

# Demographic Transformation in Assam: Flow and Pattern

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**Abstract:** Assam, a border state of India, shares international boundaries with Bhutan and Bangladesh; where the rapidly changing nature of population composition is clearly visible. Immigration from Bangladesh has long been a major issue in this region, significantly altering its demographic, social and religious fabric. This paper focuses on the pre-independence and post-independence status of population change, flow and pattern. It relies on authorized secondary data as the base for drawing conclusions. Debatable conspiracies such as the Greater Bangladesh and annex Assam theories have also been highlighted in the study. Furthermore, the paper aims to present possible future scenarios for Assam's population composition using the Population Projection Method.

**Keywords:** Demographic shift, migration, population pattern

## Executive Summary:

- 1) **Theme of the Paper:** *Demographic Transformation in Assam: Flow and Pattern*. The paper is purely dedicated to population geography. It focuses on population growth, its causes, and its impacts. Future population projections are also carried out as part of the study.
- 2) **Purpose of the study:** Assam is one of the most sensitive states of India, with a long history of struggle to protect its heritage and indigenous customs from invaders and immigrants. Many social movements have taken place to safeguard its cultural identity. However, with changes in population patterns over time, the indigenous people of Assam are gradually becoming a minority in most areas.
- 3) This paper attempts to highlight migration as one of the major contributing factors to this demographic transformation. The objective is to encourage policymakers to consider this perspective while formulating policies related to public security and overall societal well-being.
- 4) **Research Gap:** The paper focuses exclusively on the demographic transformation of Assam, with particular emphasis on migration. It uses religious groups as the primary unit of analysis to illustrate demographic changes, including population growth and decadal patterns, rather than focusing on caste or gender categories. The study aims to present an overall picture of Assam's past, present, and possible future population growth. However, it does not provide a detailed district-wise analysis, except for selected districts where necessary.

## Objective

- 1) To examine the flow and patterns of demographic change in Assam from the pre-independence to the post-independence period.
- 2) To estimate the future population of Assam up to 2051

## Methodology

This paper is based on inductive approach. It analyses secondary data, include the census (Office of The Registrar General & Census Commissioner, India, n.d.) data of Assam from 1911 to 2011. Population projections have been carried out to estimate the population growth in Assam up to 2051, with a focus on religious composition. The study seeks to portray population growth pattern of Assam.

## Finding

- 1) Migration from neighbour country is one of the major reasons of population growth from past to present. The illegal movement still creating social issue in study area and impacting population pattern.
- 2) Unexpected sharp population growth highlights high fertility rate among current minority groups.

## Recommendation:

To prevent demographic shifts and control unexpected population growth, joint efforts by both the public and policymakers are necessary. Proper fencing along the international borders, monitoring mechanisms in border villages, a transparent citizenship identification program, and strict population control policies are required.

## 1. Introduction

Assam, located in the North-Eastern part of India, covers an area of 78,438 square kilometres, ranging between 26°08'N to 91°46'E. It has a long and rich history, from King Bhagadatta and Maharaja Prithu to Chao-lung-Sukapha. This land is known for its fertile soil, rich forests, tea gardens, silk, bamboo, and cultural heritage. Ancient Indian texts like the *Mahabharata* mention Assam as *Kamrupa* (*Government of Assam, n.d.*), reflecting the antiquity of its heritage. It is home to various indigenous tribes who enrich the land with their culture and traditions.

Demography is the backbone of every society or state; a state's future depends on its demographic structure and population growth. Across the world, we have seen many nations lose their cultural, linguistic, and ethnic identities due to demographic shifts and invasions. In today's era of globalization, which is also the need of the hour; dominant cultures and identities often overshadow minorities, the issue requires greater attention. However, globalization alone is not the only factor; uncontrolled migration is one of the major causes of demographic change and has the potential to turn native communities into minorities in their own land.

