative and positive impact on the society and their people. Likewise our nation's economic security is also depends on the internal and external security, which affected the economy of our country. A significant factor affecting the economy of our country is communal riots. Due to this violence, internal and external security of the country is in danger and the country's economy is getting affected. The article presents the consequences of communal riots which took place time to time in the country. Communal riots have become a distinct feature of communalism in India.

I agree of the view point of Dr. Razia that wrote in the journal and highlighting lines have mentioned above.

12. The Origins of Contemporary Conflict
A Comparison of Violence in Three World Regions
I read this book and found that the writer express how the Refugees are suffered in North –East and victim of violence. Stated as below-

“1990s when the total number of refugees amounted to 270,000. Bangladesh is not prepared to sustain them and is also reluctant to allow Rohingya activism on its soil in view of repeated incursions by Burma’s security forces. India’s intrastate conflicts have their roots in society. There are several types in this category: communal; ethno-linguistic; and class- and caste-oriented tensions. There are also conflicts related to political instability, and as a consequence of institutional failures against overall poverty and underdevelopment. Some of the intrastate conflicts have significant international linkages, especially the ethnic and religious movements in Kashmir, Punjab and the north-east”.

13. Garakahanior para karaarologi, the book about the migrant to Assam, where C.S.Mullan census report of 1931 has been found was considered as a rich document of that time. The report as follows-

“Probably the most important event in the province during the last 25 years, an event, more over, which seems likely to alter permanently in the while future of Assam and to destroy whole structure of Assamese culture and civilization has been, the invasion, by a vast horde of land hungry immigrants, mostly Muslims from the districts of East Bengal and in particular, from Mymenshingh”
14. “In an atmosphere made tense by propaganda and counter propaganda it is not surprising that clashes occurred rioting had begun in the Mymensingh district in April and May 1906 causing a panic among the Hindus” (Tara Chand, *History of the freedom Movement in India*).

15. A newspaper *The Hindustan Times*, April 8, 2000; reference shows the picture of militant activities in Assam as follows-

“The militant struggle led by United Liberation Front of Assam grew out of “anti-foreigners agitations” led by All Assam Students Union (1979-85). This insurgency took shape in April 1979 in Sibsagar, seat of the Ahom kingdom.

16. “Although the Adivasis were by and large tolerated being as they were politically unpresented and economically marginalized –the East Bengali Muslims with their vocal political leadership and early exposure to commercial agriculture and money economy were greeted with hostility in Assam since economic right of the ‘Son of soil’. ” (Uddipana Goswami)

17. A reference has taken about militant organization in Assam from *India Today*, August 23, 1999 as follows-

Continuous targeting of the Muslims, particularly those of the East Bengal origin and the emergence of Hindutva policies in the region has given rise to strong reaction among the Muslims. Several Muslims Militant Organization such as MULTA, MULFA, ILAA, SIMI, United Reformation Protest of Assam, Muslim Volunteer Force, Adam Sena, Islamic Sevak Sangha, Hurkat-ul-Mujahidin and Hurkat-ul-Jehed have sprung up to and are active in Assam.

18. The following a few lines may use as reference which was in the journal ‘India Review’ vol. No. 3, June 2007, pp.1 the title “Does Counterinsurgency They Apply in Northeast India? The journal expressed-

The recent onslaught is a reminder of the ugliest features of violence in
Northeast: inter-communal hatred; brutalities against civilians; and the menacing role of coercion in local politics. Numerous commentators have pointed out that there has been a change in character of violence in the Northeast, as compared to the early 1990s.

19. Another reference has taken from the paper ‘India Today published on the 7th July 2007 as-

“The tension between indigenous Assamese and immigrants from Bangladesh had been up to the 1983 assembly elections in Assam. Led by AASU, sporadic violence continued to erupt, culminating in the horrific, events on February 18, at Nellie in Nagaon District, when a blood thirsty mob went on killing spree, leaving 3000 dead in less than 24 hours. The trigger may have been ethnic but politics played a major role, with elections been forced on the state in the midst of a widespread anti-outsider agitation.

20. A reference may be taken about influx of migrants to Assam from Bangladesh as was remarked by M. Weiner 1983 published in the book. North East India, A profile.

