

Representation of Assam in India through Language, Culture and Politics

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Abstract

Assam serves as an intersection for several cultures languages and quite an influential political power, and all of that is yet to find a full and absolute recognition in the country. The inhabitants of the beautiful state of Assam are a blend of many racial lines, including Aryan, Indo-Iranian, Indo-Burmese, and Mongoloid. All of these races have evolved via an extensive integration process to create the rich and diverse fabric that is Assamese culture. Assam is a state in north-eastern India that has a rich cultural heritage and a unique linguistic identity. The state's politics is shaped by a complex set of issues, including immigration, development, diversity, and natural resources. Assam is an integral state of the country. However, there have been instances where people from Assam feel that their state is not given adequate recognition or attention by the rest of India. One of the primary reasons for this perception is the geographical distance of Assam from the rest of the country. Assam is located in the north-eastern part of India, and it is not easily accessible by road or rail. This isolation has made it difficult for people from other parts of India to understand the culture, language, and history of Assam. Another reason for the lack of recognition of Assam is the historical neglect by the central government in terms of economic development and infrastructure. This has led to the perception that the state has been left behind compared to other parts of India. Furthermore, there have been instances where the people of Assam have felt discriminated against by the central government. For example, the Assam Accord, signed in 1985 to end a long-standing insurgency in the state, has not been fully implemented by the central government. This has led to a feeling of neglect and mistrust among the people of Assam towards the central government. Moreover, due to the neglect and indifference shown to us by the central government and the people of the rest of the county due to lack of knowledge about the Northeast, it has created a sort of alienation and neglect which has been experienced by the people of these parts of the country. In recent years, there have been efforts to bridge the gap between Assam and the rest of India. The central government has initiated several development

projects in the state, and there have been efforts to promote Assamese culture and heritage. However, more needs to be done to address the concerns of the people of Assam and ensure that they feel fully integrated into the Indian Union. This paper will study what is the correlation of Assamese culture, language and politics with the rest of India is and how they are represented and perceived in the rest of the country. It has been found out through research that people from Assam have felt alienated and discriminated against due to the differences they hold in the languages spoken and cultural habits they follow. The ignorance all have resulted in making them feel unheard and insignificant. However, the implication of the study also shows that with time and efforts made by the governments and several institutions, organizations and even individuals, the Assamese culture, language and politics have received significant representation not only in the country but also many parts of the world.

Introduction

Assam is a state in north-eastern India that has a rich cultural past, a varied linguistic environment, and a dynamic political background. However, the state has also been dealing with the problem of prejudice and marginalisation from what is often referred to as "mainland India." Assamese people, who are mostly of Mongoloid ancestry, have been marginalised economically, socially, and politically for decades.

Assam's identity and its connection to the rest of India have been shaped in large part by how the state is portrayed in the rest of India via its culture, language, and politics. The people of Assam and their culture are represented in the state's many artistic, literary, and culinary expressions. Multiple indigenous languages are spoken across the state. These include Assamese, Bodo, and Mishing, to name a few. But these languages are frequently overlooked in favour of more widely spoken ones like Hindi and English. In addition, the Assam Movement of the 1980s had a significant role in shaping the political history of Assam by calling for the preservation of the state's unique culture, language, and identity. Despite these initiatives, prejudice of all kinds, including racism and xenophobia, remains a problem for the people of Assam. Recent events in the state, such as the Citizenship Amendment Act and the National Register of Citizens, have contributed to the growing feeling of alienation and isolation felt by the people of Assam as a result of this discrimination. The people of Assam are now living in constant worry that they would be assimilated and treated as second-class citizens of their own nation as a result of these policies.

In light of these concerns, it is instructive to investigate and comprehend how Assam is portrayed in India through its language, culture, and government. This would aid in raising consciousness and spreading acceptance and tolerance, all of which are essential for the growth of a harmonic and united community. The widespread ignorance of Assam's history and culture across the rest of India is a key contributor to the prejudice experienced by its residents. Because of this, individuals from Assam are generally looked down upon and treated as "foreigners" or "outsiders" even inside India. The state's economic and political isolation is also contributing factors to this bias. Despite its abundance of natural resources, the state of Assam consistently ranks among India's most impoverished. People are now angry and disillusioned because they believe they have been left behind in the pursuit of growth and development.

Furthermore, few politicians from Assam have had key posts in the federal government, hence the state has not been well represented politically at the national level. As a result, the people of Assam have been marginalised and underrepresented in national decision-making. Assam's ethnic and linguistic variety complicates the problem of discrimination and marginalisation its people endure. Assam is home to several different ethnic groups, each with its own language, customs, and history that may make for tense situations when they clash. Despite these difficulties, the people of Assam take great pride in their heritage and culture. Many people and groups in the state have worked hard to ensure that the state's rich history and linguistic variety are not lost to time.

In conclusion, it is crucial to examine how the state of Assam is portrayed in the Indian media and government. The people of Assam deserve respect for their cultural and linguistic variety and should be afforded equal rights and representation in all spheres of national life. The only way India can become a unified and peaceful country is if its people respect, understand, and include one another. The Indian state of Assam may be found in the country's north-east, bounded by the countries of Bhutan, Arunachal Pradesh, Nagaland, Manipur, Meghalaya, Tripura, and West Bengal. Beautiful scenery, an abundance of animals, and a rich cultural history have made this state famous. Over 200 distinct ethnic groupings and languages are spoken by the inhabitants of Assam, who are predominantly of Mongoloid descent. Assam, a region of India with a long and storied political and cultural past, has long been overlooked and marginalised by the rest of the country, or "mainland." Economic, social, and political marginalisation are all examples of how this prejudice has persisted. Assamese people have fought hard to prove their uniqueness and seek their rights against widespread prejudice. Assam's identity and its ties with the rest of India have been shaped in large part by how the state is portrayed in Indian culture, language, and politics. The state's numerous ethnic groups and rich historical background have left their mark on the state's art, music, literature, and gastronomy. But these languages are frequently overlooked in favor of more widely spoken ones like Hindi and English.