### Major cause of Demographic change:

In Assam, there are two major causes behind rapid population growth and demographic change: a high fertility rate and migration.

The high fertility rate is not driven by a single factor; rather, several minor factors together make it more persistent and pronounced. Child marriage is one of these factors. Child marriage is not a new phenomenon in Assam. Although many communities practiced it in the past, over time almost all indigenous communities have abandoned this practice, whereas it continues to persist among certain immigrant minority groups. As per an article published by Jury Gayary on the same topic, she wrote *Assam has the highest maternal rate in India-i.e. 195 deaths/1 lakh live births. Comparatively, the national average in 97 it is lagging behind when it comes to Institutional delivery according to NFHS-5. 32% of the women get married before the legal minimum age. This is higher than the national average of 25%.....in Assam, an average of 31% of girls are married off by their families before reaching the legal marriage age of 18 years. Nationally, this number stands at 23.3%. Dhubri has been identified as the district with the highest number of child marriages in Assam, followed by Barpeta, Nagaon, and other areas where the minority population is more prevalent* (Gayary, 2023). This practice is particularly prevalent among most of Muslim communities as well as some other minor communities. Some attempt to justify it on the grounds of religious faith or customary practices; however, in reality, it severely undermines women's rights, dignity, and emotional well-being, turns women into mere baby-making machines. It directly contributes to the rapid population growth of the region.

The second major cause of demographic change is migration and immigration. Different phases of migration during various time periods, as discussed below, have gradually altered the social and cultural landscape of Assam.

### History of Migration in Assam:

The first concrete evidence of invasions from the west dates back to 1205, when the ruthless ruler Muhammad bin Bakhtiyar Khilji, after destroying the ancient Nalanda Vishwavidyalaya, entered the Brahmaputra Valley. However, he was defeated by the king of Kamrup, Maharaja Prithu. This marked only the beginning. After

Khilji, in 1257, the Muslim ruler of Bengal, Ikhtiyar Uddin Tughluq Tughril Khan, attacked Kamrup (then the capital of the Koch Kingdom, now part of Lower Assam) and captured it, driven largely by religious zeal. Similarly, in 1321–22, Ghiyasuddin Bahadur attacked Kamrup but was defeated by the local Kochari people. In 1498, Sultan Alauddin Husain Shah captured Kamatapur and imposed Muslim rule over the region. However, in the early 16th century, local Bhuya leaders rose against him, eventually killed him and liberate the region from Muslim control.

Another wave of migration took place from the east, from the region of present-day Myanmar. The Ahom entered the Brahmaputra Valley of Assam from the eastern side under the leadership of Sukapha in the early 13<sup>th</sup> century. They ruled the eastern valley until the mid-18<sup>th</sup> century. The difference with the Ahom was that they did not impose their culture or language on others; instead, they adopted many aspects of the native culture and even elements of religion, particularly Hindu dharma.

### Colonial period:

The British first entered the region in 1816 and gradually expanded their control, completing the domination by 1889. The significant Treaty of Yandabo (1826) which emerged after the First Anglo-Burmese War (1824–26), bringing the 600-year-old Ahom dynasty under colonial rule and opened the door for the British to this fertile and mineral-rich land. During this period, Britishers fought several battles to capture territories ranging from the Garo Hills to the Lushai (Mizo) Hills of North-East. Under British rule, the entire Northeast was initially administered as part of the Bengal Presidency (Kinger, 2013). In 1905, Lord Curzon partitioned the Bengal Presidency, creating West Bengal and East Bengal, with Assam merged into the newly formed Muslim-majority province of East Bengal. However, in 1911, the British Government annulled this partition. A decade later, in 1921, Assam was placed under the Governor's rule. At that time, Northeast India comprised only Assam along with the Kingdoms of Manipur and Tripura.

