

## Chapter – VIII

### *CONCLUSION*

Any progress of any locality comes true through certain changes like – economic, social, cultural, political, professional and technical. Apart from these aspects geographical location of any place is also a matter of significance.

#### **Formations of New Socio – Economic Structures in the District**

This had already been focusd that the demographic variation along with the geographical diversity has given Jalpaiguri district a separate identity in comparison with the other districts of West Bengal and India too. The district shares the international border between Indo–Bangladesh and Indo–Bhutan and also shares the boundary of two States – Sikkim and Assam. On the north–west of the district Jalpaiguri is Darjeeling and the neighbouring country Nepal is adjacent to Darjeeling<sup>1</sup>. Mention should be made that the seven States of North–East i.e. Assam, Nagaland, Meghalaya, Arunachal Pradesh, Mizoram, Manipur and Tripura depend on Jalpaiguri for surface communication. Again the communicating route between India and Bhutan runs through this district. So, from the locational point of view the district Jalpaiguri is very much important from all angles.

Again as Jalpaiguri is very close to Bhutan, Bangladesh and the states of Assam and Sikkim it has a special role from socio–political perspective. One most important aspect to be mentioned here is that whenever there any political or ethnic disturbance occurs in the neighbouring countries and states, Jalpaiguri is affected both internally and externally since Partition (1947). Only in this district there are 151 languages and 40 clans of Adivashi (Tribal)<sup>2</sup>. Thus, the district can be called – ‘Mini India’. So after Partition (1947) and Independence the district had developed subsequent changes in the fields of administration, economy, polity, society and livelihood apart from ethnicity.

However, a huge number of refugees intruded into Jalpaiguri district like other border districts of West Bengal following Partition (1947). Subsequently after 1971 following the Liberation Movement of Bangladesh and even thereafter

till date innumerable refugees infiltrated into this district. It has influence upon the demographic picture of this district very remarkably. Again in 1952 – 54 and in 1980 due to the ‘Bengali Khedao’ Movement in Assam and in 1980’s Nepali Eviction Movement in North–East India have influenced the district in different ways<sup>3</sup>. Side by side the Nepali people living in Bhutan, locally called ‘Bhupali’ were indiscriminately driven out from Bhutan due to patriotic feelings and internal strategy of the Royal Govt. of Bhutan. These uprooted Bhupalies took shelter in the Bhutan adjacent Jalpaiguri district i.e. in Dooars over night<sup>4</sup>. Above all during the Partition (1947) and the post–independence period the density of population of the Jalpaiguri district went high up following fundamental changes which caused a massive change in the socio–economic field of Jalpaiguri.

### **Economic Disparity among the Local Inhabitants and Origins**

According to geographical position and demographic character the district Jalpaiguri can be reviewed in two important ways. The southern part of the district is surrounded by many rivers and tributets originated from the Himalaya foot hills. This region was wide and agro–based plain land having high productivity of agriculture. On the eve of Partition (1947) about 80% of the total population of this locality was the Rajbanshi community and it is assumed that they are the real inhabitants of this region which is even mentioned in our mythology. These people are very simple, honest and mostly traditional. They have strong faith in their old age life style and religious traditions.

It had already been discussed that after Partition (1947) a huge number of refugees had reached in the district where a major part is ‘Namasudra Community’<sup>5</sup>. They are very much energetic and hard working in the fields of agriculture. Naturally they started residing in the agro–belts of the district where they made their livelihood available and easier. With their arrival and gradual involvement and activities in the fields of agriculture there came a rapid change in the life style of the Rajbanshis externally brought by the migrated refugees.

The refugees were busy enough to usurp and procure uncultivated land lying idle on the river-bank or near the distant forests and thereafter the unclaimed land (khas land) for cultivation. They started settling together in the form of colonies where communication and other necessary services were almost nil. Apart from cultivation the refugees started small scale business to earn more. After all these refugee class was very much work-alcoholic. To introduce the modern scientific agro-technique such as – use of fertilizer, pesticides, high yielding seeds and sophisticated technical support like – powertiller, pump-set, irrigation facilities and many others helped the refugees to convert and upgrade the uncultivated lands into high yielding productive lands<sup>6</sup>.

Moreover, the refugees had the concept of utilizing subsidized agro-loan from the Government sectors. They made regular communication with the concerned departments for upgrading the agro-process and production. Keeping in view the refugee specially ‘Namasudra Community’ brought a revolution in agriculture in the places like – Dhupguri, Maynaguri, Haldibari, Falakata and wider region of the district as well as North Bengal<sup>7</sup>. The agro-products of these localities would maintain the balance of green vegetables between demand and supply.