Several indigenous languages, including as Assamese, Bodo, and Mishing, contribute to the state's rich linguistic mosaic. The majority of the population speaks Assamese, which is recognised as the state's official language. A sizeable minority of the population converses in Bodo and Mishing, both of which are recognised as official languages in certain administrative divisions. Assam's linguistic variety is a hot topic in the state's politics, with many groups fighting for the right to preserve native tongues and ways of life. For instance, the Assam Movement in the 1980s was a popular uprising that called for the preservation of the state's indigenous language and culture. The government's decision to allow illegal immigrants from Bangladesh to reside in the state started the movement because it endangered the demographic and cultural stability of the local community. The campaign succeeded in having the Assam Accord, which sought to safeguard the state's indigenous people and traditions, signed in 1985. Nonetheless, despite these efforts, racism, xenophobia, and other forms of prejudice against the people of Assam persist.

Assamese people endure prejudice in part because their state is economically disadvantaged. Due to high rates of unemployment and poverty, Assam has consistently ranked among India's poorest states (Mane & Lal, 2021). People are now angry and disillusioned because they believe they have been left behind in the pursuit of growth and development (Singh et al., 2021). Furthermore, few politicians from Assam have had key posts in the federal government, hence the state has not been well represented politically at the national level. As a result, the people of Assam have been marginalised and underrepresented in national decision-making. Assam's ethnic and linguistic variety complicates the problem of discrimination and marginalisation its people endure (Saika et al., 2021). Assam is home to several different ethnic groups, each with its own language, customs, and history that may make for tense situations when they clash. The Bodo people are one of the most populous ethnic groups in the state, and

they have long sought independence (Singh et al., 2022). The quest for independence has been fostered by the belief that the Assamese-speaking majority has discriminated against and marginalised the Bodo people. There have been several cases of ethnic confrontations and insurgent operations in the area because of the desire for a separate state.

CONCEPTUAL FRAMEWORK

Via the perspective of intersectionality, which recognises the complex interaction of many identities and social categories, we may examine the conceptual foundation for comprehending the representation of Assam in India via culture, language, and politics. Ethnicity, language, nationalism, and political status all play roles here as social categories and identities.

The framework is predicated on the recognition that Assam's historically marginalised cultural identity and linguistic variety affect the state's representation in India. Assam lies on the very edge of India, which has led to its marginalisation and left its people feeling powerless and frustrated.

Immigrants, the Assamese language, and a lack of political representation are the three main issues highlighted by the framework. Assam's indigenous population has long felt threatened by immigration, especially from Bangladesh, because of the potential for negative effects on the state's cultural identity. The state's marginalisation may also be attributed to the neglect of its indigenous languages, such as Assamese, Bodo, and Karbi, in favour of the more widely spoken Hindi and English. Finally, Assam's people feels powerless and frustrated because of the state's lack of visibility in national political debates. The three main pillars of the framework are cultural identity, language, and political representation, all of which play a role in the ongoing fight to end Assam's marginalisation. Initiatives have been made to promote the state's cultural history and encourage indigenous languages, and the Assam Accord was a huge stride forwards in safeguarding the state's indigenous people and cultural identity. There have also been efforts to increase the state's political influence, and in recent years, a number of notable lawmakers have emerged.

The intersectional framework takes into account the reality that the problems in Assam are multifaceted and interconnected, necessitating a sophisticated comprehension of the many causes at play. Assam's marginalisation may be combated and the state's status in India improved by taking into account the interaction of the state's many diverse ethnic, linguistic, national, and political identities.

Objective 1 of this study is to determine whether and how Assamese citizens believe their cultural identity is reflected in mainstream American discourse.

Assam has a long history of art, music, and dance that have made it famous worldwide. However, it is not apparent how much this cultural identity is reflected in the national discourse. The purpose of this study is to gauge how residents of Assam feel their cultural identity is portrayed in India at large. Participants will be polled on how accurately they think Assam's cultural identity has been portrayed in various national media, literary works, and forms of

popular culture. The results will shed light on how confident Assamese citizens are that their heritage is being recognised and praised in public discourse.

The second aim of this study is to investigate how vital it is to the people of Assam that their native languages be preserved. Assamese, Bodo, and Karbi are only few of the indigenous languages spoken in Assam. However, the state has struggled for some time with how to best preserve and promote these languages. This study's overarching goal is to learn more about why safeguarding Assamese languages is so vital to the state's residents. Questions about the state of language protection and promotion efforts and the significance of maintaining indigenous languages will be included in the survey. Assamese people's views on the value of their languages and their exposure to linguistic prejudice will be illuminated by the information gathered.

Thirdly, we want to gauge how happy Assamese citizens are with their national political representation. The political landscape of Assam has been fraught with shifting alliances and contending ideologies for decades. The purpose of this study is to gauge how happy Assamese citizens are with their national political representation. The poll will question respondents how they feel their state lawmakers are doing in terms of resolving problems facing the state. The results will shed light on how Assamese citizens feel about their political representation and about the political situation in their own state.

Objective 4 of this study is to investigate how immigrants have affected the cultural identity and way of life in Assam. The cultural identity and way of life of the people of Assam have been influenced by the high levels of immigration from neighbouring nations. The purpose of this study is to learn how residents of Assam feel immigration has altered their community and way of life. The influence of immigration on Assam's economy, culture, and social fabric will be asked about in the poll. The results of this research will shed light on the perspectives of Assamese citizens on the effects of immigration and the policies surrounding it.

Objective 5 of this study is to evaluate state-sponsored efforts to preserve Assam's indigenous languages and spread awareness of the state's rich cultural history. The state government of Assam has launched a number of programmes to preserve and advance the state's indigenous languages and cultural traditions. The purpose of this study is to evaluate the success of these programmes from the viewpoint of Assamese citizens. Participants will be polled on whether or not they are familiar with state government programmes that aim to promote and preserve the state's cultural heritage and indigenous languages. The gathered information will reveal how the people of Assam feel about the government's initiatives to strengthen the state's cultural identity.

Sixthly, we want to find out how we can better represent the state of Assam in India. Due to prejudice and exclusion from the national conversation, Assam is underrepresented in many spheres. The purpose of this study is to find ways in which Assam in India is misrepresented.