### Migration from Bangladesh:

Between 1891 and 1901, Assam experienced outbreaks of black fever, smallpox, cholera, and other epidemics, leading to a significant decline in population. To boost land revenue and food production, the British government brought farmers from *Mymensingh* of East Bengal (current Bangladesh) to cultivate the uncultivated lands in Assam. Subsequently, the colonial administration also permitted landless farmers from East Bengal to migrate to various regions of Assam under a planned settlement scheme (Saikia, 2019). The British government settled them mainly in riverine and forested areas, which later became a chain route for Muslim migrants to Assam. The situation eventually grew so complicated that even British officers expressed concern over the issue. Viceroy, Lord Wavell in his diary had noted in 1946 that "*Grow More Food*" campaign of Sadullah ministry was an open invitation to Muslim peasants into Assam which would eventually prove counterproductive by generating social tension in the area.

Lord Wavell stated “*Assam is a small province which seems to rub along all right, but it is not in any way to go ahead. The native Assamese are lazy and likely to be ousted by more pushing but less attractive Bengali Muslims. The Chief political Problem Is the desire of the Muslim Ministers to increase this immigration into the uncultivated lands under the slogan of ‘Grow more Foods’; but what they really after is ‘Grow more Muslims’* (Moon, 1973, p. 418).

### Grater Bangladesh Ideology:

One of the most debatable yet important topic is Greater Bangladesh concept. The term was not coined by researcher or made up; it has been used by many Bangladeshi nationals and diplomats. Many leaders of Bangladesh believe in the concept of *Lebensraum*, viewing the state as an organ that needs natural expansion. Bangladesh is one of the most densely populated countries in the world. From the point of geography, due to globalization and rising sea levels; which are creating new survival challenges in Bangladesh and increasing pasture on migration; we cannot deny this reality. However, this cannot be used as a justification for illegal immigration or annexing others’ property. If the people of a nation face challenges, it is the government’s responsibility to resolve them. It does not mean that the government should encourage its own citizens to migrate strategically with the aim of expanding the country’s territory one day.

But unfortunately; the founders, politicians and religious leaders of Bangladesh share the same thought. Onkareshwar Pandey in his article named “*ISI and new wave of Islamic Militancy in the North-East*” quote some objectionable lines of Mohammad Ali Zinnah, Zulfikar Ali Bhutto and Muzib-ur-Rahman on Assam. Which reflects their communal mindset and a deliberate plan to annex Assam in the future.

At the time of partition, Mohammad Ali Zinnah, the architect of Pakistan had once expressed to his co-religionist colleague Moinul Haq Choudhary:

**“Within a decade, I shall be able to annex Assam of East Pakistan by the dint of more infiltration of Muslims there...”**

Zulfikar Ali Bhutto the former president of Pakistan wrote in his book, *The Myth of Independence*:

**“Our controversy with India is not on the problem of Kashmir only, there is the problem of Assam. In Assam there are some Muslim majority districts which should have been given to Pakistan at the time of partition, these districts were wrongly included in India”**

Sheikh Muzib-ur-Rahman, the former president of Bangladesh once expressed:

**“The population of East Bengal (Bangladesh) is increasing at alarming speed. The inhabitants face acute shortage of land. The Bengalis need land, which can be given by Assam. Assam abounds in good forests and beautiful scenes of nature. If some inhabitants of Bangladesh migrate to Assam and settle there**

**permanently, they will be very happy. Actually, Assam should have been included in East-Pakistan.”**

These phases are enough to show how deeply this idea is rooted. The Bangladeshi immigrants view Assam not only as a place for survival but also as a future extended part of Greater Bangladesh.

### 1) Patter of Demographic Change:

Geographically, Assam can be divided into three sections: the Brahmaputra Valley, the North Cachar Hills (Dima Hasao), and the Barak Valley. Both the Brahmaputra Valley and the Barak Valley share international boundary with Bangladesh. These regions form the most vulnerable routes for migration into Assam, specifically Sribhumi (Karimganj) and the Cachar district in the Barak Valley, and Dhubri district in the Brahmaputra Valley. According to census reports, the population of Assam began to rise significantly from the early 19th century, as visible in **Table 1**. Migration from Bangladesh, involving both Bengali-speaking Hindus and Muslims, has gradually influenced the demography of Assam over time.

