

Conclusion

The present thesis has analyzed many critical and undiscussed aspects of the socio - cultural condition of the people of the district Jalpaiguri. A lot of changes had been taken place during the colonial period in the field of society, economy and culture of the district. The district was mainly divided into two tracts in accordance with land revenue systems and agrarian economy namely permanent settled portion mostly situated to the Western part of Tista and non-regulated areas mostly situated in the eastern part of Tista called Western Dooars.

In the village society of the district the agrarian relation between Zamindars-Jotdars and sharecroppers played a significant role. In the Western Dooars, Government was the proprietor of lands that means all the lands of the Western Dooars were under control of the Government. As most of the lands were forlorn with full of jungles, somewhere population were meager, so the Britishers captured all the lands, started survey and settlement works since 1871 and after survey and settlement works they used the lands in three ways – firstly they gave lands by lease to the planters for tea-cultivation, the first tea-garden was established in 1874 at Gajaldoba and since then the number of tea-garden increased gradually as the tea-cultivation was huge profitable. Secondly land was granted by lease for agricultural purposes, at the initial stage of creating Jotes after clearing jungles, no tax or revenue was imposed, but after few years revenue was imposed and the revenue increased one after settlement. But there was no sufficient people to cultivate the land, so cultivators or Jotdars had been encouraged to come and obtain land with minimum cost of revenue or rent as a result of which population had been going up for the

immigration of different types of people from neighboring state Cooch Behar, Rangpur, Dinajpur and Nepal.

In the perspectives of Jalpaiguri district, particularly in the region of Western Dooars, agrarian structure, agrarian relations, nature and characteristics of the Jotdars had some discrepancy unlike other parts of Bengal. In this region for having huge number of lands easily available and shortage of actual peasants to cultivate the lands and insalubrious atmosphere for dwelling, there was a demand for actual cultivators, naturally the Jotdars would always try to hold their cultivators locally known as *halua* giving them many facilities so that the haluas would not leave the Jotdars and settle in another Jotdars. Other than these, most of the Jotdars belong to Rajbanshi and tribal communities who were very simple in habit and broad minded and there was no caste rigidity with their cultivators (*halua*). So it has shown in the present study that the relation between Jotdars and adhiars or halua (Sharecroppers) was cooperative like a ‘father and son’ but for few instances of absentee Jotdars of other professions who obtained jotes only for commercial purposes.

In the previous chapters I have discussed the formation and features of the society and cultural scenario of the colonial and post-colonial period. It is known to all that the society and cultural scenario of the people of the Jalpaiguri district in the colonial and post- colonial period changed a lot dramatically. The district of Jalpaiguri was dominated by the indigenous people in the pre-colonial period; in the colonial period the influence of the indigenous people was going to decrease because of the immigration of the outsiders from the neighboring areas of different classes, religions and castes. So, in every aspect of the district such as administration, politics, economy, education, culture, etc., the immigrated people dominated on the indigenous people. The indigenous people had their own tradition in every sphere of lives. But after coming of the Barnahindus, Europeans and other communities the indigenous

people bound to accept the culture of the Barnahindus in the colonial and post colonial period adjusting with the modern culture in the wave of time. Amrendra Nath Suba, a member of Mech community and teacher pointed out that by the immigration of huge number of people of different castes and classes the indigenous people and their culture facing in crises. The people of Mech community who were majority and ‘son of the soil’ in the Dooars in the pre- colonial period were facing in identity crisis in the colonial period and in the post colonial period they lost their cultural heritage and ethnicity . Among the immigrated people, particularly two categories of them such as higher castes of the Hindus & the western people occupied the position of the society. Naturally in the cultural life the westernization & the Sanskritization entered and extended into the society & culture of the people of the district.

It should be mentioned here that acculturation between indigenous people and immigrated people was took place as a result of which a cultural synthesis was grown in the society of the district like other parts of North Bengal. After living year to year together in the same villages and town the indigenous people and the immigrated people accepted the culture of each other as their neighbours. Though it was started in the colonial period, in the post colonial period it became more effective because of the influx of the refugees coming from East Pakistan (now Bangladesh) after 1947.

In this study, the present scholar has shown important and debatable aspect of the roots of present socio-political tension in the district, in a broad sense in the North Bengal. It is found from different sources that before coming of the Britishers only some tribal groups namely Mech, Toto, Garo, Rava Drucpa etc. lived in the Western Dooars, in the plain areas of the district and the permanent settled portion most of the people were Rajbansi and Muslim communities. But after coming of the Britishers and introduction of new economic policy population increased for immigration of different types of people. It is found from the report of, D.H.E. Sunder, J.A. Milligan, J.F.

Grunning and the writing of Dr. Charu Chandra Sanyal that the number of Totos, Garos and the Meches decreased for facing an identity crisis. Moreover, it is found from the field survey that many successors of the contemporary Jotdar families now living in a distress condition losing their everything many of them became labourer working in different places for which a lot of discontent and psychic grievances have been growing up amongst these people locally known as “Son of the soil” many of whom are being involved in a militant activities as a result of which the socio – economic and cultural synthesis of this region is going to be demolished. So the present scholar of this study has an intension to show that the root of the present burning problem of socio – political tensions of this region was originated long ago for losing lands and cultural identity.