The Rabhas are a scheduled tribe that resides mostly in the states of Assam and West Bengal, as well as in Bangladesh and other countries. The Rabha language is classified as an Indo-Mongoloid language. F. Buchanan and Hamilton claim that "the aspects of the Rabhas' socio-

religious and material life have similarities with those of the Pani-Koch."1 In contrast, E. Dalton claims, "The Rabhas and the Hajongs are the branches of Kachari race and connected to the Garo."2 So says B.H. According to Hodgson, "The Rabhas belong to the Great Bodo or Mech." 3 The Rabha people now are divided into eleven distinct groups: the Maitoria, Hana, Dahori, Pati, Sunga, Rangdani, Bitola, Kosa, Totala, Mohadi, and Dumesha. Rabhas, along with other Assamese minorities like the Bodo, Karbi, Tiwa, Dimasa, etc., have lagged economically, educationally, and politically despite decades of independence. The mainstream Assamese group is seen by the tribal people as exploitative and oppressive, and vice versa. As a result, the newly educated and the middle-class elite sought to establish a structure for the community's holistic growth. The tribal peoples' growing awareness of their own uniqueness sparked a socio-political and cultural movement among the many linguistic and cultural subgroups. To improve their social, economic, and political standing, the Tribes began organising formally in the Tribal League in 1933. On March 20, 1947, Congress members led by the late Gopinath Bordoloi wanted full control over the plains. The request was turned down by the government at the time in Assam, however, since members of the schedule tribe were already deemed to be full citizens of the state.

District councils representing the Mizo and Meghalayan ethnic communities were established under the Indian Constitution of 1950, and the autonomous districts of Karbi Anglong and North Kachar were re-established. The government's lack of interest in maintaining the restricted tribal belt and block lands, as well as the rising number of illegal immigrants from Bangladesh, were also major factors in the push for independence. It's sad to report that, by ignoring the Land and Revenue Transfer Act of 1856, tribal lands were given to non-tribal people. In 1979, the "All Assam Students' Union" (AASU) and the Government of India reached an agreement that marked the beginning of a historic struggle to remove foreigners from Assam. The AASU leaders immediately created a political party named Asom Gana Parishad (AGP) and assumed control after signing the treaty. Despite the government's best efforts, the illegal immigration problem in Assam, along with the state's other significant tribal issues, persists.

The government's actions of this kind struck a chord with the indigenous people, inspiring them to take steps to preserve their language, culture, and territory. The Assamese Rabhas' literary and social groups emerged during various epochs. These include the All Rabha Students Union in 1980 and the All Rabha Women's Council from 1993. The former was founded in 1926 and the latter in 1971. This led to the establishment of a plethora of further cultural and political groups. The Rabha movement, which seeks to advance the social and cultural status of the Rabha people and secure their political rights, received backing from a broad coalition of organisations. When the Rabhas of Assam's Kamrup and Goalpara districts initially asked that their native language be used in schools as a medium of instruction, it was the All Rabha Students Union that led the campaign. There were a number of other Rabha groups that were instrumental in their efforts as well. After Bodoland Autonomous was established, other Assamese indigenous groups began calling for their own government.

In 1993, the council made this decision. This resulted in an agreement with the Sonowal, the Thengal, and the Mising Autonomous Council. The late Chief Minister Hiteswar Saikia, who

presided over the Congress administration, signed the Rabha Autonomous Council pact on March 10, 1995. With the establishment of the Bodoland Territorial Council in 2003 came renewed calls from the Rabhas, Mising, Tiwa, Thengal, and Sonowal Kacharis for the attainment of the sixth scheduled category. All of the Rabhas' nationalist groups are working together to agitate a democratic movement in favor of forming a Territorial Council by measures such as a strike, a mass demonstration, a railway and highway blockage, a motorcycle and bicycle rally, etc.

Communities' protests against the government utilizing traditional symbols is a well-established trend (Rahman et al. 2024). Ethnic movements' strategies centre on the display and, at times, the reconstruction of cultural symbols to demonstrate ethnic cohesion. Indeed, folklore has the power to birth ethnicity, as it speaks to the soul of the people and inspires pride in one's own tongue and culture. Indeed, folklore plays a significant role in the social and cultural lives of the Rabha people. It's useful for spotting and uniting Rabhas' many different cultural subgroups. The Pati and Totla Rabhas abandoned their own tongues and customs long ago in favour of learning Assamese and gradually adopting its language and way of life. They have learned about their own culture and language for the first time in history (Lal, 2023). The nationalist organisations aim to learn more about their heritage by holding gatherings, conferences, seminars, and cultural programming. It probably aids them in bringing the populace together on a shared cultural and political platform. This suggests that there is a robust ethnic tendency among the numerous subgroups of Rabhas found in different parts of the world.

Literature review

As one of India's northeastern states, Assam has been marginalised and discriminated against for a long time. Assam's identity and its ties with the rest of India have been shaped in large part by how the state is portrayed in Indian culture, language, and politics. The following literature review will examine the many facets of this problem, from the origins of prejudice to the significance of language and culture to the place of the state in the equation (Kumar, 2016). During the colonial period, the British government imposed a tea plantation on the state of Assam, which resulted in the forced relocation of native populations and the exploitation of their labour. After independence, Assam was nevertheless exploited economically by the federal government, which saw it as a resource-rich peripheral (Kumar and Lal, 2023). As a result of their economic marginalisation, the people of Assam have less access to resources and less prospects for advancement and employment (Nath, 2018)

Assam is home to a wide variety of languages and cultures, and this linguistic diversity has become an important political concern. Mass protests in the 1980s in Assam called for the preservation of the state's indigenous language and culture. The government's decision to allow illegal immigrants from Bangladesh to reside in the state started the movement because it endangered the demographic and cultural stability of the local community (Lal & Rahman, 2013). The campaign succeeded in having the Assam Accord, which sought to safeguard the state's indigenous people and traditions, signed in 1985. In spite of this progress, illegal

immigration remains a major concern in the state, with locals increasingly fearful of a growing non-native population (Nath, 2018).

According to Saikia & Dutta (2021) Culture and language have played an important part in how Assam is portrayed in India. The art, music, literature, and cuisine of Assam all reflect the state's deep cultural history. The history and variety of the state's inhabitants have combined to create a distinct cultural identity (Lal & Vats, 2016). However, Hindi and English are generally prioritized over these languages, diminishing their usage. Several indigenous languages, including as Assamese, Bodo, and Mishing, contribute to the state's rich linguistic mosaic. The majority of the population speaks Assamese; hence it was made the official language of the state. A sizeable minority of the population converses in Bodo and Mishing, both of which are recognized as official languages in certain administrative divisions (Lal & Vats, 2016).