It would be helpful to understand Assam’s demographic scenario by examining earlier reports on its neighbouring states. West Bengal, another major Indian state, shares the largest portion of its border with Bangladesh. A comparative study of West Bengal and Bangladesh reveals evidence of large-scale infiltration into West Bengal.

According to Bangladesh’s census report, the country’s annual population growth rate was recorded at 2.1 percent, whereas the United Nations Population Fund estimated it at 2.7 percent. The Bangladesh census also reported a fertility rate of 4.5, which does not align with the stated population growth rate. Another significant finding in the census report was that 8-10 million people were unaccounted for, including 1.73 million Hindus and about 6.27 million Muslims. In contrast, West Bengal’s actual population growth rate (PGR) during the 1981–91 decade was an unexpectedly high, 24.55 percent. This disparity can largely be explained by infiltration from Bangladesh (Ray, 2006).

Not only West Bengal, but other tribal-dominated states in Northeast India have also faced the issue of unexpected population growth. For instance, the total PGR of Mizoram during 1981–91 stood at 39.70 percent, whereas the Muslim PGR was as high as 105.80 percent. A similar trend was observed in Arunachal Pradesh, where the total PGR was 36.83 percent, but the Muslim PGR reached 135.01 percent. These reports make it clear that the influx of Bangladeshi immigrants is not merely a regional issue or limited to Assam alone; rather, it poses a national security concern and threatens the demographic balance of multiple states (Ray, 2006).

The census reports of Assam clearly indicate that the Muslim population began to rise significantly from the 1930s. This was the very period when the Muslim League government under the Sadullah Ministry introduced the “Grow More Food” scheme, which brought Muslims from

Eastern Pakistan (present-day Bangladesh) into Assam for cultivation.

Another census report from 1951–61 shows that the growth rate of the Muslim population in Assam was 38.37 percent, compared to 33.87 percent for the Hindu population. The 38.37 percent growth rate among Muslims strongly suggests that a large number of people entered Assam after independence. Many may have initially migrated to East Pakistan immediately after independence but appear to have returned later. The Hindu population also increased after independence, though to a much smaller extent. Some reports suggest this might have been due to Hindu refugees from Bangladesh, migrants from Nepal and people of the tea tribes who had been brought to Assam from different parts of India under British rule (Bhuyan, 2010)

The demographic changes in Assam can be clearly understood by examining Dhubri district. Dhubri, a border district of Assam, shares international boundary with Bangladesh and is one of the districts with the highest influx of immigrants. Before 1983, Dhubri functioned as a civil sub-division of the Goalpara district of Assam. Census data provide clear insight into the rate at which Bangladeshi immigrants entered this region. According to the 1971 data for undivided Goalpara district (including Dhubri), Hindus constituted 53.92 percent of the population, while Muslims accounted for 42.53 percent. The 1981 census was not conducted in Assam due to a social movement aimed at protecting the Assamese language and expelling illegal foreigners. By 1991, after the formation of the new Dhubri district, the religious composition had shifted dramatically. Muslims accounted for 70.45 percent of the population, Hindus 28.73 percent, and Christian 0.57 percent. The proportion of the Muslim population continued to rise steadily, reaching 74.29 percent in the 2001 census and 79.67 percent in the 2011 census.

A similar demographic shift occurred in all three districts of the Barak Valley: Cachar, Hailakandi, and Karimganj (currently renamed as Sribhumi). To understand why these demographic changes happened in the Barak Valley, it is necessary to examine historical facts.