Above all the traditional agro-technique of the local Rajbanshis reluctant to hard work could not compete with the high agro-techniques of the hard working refugees from East Bengal. As a result the economic status of the refugees went up within short time and with this additional money they bought fertile lands of the Rajbanshis and other locals. Even the ‘Jotedars’ (Landlords) was started selling their land to the refugees at the cost of higher prices.

In the mean time the abolishment of Zamindari System in 1953 by the Govt. of India led the so called Rajbanshi Jotders towards economic downfall. This abolishment law declares that every person could own maximum 75 bighas of agricultural land and the excess would be declared as khas land<sup>8</sup>. As the local Rajbanshi Jotders were almost illiterate, they had to depend upon the deed writers and advocates to submit the returns form of the landed properties. During this process they were in the dark to realise that the productive lands were going out of

their possession and only the non-productive land remained for their livelihood. It put them into much trouble in connection with cultivation.

Side by side the Zamindars in South Bengal and Rarh Banga areas were not that much unconscious. They did not leave their high-yielding plots of land. Moreover, they were associated with other subsidiary profession like – business, industry, education sector and many others. But unfortunately the Rajbanshi Joteders of Jalpaiguri and North Bengal had no provision of subsidiary profession. They were fully dependent upon agro-income<sup>9</sup>. So, this abolishment of zamindary system made the Rajbanshis economically weak compared to their previous period.

Gradually, then the local Rajbanshis and even Jotedars disposed of their lion's share of land and became almost land less. In this way the ownership of the high yielding lands got transferred from the local Rajbanshi to the migrated refugees. Thereafter the constant influx of refugees became the permanent inhabitants of the district on the one hand, and by disposing their farming land the Rajbanshis appeared to be refugees even in their home land like - “Nij Bhume Parobashi” (immigrant in home land) on the other.

It is also noted that the ‘Namasudra Community’ of the East Bengal Refugees and the local Rajbanshi Community though belong to the schedule caste, the Namasudra Community took the advantage of reservation system and got government jobs in different departments because of high educational qualification compared to the Rajbanshi Community<sup>10</sup>. Side by side the Rajbanshi Community did not have much interest in education. As a result they lagged behind the Refugee Namasudra Community. A portion of Namasudra Community is settling in the urban or semi-urban areas where all modern facilities are available for themselves and their upcoming generation. So the role of the refugees has a significant contribution towards the building of Mufassal towns in Jalpaiguri district. But it is also noticed that the Rajbanshi Community is also coming up in the field of education for securing government services specially after 80's of the last century.

## **Political Uprise in the District**

### **Upheaval of Communist Activities:**

The Partition (1947) of the erstwhile India not only brought changes in the socio-economic fields but caused radical changes in politics in the district of Jalpaiguri as well as West Bengal. Specially the Leftists political activities started right from Jalpaiguri district. Thousands of tribal labourers from Ranchi, Hazaribag, and Munger of the Chhotonagpur region (now in Jharkhand) were brought here for tea plantation work. The huge profit earned from tea industry would be enjoyed by the industrialist or the Managing Directors depriving these innocent and illiterate Adibashi labourers. The labour class would even not get the minimum amenities for healthy life style though they were used for rapid progress of the tea industry. It means they were at the root of growth and development of tea but were totally deprived of the profits and benefits<sup>11</sup>.

The planters were less interested to provide the labour class the minimum requirements like the provision of due wages, safe drinking water, minimum medical care and elementary education other than recreation and amusement. The labourers were compelled to live half-fed, some times unfed in their poorly maintained so called garden quarters and sheltars. This exploitation brought a strong grievance among the labourers against garden owners and management. Thus, they felt an immediate urge to raise strong protest against the management.

On the other hand, the Leftist Movement started in India from the 3<sup>rd</sup> decade of the last century and knocked at the remotest areas of the Jalpaiguri district. Specially the Communist Party of India (CPI) took a strong initiative to organize the economically backward and exploited class in the district. In every tea – estate trade union was formed to organize the un-organized labourers. In different times under the leadership of CITU strong tea-worker movements were organized keeping in view the demands of housing, rationing, drinking water, electricity, medical facility and education and finally a healthy salary. The leaders

of the tea-movement were Ratan Lal Brahman, Subodh Sen, Parimal Mitra, Debaprasad Ghosh (Patal Ghosh), Bimal Dasgupta, Lal Sukra Oraon, Sunnait Oraon, Parichhan Michhir, Babulal Gope, Birsen Kujur, Manik Sannyal, Ashu Sarkar, Mantu Bosu, Jagat Saha and Sudhan Raha of CPI and Bestar Wich and Nani Bhattacharya of RSP<sup>12</sup>.