Few politicians from Assam have held prominent posts in the federal government, hence the state has been underrepresented nationally. This has prevented the people of Assam from having a say in national policymaking (Saikia & Dutta, 2021). The people of Assam have become disenchanted and alienated due to their lack of political representation (Kumar, 2016)

Assam's ethnic and linguistic variety complicates the problem of discrimination and marginalisation its people endure. Because of their differences in customs, language, and history, the many Assamese ethnic groups occasionally find themselves at odds with one another. The Bodo people are one of the most populous ethnic groups in the state, and they have long sought independence. The quest for independence has been fostered by the belief that the Assamese-speaking majority has discriminated against and marginalised the Bodo people. Violence and bloodshed have erupted around the desire for a sovereign state in (Nath, 2018)

There have been attempts to tackle the problem of prejudice and marginalisation in Assam, despite the difficulties the people there confront. As was previously indicated, one of the goals of the Assam Accord of 1985 was to safeguard the state's indigenous peoples and their traditions (Lal, Vats, & Khan, 2015). The Accord guaranteed constitutional protection for Bangladesh's indigenous people and their customs, and it created a system for detecting and deporting illegal immigrants from the country. However, indigenous people have been increasingly frustrated since the Accord has been implemented slowly and ineffectively (Saikia & Dutta, 2021)

There have been recent initiatives to spread the state's indigenous languages and customs. Multiple initiatives have been launched by the government of Assam to support native tongues and publicise the state's rich cultural history (Saikia & Dutta, 2021). Financial support for authors and artists who use indigenous languages has been made available via a government programme, and there have been efforts made to conserve and promote traditional art forms and crafts. Assam's political representation has also strengthened in recent years (Lal, Vats, & Khan, 2015). Himanta Biswa Sarma, the current Chief Minister of the state, is a powerful figure in the governing party at both the national and state levels. Former Chief Minister Tarun Gogoi

and current Congress leader Gaurav Gogoi are only two of the many well-known politicians to come out of the state in recent years (Saikia & Dutta, 2021).

However, despite these initiatives, prejudice and marginalisation remain major challenges for the people of Assam. Relationships between Assam and the rest of India are shaped by the widespread belief that the state is in the country's "periphery" and hence has little to offer. Tensions between communities are exacerbated by the state's linguistic and cultural variety, which further complicates efforts to resolve the problem. For a long time, it has been a major concern how Assam has been portrayed in India's culture, language, and politics. The federal government has traditionally seen the state as a resource-rich fringe, leading to discrimination and marginalisation. Conflicts and tensions have been exacerbated by the state's linguistic and ethnic diversity. There have been attempts to rectify this, such as the Assam Accord and campaigns to protect indigenous languages and spread awareness of the state's rich cultural history. There has been some improvement, but much more has to be done to help the people of Assam overcome their difficulties (Bordoloi, 2020). The problem of prejudice and marginalisation suffered by the people of Assam has gained attention in recent years. Cultural identity and the maintenance of indigenous languages and customs have been cited as further factors in the debate, along with political representation and economic progress (Hussain, 2017).

The flood of immigrants from Bangladesh has been a major contributor to Assam's marginalisation. The indigenous people of Assam have raised concerns about the impact of illegal immigration from Bangladesh on their culture and way of life for a long time. Scholars have suggested that immigration is a multifaceted problem that calls for a comprehensive strategy that considers economic and cultural considerations (Saikia & Dutta, 2021). One of the biggest problems with how Assam is portrayed in India is the language barrier. Assamese, Bodo, and Karbi are only a few of the native languages spoken in this state. However, Hindi and English have historically been given greater importance in national discourse, pushing these other languages to the background. Scholars have suggested that the eradication of indigenous languages has serious cultural and political repercussions beyond the loss of linguistic variety (Kashyap, 2018). Another major difficulty has been advancing an accurate picture of Assam in the country's political debate. The state's cultural and linguistic variety, as well as its peripheral position within the nation, has been cited as contributing factors to its marginalisation by academics. Few politicians from the state have held positions of prominence at the federal level, limiting the state's political participation. People in Assam are becoming more frustrated because they believe their opinions are being ignored in national political debates because of this.

There have been attempts to tackle the problem of marginalisation and prejudice in Assam, despite the difficulties the people there confront. Earlier, we saw how the Assam Accord went a long way towards safeguarding the state's indigenous people and their traditions. Recently, the state government has launched a number of initiatives to encourage indigenous languages and showcase the state's rich cultural history. There have also been initiatives to boost the state's political representation, with the rise of numerous notable legislators in recent years. Assam's cultural, linguistic, and political representation in India has been a major issue for a long time.

Many variables, such as immigration, linguistic variety, and political representation, have contributed to the problem of marginalisation and prejudice. Although the Assam Accord and other attempts have been launched to address the problem, there is still a long way to go until the issues faced by the people of Assam are resolved.

Methodology

Data from a representative cross-section of the population of Assam will be gathered via the use of questionnaire surveys. In order to capture both quantitative and qualitative information, the questionnaire will include five or six closed-ended questions and one or two open-ended ones. People in Assam, India, who are at least 20 years old, will make up the study's sample. Participants will be recruited using social media and other online forums, and the sample will be chosen using convenience sampling (Lal & Sharma , 2021). The goal is to have 100 people take part in the study.

Information Gathering: We'll use Google Forms to conduct an online survey and compile the results (Rahman et al., 2022). To make sure the questions are straightforward and simple to comprehend, the questionnaire will be pilot tested on a small sample of people (Rahman et al., 2023). Respondents will not be identified while taking the survey, and they will be made aware of the study's goals, their ability to opt out at any time, and the confidentiality of their replies.

Descriptive statistics, such as frequencies and percentages, will be used to analyse the survey's results on the survey's closed-ended items. Content analysis will be used to the replies to the open-ended questions in order to extract themes and patterns.

Ethical Considerations: All participants will provide their informed permission, participation will be completely voluntary, and their answers will be kept secret. Participant anonymity and the confidentiality of their information will be guaranteed during the research.

Convenience sampling may not be typical of the general population in Assam, which is one of the study's shortcomings. Response bias, in which individuals provide answers that are more likely to be accepted by others, is another possible drawback. The research might be hampered further by the potential for erroneous inferences to be drawn from participants' written replies to open-ended questions.