In 1874, the British government added Sylhet (currently in Bangladesh) and Cachar, both linguistically Bengali-dominated districts to Assam for administrative convenience. India achieved independence on 15 August 1947, accompanied by the partition of the country. As part of the partition plan, a referendum was held in Sylhet in July 1947, prior to the execution of the partition scheme. In this referendum, the Muslim majority in Sylhet voted in favour of joining Pakistan (as East Pakistan). In contrast, only three and a half booths of the Karimganj sub-division (Hindu majority): namely Karimganj, Patharkandi,

Ratabari, and Badarpur voted in favour of remaining in India (De, 2025).

The segregation on the basis of religion occurred even before independence, so how did the Muslim population rise rapidly in this valley? This increase cannot be attributed to natural population growth; it is largely due to immigration. By 1971, when Bangladesh emerged as a nation, at that time, the population composition of Cachar district was 58.71 percent Hindu and 39.89 percent Muslim. Over time, the Hindu population in the valley declined: in Hailakandi, it fell from 41.11 percent in 2001 to 38.10 percent in 2011, and in Karimganj, it decreased from 46.69 percent in 2001 to 42.48 percent in 2011. According to a publication- "*Assam Toward Islamisation*" by Mrinal Kumar Saikia (of Assam) published in 1995, where he mentioned a new slogan that was trending among Muslims: "*Sylhet nelam gana bhote, Cachar nebo lathir jore*" (we have annexed Sylhet by ballot, now will take Cachar with the help of lathi/heavy stick or weapon) (Pandey, 2006). These emerging facts made Assamese people afraid.

According to the 2011 Census, out of 27 districts in Assam, Muslims form the majority population in nine districts and account for over 30 percent of the population in three other districts. The demographic shift in the religious composition over the decades, as shown in **Table 1** (Census of India, n.d.), is visible in the census reports. The demographic change is undeniable and demands serious attention beyond political or communal interests.

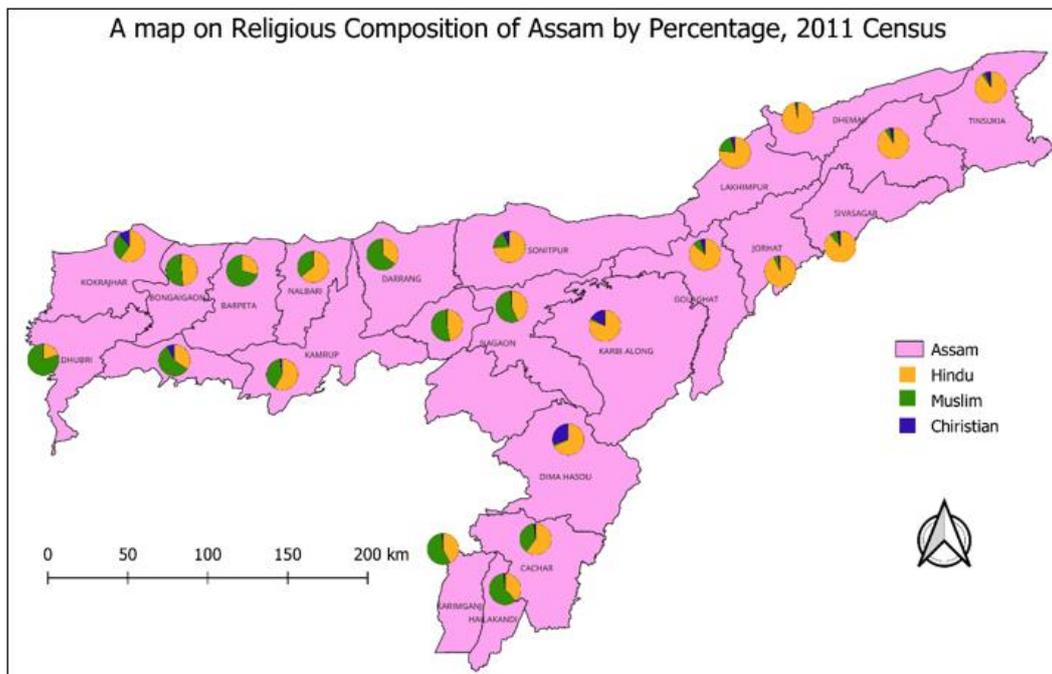
**Table 1:** Percentage of population of different religious groups in Assam, 1911 to 2011