In the mean time (1946 – 47) the impact of the Te-vaga Movement violently knocked the entire Jalpaiguri district. The landless farmers used to cultivate lands of the Joteders on harvest share basis but unfortunately the maximum quantity of their harvest would go to the store house of the Joteders. The marginal farmers raised strong demand of the two – third (2/3) of the total harvest as their due share. This demand gave birth to the Te-vaga Movement. The agitation started at first at Debiganj in the district under the leadership of the septarian Burima<sup>13</sup>.

The leader Burima organized the movement with the support of 700 similar minded women named – ‘Gyne Bahini’ against the inhuman deception of the Jotedars<sup>14</sup>. This role of Burima created an awareness in the entire Dooars. It led to the consecutive sanguinary movements against the so called Jotedars on 1<sup>st</sup> March and 4<sup>th</sup> April (1947) in Dooars. These movements caused sacrifices of 20 agitators during their protest against the allied power of Jotedars and the police<sup>15</sup>. Side by side the Railway Workers Movement of the BDR (Bengal Dooars Railway) gave another dimension to this Te-vaga Movement. Soon Comrade Jyoti Bose also took the leadership of the movt. and made it stronger. Thus, the Leftist Movement spread in the Dooars first and in North Bengal thereafter. So, Domohini is treated as the embryo of the Leftist Movement the entire Dooars or Jalpaiguri district became its hinterland. The notable feature of Te-vaga Movement of Jalpaiguri is that this movt. was patronized together by the marginal farmers, railway workers and tea workers which were not seen in the other areas of Bengal<sup>16</sup>. As a result this movt. occurred in a powerful way for the interest of the working class.

Again a large section of the migrated refugees from East Bengal being totally distressed started working in agriculture and industrial belts merely as daily

wage earners. Gradually Dooars has become the fertile land of Leftist political activities. An educated middle class section of the refugees being attracted by the Leftist ideology took the able leadership of this movt. The Te–vaga Movement encouraged the Leftists more at that time. As a result in Jalpaiguri district in North Bengal the leftist activities first revealed their identity and the leftist politics stood on a strong foundation. And subsequently in 1977 during the State Assembly Election (Bidhan Sabha) the leftist won the ruling power through a remarkable majority not only in the district but in entire West Bengal.

Meanwhile in 1953, ‘the Jotedar Abolishment Act’ was enacted and it encouraged the Leftist a lot<sup>17</sup>. Through their constant movement the excess land of the Jotedars was distributed to the landless farmers and labourers. It multiplied the popularity of the Leftist ideals in rural belts. By this time the ‘Education Movement’ in 1954, the ‘Anti–unification of Bengal Bihar Movement’ in 1957, the historical ‘Hunger Movt.’ of Jalpaiguri and ‘Bangali Khedao Movt.’ (Bangali Eviction) in Assam in the 60’s of the last century have made the Leftist more protesting and took the leading role in all the respective fields accross the district<sup>18</sup>.

Within one year when the Left Government was in power (1977), the Three–tier Panchayet Election was introduced on 4<sup>th</sup> June, 1978<sup>19</sup>. It gave the first opportunity of local self–government in rural Bengal. It was certainly a historical opportunity for the backward class also. The entire population of rural Bengal had the opportunity of forming ‘Gram Sabha’ which was the actual dream of Mahamta Gandhi for ‘Gram–Swaraj’. There were no other political ideology other than the Left only because, of the taste of the self–governance at the grass root level through Gram Sabha. The socio–economic structure of the districts in the fields of a huge tea–workers, agri–workers, railway–workers and healthy leadership made the Leftist political ideas indispensable for a long period (1977 – 2011) in every corner of the society in Dooars or the district.

Though there was dominance of the Left Government in whole district but the Jalpaiguri town or Zila Sadar was under the dominance of anti–Leftist ideology. Right from the Partition (1947) some bonafide distinguished persons

who were the sincere followers of the Indian National Congress (INC) worked for the real progress of education, health, sports and culture etc. which were also the integral parts of the Leftist activities in Jalpaiguri. The notable persons were – Dr. Charu Chandra Sanyal, Dr. Abani Dhar Guhaneogi, Dr. Dhraj Mohan Sen, Sri Rabindranath Shikdar, Sri Satish Ch. Lahiri, Upendra Nath Barman, Bani Asrumati Devi, Satyendra Prasad Roy, Birendra Ch. Ghosh, Kamini Raouth and many others<sup>20</sup>.