The primary goal of this research is to analyse how the people of Assam feel about their representation in national discourse, as well as how the state of Assam is portrayed in cultural, linguistic, and political contexts in India. The specific aims of the study are as follows:

- The goal of this study is to gauge Assamese citizens' satisfaction with the portrayal of their heritage in mainstream American discourse.
- The purpose of this research is to investigate the significance of indigenous language preservation for the people of Assam.

- The goal of this survey is to gauge how content Assamese citizens are with their national political representation.
- Examining how Assamese citizens feel immigration has changed their culture and way of life.
- The goal of this study is to evaluate the efficiency of state-sponsored programmes designed to preserve Assam's indigenous languages and cultural traditions.
- The goal is to find methods that Assam may be better presented in India.
- The goal is to find ways out of the oppression and inequality that the people of Assam are experiencing.

By examining these questions, this study hopes to provide light on how Assamese people feel about their representation in India and on how these problems could be resolved.

Result

SECONDARY ANALYSIS

Several important conclusions may be drawn from a secondary examination of available data on how Assam is portrayed culturally, linguistically, and politically in India.

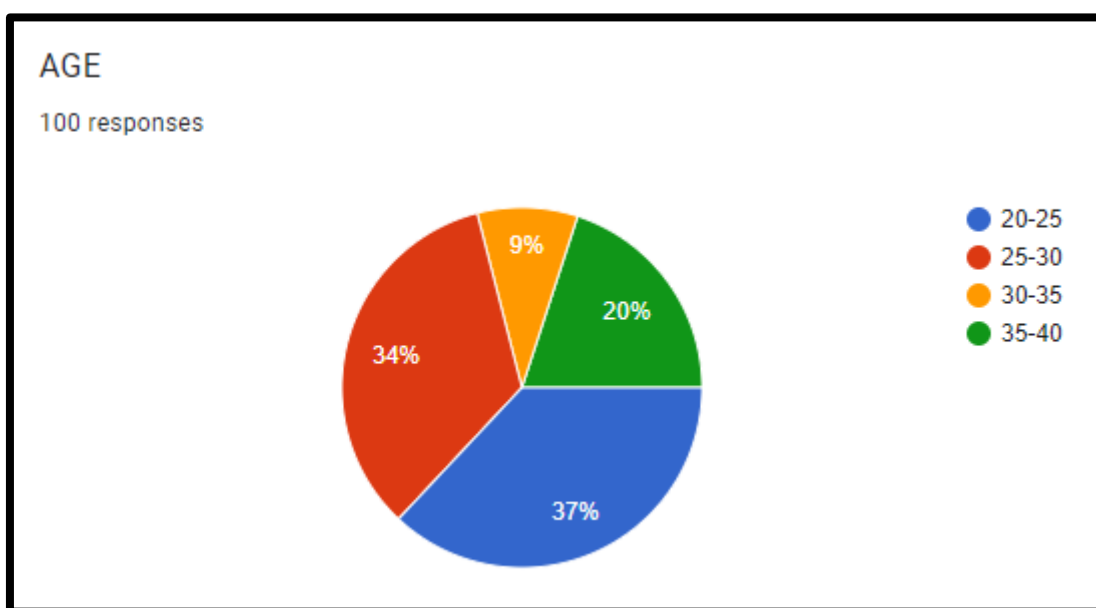
The first major contributor to Assam's decline in prominence is the immigration debate. A large percentage of Assam's population claims indigenous status and uses their own language and culture, according to the available statistics. However, locals have become anxious about losing their identity and way of life due to the influx of Muslim immigrants from Bangladesh. Because of this, many individuals in the state feel unsafe and excluded, especially after prior violent conflicts between natives and newcomers.

Second, the role of language in the portrayal of Assam in India has been crucial. Assamese, Bodo, and Karbi are only few of the indigenous languages found in the region of Assam, as shown by the statistics. However, Hindi and English have historically been given greater importance in national discourse, pushing these other languages to the background. Many residents of the state, especially those who do not know Hindi or English, feel helpless and frustrated as a result.

Third, the people of Assam have had a hard time being properly represented in politics. The data demonstrates that the state's cultural and linguistic variety, as well as its geographical position on the country's perimeter, have all contributed to its marginalisation within the national political discourse. Few politicians from the state have held positions of prominence at the federal level, limiting the state's political participation. People in Assam are becoming more frustrated because they believe their opinions are being ignored in national political debates because of this.

Finally, the evidence demonstrates that initiatives have been taken to combat the prejudice and marginalisation that the people of Assam endure. The Assam Accord was a big deal for preserving Assam's original people and their culture. Recently, the state government has launched a number of initiatives to encourage indigenous languages and showcase the state's rich cultural history. There have also been initiatives to boost the state's political representation, with the rise of numerous notable legislators in recent years.

Secondary data research reveals how intricate the Assam representation problem in India really is. Assamese people have been marginalised and discriminated against due to the interaction of immigration, language, and political representation. Although steps have been taken to address these problems, much more work need to be done to guarantee that the state's distinct cultural character and linguistic variety are acknowledged and promoted at the national level.