Year	Hindu (in %)	Muslim (in %)	Christian (in %)
1911	68.33	16.23	0.59
1931	70.29	22.78	1.42
1951	72.01	24.68	2.00
1961	71.33	25.3	2.43
1971	72.51	24.56	2.61
1991	67.13	28.43	3.32
2001	64.89	30.92	3.70
2011	61.47	34.22	3.74

\*Source: *Census of India*, <https://censusindia.gov.in/census.website/>

### Population Projection:

The 2021 census was not conducted due to the COVID-19 pandemic. Therefore, this study uses the 2011 census data as the ground for population projection. The pie map of the study area, Assam (2011), showing the religious composition of each district based on the 2011 census report, is presented in **Figure 1**. As such as the rest of India, Assam's population is also increasing. However, the growth rate of the Muslim population is quite alarming.



**Figure 1:** Map on religious composition of Assam by percentage on the basis of 2011 census

\*Source: Author's own work

Earlier, some facts about migration were discussed, Muslims are not native to the region; so how is their population percentage increasing so rapidly? Possible reasons could be immigration, high birth rates, religious conversion; or perhaps other religious groups moving out of Assam in large numbers or low birth rate among other communities, although this is not clearly visible on the ground.

Based on population projections, if the current trend continues, by 2051 Muslims will form a majority with a projected share of 48.20%, as shown in **Table 2**. The concern here is not about Muslims as a religion but about immigrant Bangladeshi Muslims, who allegedly show little regard for others and are often accused of aggressively encroaching on others property. If Assam's population trend continues in this manner, the role of Bangladeshi immigrants cannot be ignored. Without infiltration, such a rise would not be possible.

The graph clearly shows that since 1971 - the year of Bangladesh's formation, the Muslim population in Assam has grown steadily and continues to do so, as shown in **Figure 2**. Even the Hindu population has increased, as Hindu Bengali refugees from Bangladesh also entered Assam seeking shelter and protection. The continuous immigration has key role behind the change of Assam's demographic composition.

The future estimated population composition of three major religious groups; Hindu, Muslim and Christian found by the method of population projecting, where earlier recorded data and growth rates are taken as a base for the study.