‘The partition of 1947 and of Bangladesh in 1971 were mainly instrumental for the influx of migrants and they were formally labeled as “aliens” and their migration is called “illegal” Despite creation of an international border migration from Pakistan continued and between 1961 and 1971 the proportion the Assamese in Assam declined for the first time and that of Bengali speakers increased; between 1971 and 1981

22.”The Assamese movement was aimed at prevention of Assamese dominance in the territory of Assam. Quite obviously, it demanded for the expulsion outsiders which included even bengalis or Biharis”.( Sangit kumar Ragi)
23. Diganta Sarma wrote in the book *Chawalkhowa* about massacre of Chawalkhowa Chapori, a secret file report of Tiwari commission.

24. From 1947 to 1983 the extremists killed about 100000 (one lac) people, the major portion of minority Muslims, a few Bengali, and tribal etc reference from the book *Nipirito Bangali* written by Diganta Sarma. pp. 6.


“The Muslims of India speak the languages/dialects of the provinces/areas in which they live. And they generally used to dress like the people of those areas. However, in recent years, under the spreading influence of religion assertiveness,

growing numbers of Muslims in different parts of the country have started adopting a distinct dress code, but a large number are still indistinguishable from others from the way they dress.”

27. Local Assamese Muslims (Goria, Moria and Deshi) organized the Sadou Asom Goria Moria Deshi Jatiya Parishad (SAGMDJP). The Garias are local converts from tribes. While Marias is descendents of Muslims soldiers taken prisoners during Ahom era. Then, there are Deshi Muslims of Koch Rajbonshis. These indigenous Assamese Muslims resent their identification with Bangladeshi migrants. Analysis of census data of Assam shows that the proportion of Muslim and Bengali speaking population rose during 1951-2001 (Bhyan, 2006 (Sentinal, 2nd March, 2000)

28. The above a few lines stated Nath, Nath ang Bhattachary; about immigrants and constituted the 36 constituencies of Assam by the illegal migrants are not true. Because in India having an election commission, in spite that a huge illegal voter is not possible to caste vote and elect delegates. They only emotionally indicated to all minority as illegal immigrants. Nath, Nath ang Bhattachary have no historical knowledge about minority and the constitution of India.
The “D” voter issue meets Assam’s politics of identity. There are Muslim and Hindu “D” voters. But the ratio of “D” voter between Muslims and Hindus are 85 and 15 respectively. For the Assam Gana Parishad, both are equally despicable. Born out of the anti-immigrant politics of the eights, the party has been on a declining graph, after two unremarkable stints in government, marked by, among other things, its failure to control immigration.

25.“The development of Social Science literature ended enables us to comprehend the meanings and manifestation of social exclusion and the concept’s applicability to caste and ethnicity, based exclusion in India. The manner in which

the concept has been developed in Social Science literature, Social exclusion, thus, essentially refers to the processes through which individuals or groups are wholly or partially excluded from full participation in the society in which they live. It emphasizes two crucial dimensions involving the notion of exclusion, namely the “Societal institution” (of exclusion), and their “outcome” (in term of deprivation)”(Sukhadeo Thorat).

26.“Now consider an example that appears to appropriate the ideal type: the exploited working class, as understood in orthodox, economist Marxism.” (Nancy Fraser).

27.“The role of religious will always be specific. Religion can be found supplying collective identities which, in turn, provide indispensable conditions for capital accumulation.” (Barbara Hirris-White).

28. Another reference may use about “D” voter which was online published in “The Milli Gazette “ Sept. 16, 2011, Print Issue 16-30 Sept. 2011.” As follows-

A convention was held on 6 September, 2011 at Delhi constitutional Club, on “D” voter issue in addressing the audience in this convention Ulma Chief Maulana Arshad Madni, describing the problem of “D” voters as the product of
communalist mentality said that no citizen of the country can be denied his fundamental rights.

29. According to *TNN/August 20, 2011*, the total “D” voters are 3.52 Lakhs in Assam. The figure of “D” voters is not fixed because through tribunals some cases already dismissed and some new cases are emerging. But, the final solving process of “D” voters is yet to rest.

30. Lord Curzan opened the path for migration from Banga to Assam dividing Banga in 1905. (Socio-Economic Life of Char People, Assam.)