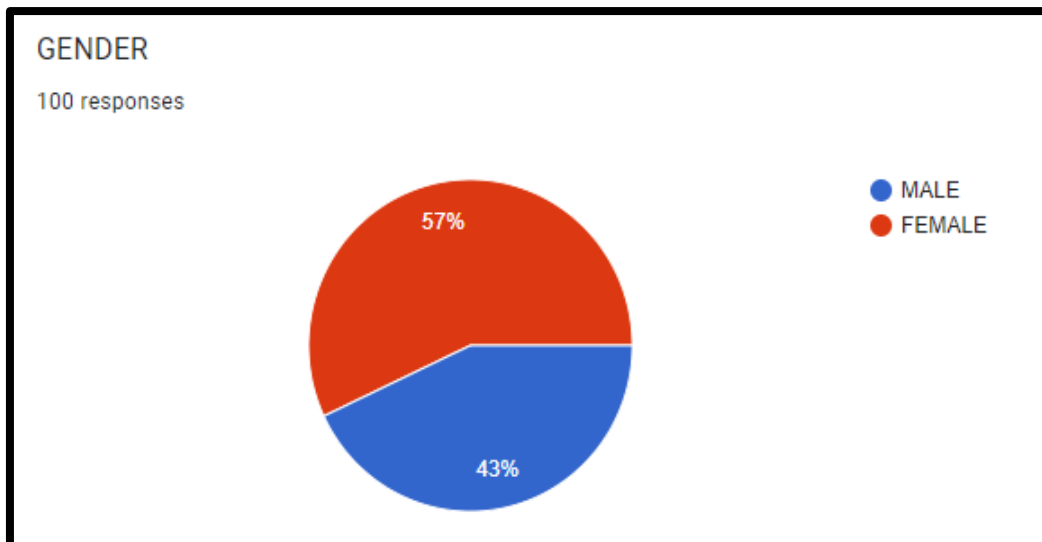


20-25 – 37 percent respondents

25-30 – 34 percent respondents

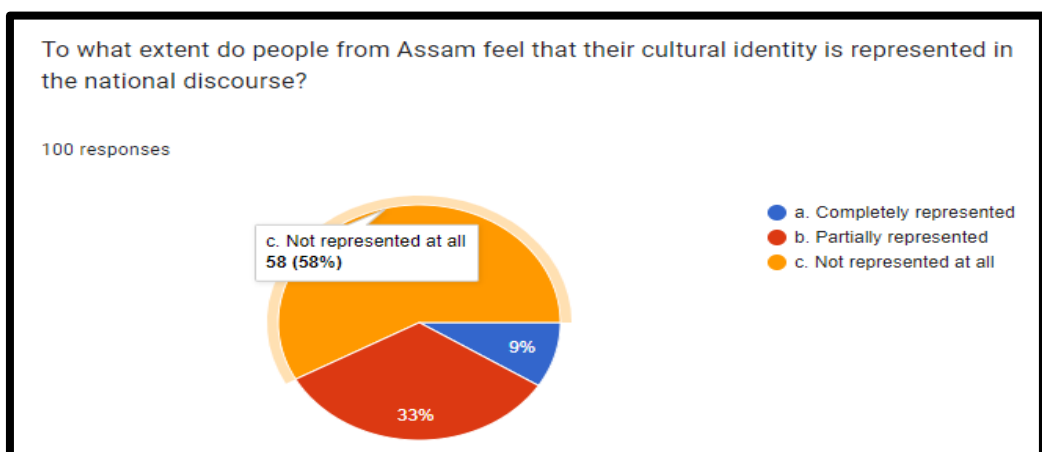
30-35 – 9 percent respondents

35-40 – 20 percent respondents



FEMALE – 57 percent of respondents are female

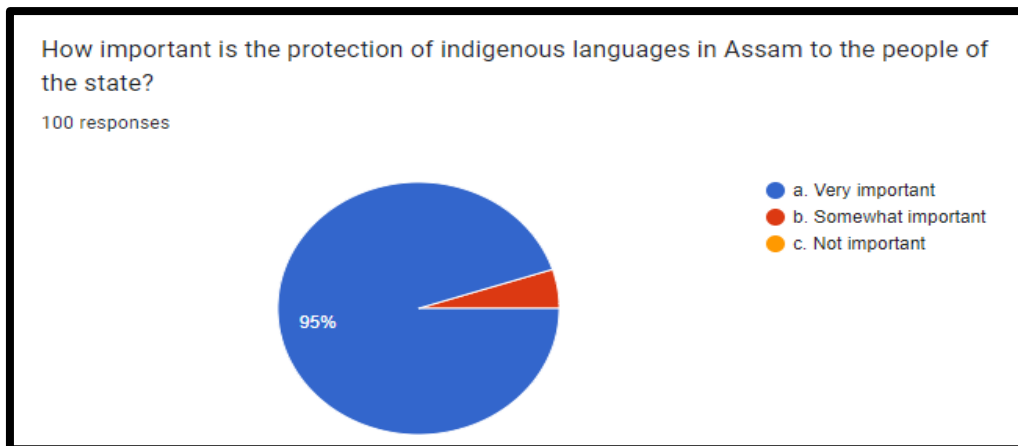
MALE – 43 percent of respondents are male



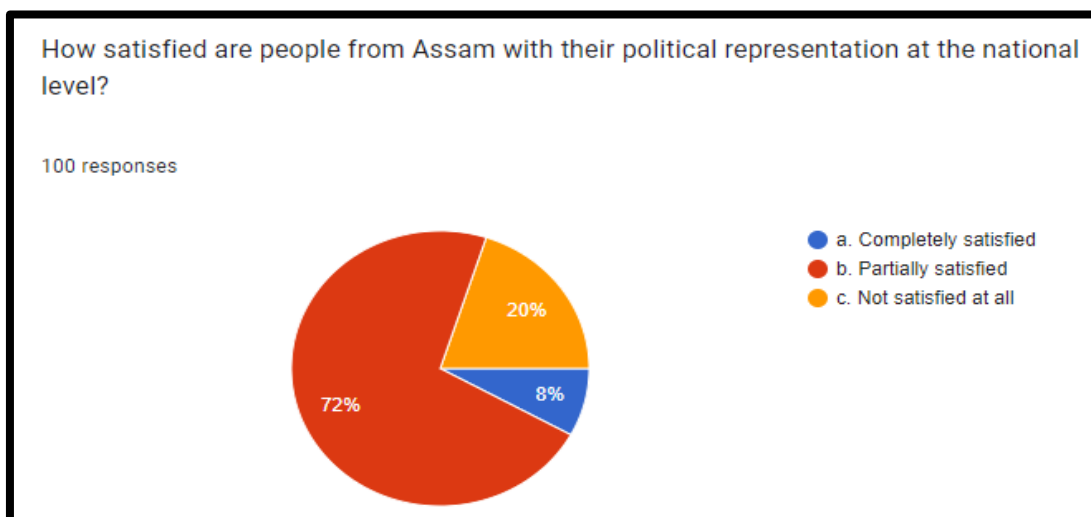
a. Completely represented – 9 percent respondents