$$P_n = \frac{P + nI + n(n + 1)}{2} * r$$

Where,

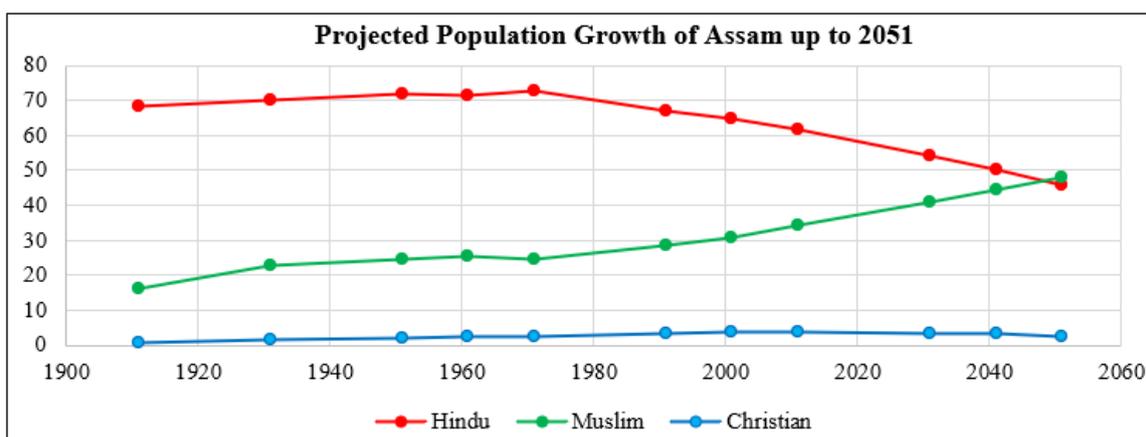
$P_n$  = Future population

$P$  = Last year Population

$n$  = Number of decades

$I$  = Number of increases in population

$r$  = Incremental increase



**Figure 2:** Population projection of Assam up to 2051

\*Source: Author's own work

**Table 2:** Projected population data of Assam from 2031-51

Year	Religion	Population	Percentage
2031	Hindu	22219651	54.29
	Muslim	16699467	40.8
	Christian	1335591	3.26
2041	Hindu	23191810	50.14
	Muslim	20566518.5	44.47
	Christian	1420453	3.47
2051	Hindu	23799111	45.87
	Muslim	25004897	48.2
	Christian	1379427	2.65

\*Source: Author's own work

## 2) Impact on Society:

The issue of unexpected demographic change is not new. Even before independence, during British rule, concerns were raised about this matter. Over time, migrants from Bangladesh, particularly Bengali-speaking Muslims, created unrest in the valley. They were accused of disturbing indigenous tribes through incidents such as elopement of women, murder, and theft. All these posed a serious situation for the administration which had to evolve a device called the "Line System" to deal with those crimes in colonial period. In 1920, the line system came into being due to immigration mainly from East Bengal (current Bangladesh) in Nagaon district first which later on spread to Goalpara, Kamrup and Darrong districts (Kar, 2013).

It would be uncompleted if the massacre of Nellie is not mentioned. Some concerned is a black day of Assam history when bonding between two communities were ended, but some mark this day as taking local peoples' own right back. The clash heled between the indigenous tribe *Tiwa* and outsider *Muslims*. Actually, the roots back to pre-independent time as mentioned above. The Sadullah ministry allowed East Bengal Muslims to penetrate the valley, the encroached local peoples' land and later started to harass them. In Nellie massacre, about 1753 people were killed; majority Muslims were killed. Some of them were newly settled. The immigrants there, who were almost hundred percent Muslims, had basically taken over land belonging to *Tiwa* tribals legally by getting a 'chappa' or thumb impression on paper (Hazarika, 2006). According to various reports, the mob was well-planned and had been preparing for it for weeks. However, the core issue was land. The local tribal people wanted to reclaim their land from immigrant Bangladeshis, by any means necessary. The pain of losing one's own land can be understood from the quote by Sanjib Baruah, "Some of the worst violence occurred in villages around Nellie, an area where *Tiwa* people once had their kingdom, much of the area is now settled by Bengali immigrants and their descendants. *Tiwa* are a 'plains tribe' who had lost much of their land to immigrants from East Bengal" (Baruah, 1999).

Another communal clash happened in Kokrajhar district of Assam. The genocide in Kokrajhar district of Assam is only a decade old. In 2012, a communal clash occurred between the indigenous tribal group *Bodo* and outsider *Muslims*. Many scholars and reporters have explained its causes in different ways. One perspective suggests that the clash began after the killing of two Muslim individuals in Gossaigaon, which led to retaliation through the killing of

four former Bodo Liberation Tiger (BLT) members. However, deeper studies reveal that the underlying reason was different; it was closely linked to political competition for control over reserved forest and riverine areas. The native *Bodos* were perturbed by Muslims alarming rise in number and feared that if the trend persisted, they would be outnumbered and politically be under their dictate. This insecurity feeling deepened when the Muslims decided to set up *Eid-gah* (religious centre) at disputed Bedlangmari forestland area, falling under the Chakrashilla Wildlife Sanctuary by putting up a signboard for the purpose. According to some reports this clash led to displacement of four lakhs people in this region (Musahary, 2016). The main suspects behind this clash are believed to be outsiders; unidentified individuals who came to the region with the intention of seizing the land and property of the indigenous people, particularly the Muslim immigrants.