However, from the 90's of the last century the popularity of the Leftist politics started going down gradually. The wave of corruption and patronization weakened the strong base of the age old Left politics in the district as well as in West Bengal. Side by side the expert leadership of Miss Mamta Banerjee and all the oppositions unitedly evicted the Left Govt. from the State (West Bengal) in the 13<sup>th</sup> State Assembly Election in 2011. However, through the total discussion, it is clear to the researcher that from the Partition (1947) to till date the migrated refugees of East Bengal played a significant role in upgrading the politics in the district and West Bengal.

### **Uprisings of Communalism & Sectarianism:**

The Rajbanshi Community of Jalpaiguri realized their weaker economic solvency. They were cornered day by day. It brought a gradual change in the socio-economic awareness. In many places there were scattered meetings and conferences where the regional feeling was encouraged by the upcoming leaders of the Rajbanshis. They demanded their own identity as 'Son of Soil'<sup>21</sup>. They were economically in a weaker position which reminded them of their decaying identity. It gradually led them to be united regionally and thereafter politically.

In 1955 the first organization of the Rajbanshi Community came out at Haricharan Para in Jalpaiguri named – 'Khastriya Samity'<sup>22</sup>. The Samity's main focus was on the priority of land of the Rajbanshis and their economic status. In the following year i.e. in 1956 the grievance of losing land was expressed in a mass conference at Chechakhata near Alipurduar Jn. where they expressed their dissatisfaction following the possession of their land<sup>23</sup>. This very feeling made the

Rajbanshi Community united to form a regional movement which afterward was known as ‘Uttar Khand’ Movement in 1967<sup>24</sup>.

After a few years of the continuous movement of the Uttar Khand Dall the Rajbanshi Community made their identity based on political organizations like – UTJAS (Uttar Banga Tapashili Jati O Adibashi Sangathan), KPP (Kamtapur Peoples Party) and finally a terrorist group like KLO (Kamtapur Liberation Organization) who only uttered the slogan of separate state from the land of Jalpaiguri district<sup>25</sup>. During the 1980 to 2010 the land of Dooars as well as the Jalpaiguri district was much politically disturbed and distorted by this type of separatist movement.

However, last two decades witnessed an unrest inflamed by the terrorist group KLO. Their only external demand was to have a separate state to be named Kamtapur. This communal feeling did not bring any constructive result for them. It was not possible for the community to have separate statehood nearly by 22% of the total population of Cooch Behar and Jalpaiguri and other scattered parts of North Bengal<sup>26</sup>. What their movement could do was to kill some people in Dooars indiscriminately. They killed people who were mainly with democratic views and supported by CPIM and RSP leadership<sup>27</sup>. But shortly the movement was put down by the then Govt. as it was against the regional peace and integrity as well as national. Moreover, the demand had no merit to be reviewed for separate statehood. The researcher here shows a list of people slaughtered in the KLO terrorist Movement in support of his views.

Table – 8.1

**Assassinates of the KLO Terrorists in the Dooars<sup>28</sup>**

<b>Name</b>	<b>Residence</b>	<b>Date of Assassinate</b>
Dilip Roy	Maynaguri, Panbari, Dooars	19 <sup>th</sup> Febriary, 2000
Nitai Das	Maynaguri, Dooars	7 <sup>th</sup> August, 2000
Sunil Dutta	Dhupguri, Dooars	4 <sup>th</sup> March, 2000
Subhas Sarkar	Dhupguri, Dooars	4 <sup>th</sup> August, 2000
Gopal Chaki	Dhupguri, Dooars	17 <sup>th</sup> August, 2002
Gosai Sheal	Dhupguri, Dooars	17 <sup>th</sup> August, 2002
Ganesh Roy	Dhupguri, Dooars	17 <sup>th</sup> August, 2002
Dulal Roy	Dhupguri, Dooars	17 <sup>th</sup> August, 2002
Subal Roy	Dhupguri, Dooars	17 <sup>th</sup> August, 2002
Pranesh Paul	Barovisha, Dooars	17 <sup>th</sup> May, 2000
Sudhir Das	Kumargram, Dooars	12 <sup>th</sup> December, 2000
Ranjit Singh	Kumargram, Dooars	Date not ascertained
Shibcharan Thakur	Doukimari, Dooars	11 <sup>th</sup> October, 2002
Rihini Adhikary	Haldibari, Kumargram, Dooars	Date not ascertained
Gayanath Roy	Barnesh Ghat, Maynaguri, Dooars	Date not ascertained
Swapan Sarkar	Barnesh Ghat, Maynaguri, Dooars	Date not ascertained