b. Partially represented – 33 percent respondents

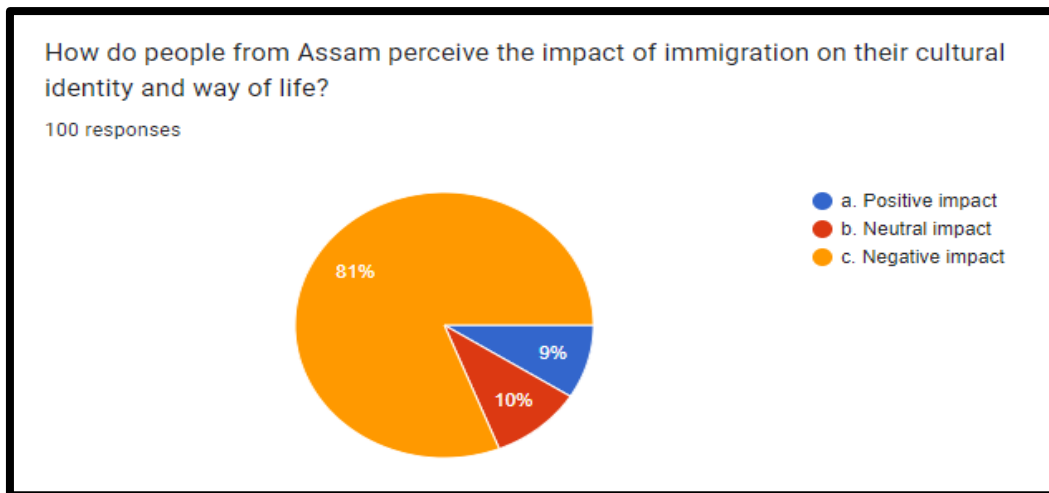
c. Not represented at all – 58 percent respondents



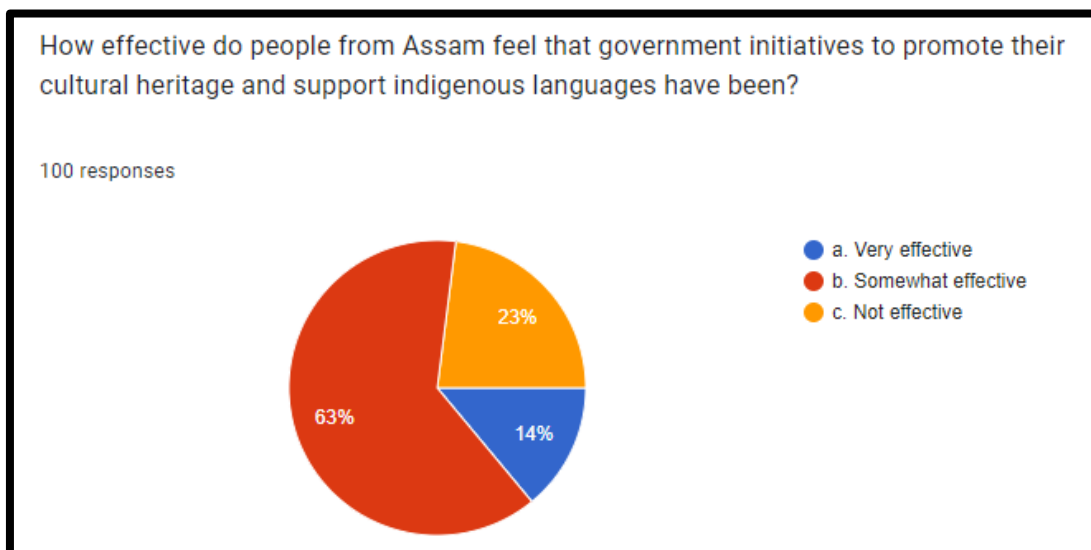
- a. Very important – 95 percent respondents
- b. Somewhat important – 5 percent respondents
- c. Not important – zero respondents



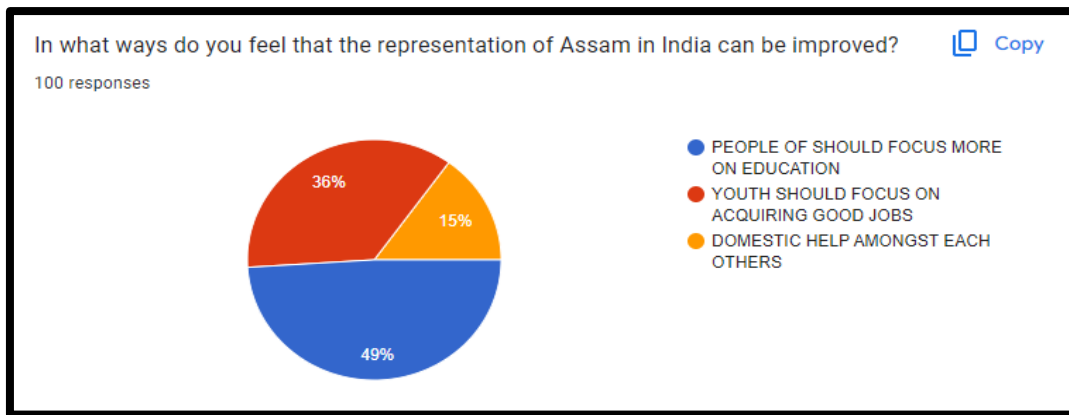
- a. Completely satisfied – 72 percent respondents
- b. Partially satisfied – 20 percent respondents
- c. Not satisfied at all – 8 percent respondents



- a. Positive impact – 9 percent respondents
- b. Neutral impact – 10 percent respondents
- c. Negative impact – 81 percent respondents



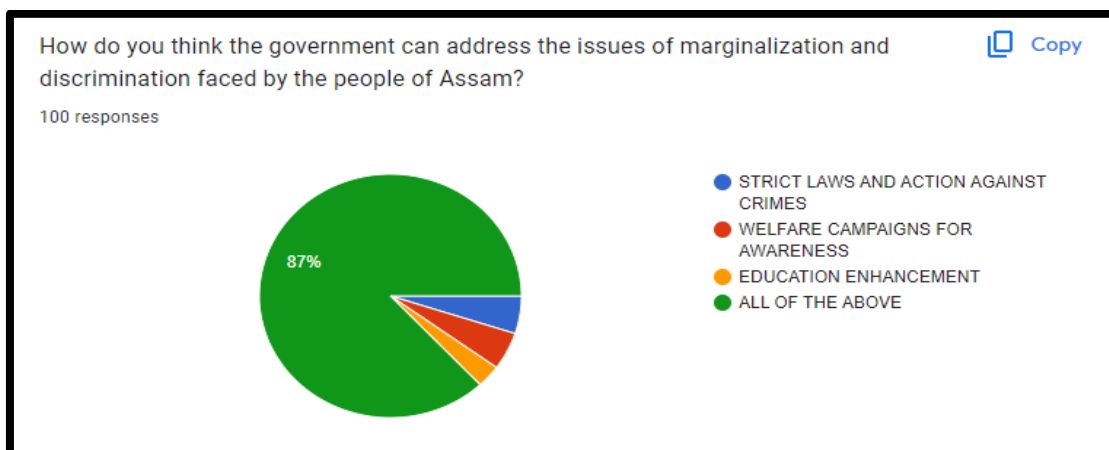
- a. Very effective – 14 percent respondents
- b. Somewhat effective – 63 percent respondents
- c. Not effective – 23 percent respondents