According to a report by Banglar Manabdhikar Suraksha Mancha (MASUM), in which they interviewed a victim named Mr. P. Nazarey from Kokrajhar, he shared his experience with the team members: "We were attacked by some miscreants in the morning at around 10am on 24th July 2012. There were about 1000 Muslim families in our village and the total population of Muslim would be around 15,000. Most of the Muslim families are recently moved at our village and they have come from outside of our area and started residing at our village. Only 10-12 numbers of Muslim families are staying at our village for a long time. The attackers were mostly outsiders and they ransacked the house and looted all the belongings of the people of our village. Though my house was not burnt but I have seen lots of houses were under blaze and destroyed by the attackers" (Roy Chowdhury & Nandy, 2012).

Apart from these two major communal clashes, several other minor incidents also occurred; unfortunately, many were either covered up due to political interests or were not even officially recorded. Behind every clash lie multiple factors that fuel such violence: political support and appeasement, external funding, police negligence, inflammatory speeches and the influence of radical institutions and leaders. But how are these incidents related to demographic study? These incidents serve as visible evidence of demographic change, which has increasingly manifested as conflict in recent times. Conflicts over land, property, identity, language, and culture are all deeply rooted in demographic change. Behind most of these incidents lies the transformation of population composition. Indigenous communities consistently strive to protect their

land, identity, and cultural heritage from outsiders, and the people of Assam are no exception to this broader pattern.

### Key Findings:

- Immigration from Bangladesh is one of the major cause of Demographic shift in Assam.
- The “Greater Bangladesh” ideology continues to fuel movements among some groups, both inside and outside the international border, seeking to annex Assam by force or through demographic dominance.
- Linguistic, cultural, and religious differences between locals and outsiders are among the major causes of disturbance.
- Unexpected sharp population growth highlights high fertility rate among current minority groups.

### Policy Recommendations

By looking at different facts, articles, discussions and after analysis, it is undeniable that collective action is needed to prevent these demographic changes.

- First; proper fencing along the international border equipped with modern, artificial intelligence-based sensors should be installed.
- Second; small village monitoring forces, composed of local people, should be deployed in sensitive villages so that they can alert higher authorities or security forces in case of any disturbance.
- Third; a proper and transparent citizenship identification program should be implemented.
- Fourth; strict policy on population growth; specially on polygamy and child marriages.

### 2. Conclusion

Population explosion is a global issue. A country like India, which is already struggling with overpopulation, must consider whether it can bear the additional burden of immigrants. This matter requires serious attention from the government, policymakers, and security agencies. It's not like India has never provided shelter to outsiders, on the contrary. India has given shelter and protection to some of the world's smallest communities, such as Parsis, Jews, Tibetans and even refugee Hindus from Pakistan, whenever they sought asylum on humanitarian grounds.

Authorities need to seriously address the issue of demographic change. They must prioritize the protection of the rights and properties of indigenous communities, many of whom are gradually becoming minorities in their own land. As a democratic country, every community has the right to practice its own customs and traditions; however, this right should not come at the cost of marginalizing or disadvantaging others, particularly those who are native to the region.

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### Conflict of interest

I, as the author, confirm that there is no conflict of interest associated with this paper, and there has been no financial support for this work that could have influenced its outcome.

### Research involvement

The research paper did not involve any human participants or animals. It is purely based on secondary data, which was collected solely by the author.

**Consent**

**Title:** Demographic transformation in Assam: Flow and Pattern

**Confidentiality:** The secondary data used in this study are available in public domain. The paper does not disclose any national security information or make any communal statements. It is purely a research paper that discusses the past, present, and possible future demography of Assam.