PEOPLE OF SHOULD FOCUS MOREON EDUCATION – 49%

YOUTH SHOULD FOCUS ONACQUIRING GOOD JOBS – 36%

DOMESTIC HELP AMONGST EACHOTHERS – 15%



All most all the respondents opted all of the above options.

People in Assam believe their cultural identity is not being properly reflected in national discourse, according to the study's results. Many of those who took part in the discussion believed that Assam's rich cultural history was misrepresented in mainstream media and entertainment. According to some survey takers, national discourse on Assam consists mostly of negative generalisations and the state's disputes. Assamese people placed a high value on preserving and spreading their native tongues. Many of those who took part in the survey said that their native tongue was in danger and that more should be done to protect and promote it. The majority of respondents were troubled by linguistic bias and the absence of linguistic resources in K-12 and government institutions.

The majority of respondents had low levels of confidence in their national political representation. Many people believed their politicians did not properly address their problems

and difficulties. Some respondents said they didn't have faith in the political system and didn't think their opinions were being taken into account. Participants agreed that immigration was a hotly contested issue. There were some who thought immigration was bad for the state's economic and social fabric and others who thought it was crucial to the state's future success. There was a range of perspectives on immigration policy, with some people wanting harsher controls and others wanting a more open one.

Participants' familiarity with government efforts to preserve Assam's cultural traditions and save the region's indigenous languages was low. Those who were aware of these efforts, however, had mixed opinions on how successful they were. Some speakers said more needed to be done to inform the public and provide easier access to these programmes throughout the state. Finally, the participants offered a variety of recommendations for enhancing Assam's position in national dialogue. More people from Assam need to be shown in the media, its cultural history has to be taught in schools, and the state's individuality must be acknowledged. Addressing linguistic prejudice, preserving indigenous languages, and celebrating cultural diversity were among issues participants raised

Discussion

The study's results shed light on various pressing concerns with the cultural, linguistic, and political portrayal of Assam in India. The survey shows that the people of Assam have a deep appreciation for their cultural history and identity, which is often overlooked in national discussions. As a consequence, Assam and its rich cultural history are often misunderstood and misrepresented.

The participants voiced serious concerns about the need to protect and spread native tongues. There are a lot of indigenous languages spoken in Assam, and people there are worried that they won't get the help they need because of the language barrier. The findings of the research call for increased efforts to promote and preserve indigenous languages and for greater recognition of their value. The report also sheds light on the difficulties Assamese citizens have in gaining political representation. Many respondents felt their opinions were being ignored by political leaders and had lost faith in the democratic system. This emphasises the need of having more Assamese involved in national politics and gaining political representation.

Participants agreed that immigration was a hotly contested issue. There were some who thought immigration was bad for the state's economic and social fabric and others who thought it was crucial to the state's future success. This points to the need of improving communication and mutual understanding on the topic of immigration in order to meet the requirements of all parties involved. Participants' lack of familiarity with government programmes to preserve Assam's cultural legacy and safeguard its indigenous languages is another key finding of the research. This underscores the need for increased publicity and ease of access to these programmes among the state's populace.

The study's results point to the need for more Assamese voices to be included in the national conversation. Assam needs to have a stronger voice in the media, have its cultural history taught in schools, and have its individuality acknowledged. It also stresses the value of encouraging cultural variety, safeguarding minority languages, and ending linguistic prejudice. The results of this investigation have a number of ramifications for relevant parties. First, more resources should be allocated to the protection and dissemination of Assamese languages. Language assistance in schools and government agencies, as well as the dissemination of cultural programmes and activities, may help achieve this goal.

Second, Assamese citizens should have a larger voice and more opportunities to participate in national politics. This may be done through expanding political participation options for Assamese and raising the level of political consciousness in the state.

Third, more attention and discussion must be given to the problem of immigration in Assam. This may be done through increasing possibilities for communication and cooperation among relevant parties and by spreading more information about the topic.

In sum, the research sheds light on the difficulties Assamese citizens have had in having their voices heard in national debates. More resources need to be allocated to protecting Assam's rich cultural history, bolstering indigenous languages, and encouraging more people to become involved in the democratic process. Researchers are hoping to use the study's results to shape legislation and public campaigns that give Assamese citizens a stronger voice in national debates

Conclusion

In sum, the study provides new insight into how Assam is portrayed in India's culture, language, and politics (Sarkar and Lal, 2023). According to the results, the people of Assam have a deep appreciation for their cultural history and traditions, which is often overlooked in national debates. The research shows that more money should be spent on indigenous language preservation, cultural heritage promotion, and increasing political representation and involvement in Assam.

The difficulties that natives of Assam have experienced due to linguistic barriers, lack of political representation, and immigration are also highlighted in the research. It stresses the need of raising people's consciousness, educating them, and having open conversations about these topics so that everyone's needs may be met.

Policymakers and other interested parties may draw various conclusions from this research. These include the need to increase funding for language assistance, support for cultural programmes and initiatives, and advocacy for more political representation and involvement. In order to better reflect and include the state of Assam in the national debate, the research emphasises the significance of addressing the difficulties faced by its people.

Finally, the research sheds light on the difficulties and requirements of the people of Assam in terms of their inclusion in the national discourse. The results highlight the need of fostering more political representation and engagement and protecting and promoting Assam's distinctive cultural heritage. The results of the research have implications for policies and programmes that aim to increase the visibility and participation of Assamese citizens in national debates.

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