***Source: Dr. Sailen Debnath, West Bengal in Doldrums, NL. Publishers, 2009.***

The Tea belts of the northern region of Jalpaiguri district are full of refugees and infiltrators with differentiating features. During the Colonial Rule specially in 1874 right from the birth of tea plantation (Gajaldoba Tea–Estate)<sup>29</sup> in Dooars labourers of different communities of Adibashi or tribals from Ranchi, Hazaribag, Munger and other districts of Chhotonagpur areas (now in Bihar and Jharkhand) were brought here. Apart from this some Bengalies started coming here for working in tea offices like – office supervisor and clerk<sup>30</sup>. Within a short period other communities such as – Marwari, Behari, Punjabi and others also

came over here for extension of their business and other related works. In this way this land becomes a land with unity and variety with different groups of ethnicity and it looks like 'Mini India'. But the Adibashis were majority here. Before tea plantation Dooars was an abandoned locality. According to Dr. Anandagopal Ghosh, "Dooars was really 'Ekti Pandab Barjita Elaka' (No man's land) for it being a hazardous locality infested with snakes and other wild lives"<sup>31</sup>. Then the people inhabited here were Mech, Rabha, Katham, Garo, Dukpa and Totos<sup>32</sup>. They are the original inhabitants of Dooars. But unfortunately these people have become today extinct here.

On the eve of the Partition (1947) Nepali immigration started widely in the Dooars. The Census Report of 1961 exposes the total number of Nepali speaking people is 1,30,431. The report also the total tribal people living here was 2,38,563<sup>33</sup>. But the eviction policy of the Royal Bhutan Govt. in 1988 evicted many Nepalis, locally known as Bhupali. This group being driven from Bhutan took shelter in Jalpaiguri and other remote regions of Jalpaiguri district<sup>34</sup>. It brought a remarkable change in demographic picture having rapid increases of the number of Nepali speaking people. The contemporary clash in different ethnic groups of people in Meghalay and Mijoram of North East India forced many Nepali speaking people to take permanent shelter in this region<sup>35</sup>.

Thus, the rapid increase of the Nepali speaking people in these tea-belt areas creates an atmosphere of fear and terror among the Adibashi Community. They have been residing permanently in this tea belts area for last one and half centuries. It made them feel that they are the origins of this locality and they also thought themselves 'son of the soil'. In this situation the leadership of Subhas Ghising of 'GNLF' (Gorkha National Liberation Front) instigated the Nepali people to spread the ethnic movement in this area<sup>36</sup>. Though Ghising could not achieve remarkable success in his mission, his follower Bimal Gurung under the banner 'GJMM' (Gorkha Jana Mukti Morcha) brought a wide movement in Dooars<sup>37</sup>. They raised the demand to include nearly 300 mouzas of Dooars into GTA (Gorkha Territorial Administration) and they are sticking to the same demand till date<sup>38</sup>.

The Adibashi Bikash Parishad put up a strong resistance against the aggressiveness of the movement of 'Gorkha Jana Mukti Morcha'. The Bikash Parishad being feared of losing their economic and political power got united to raise a tremendous protest against the GJMM. Needless to say that the Bengalees and the other communities of Dooars are silently supported the movement of the Adibashis against the GJMM. According to Tejkumar Toppo (Vice-President of Adibashi Bikash Parishad), "We are not willing to leave an inch of land to the possession of the GTA till the last moment of life". Thus, a parallel riot between the Adibashi Bikash Parishad and the GJMM continued since 2007 and 2015 in Malbazar, Nagrakata, Banarhat, Birpara, Jaigaon and many other places, though it could not reach beyond the control of the State Government.

However, due to the Partition (1947) the arrival of the refugees and the immigrants brought a rapid change in the demography and this changing demography made a complex socio-economic and political condition of the district.

Soon after this a clash between the Rajbanshi inhabitant and the immigrant Namasudra Community occurred in the southern agro-belt area in the district. Simultaneously a similar clash occurred between the once two immigrant communities (Adabashi and Nelpali) in the northern tea-belt in the district. On the other hand the original inhabitants of Dooars (Mech, Rabha, Katham, Garo, Dukpa and Totos) becoming minority since the Pre-colonial period remained like silent spectators. Side by side the interested groups of politician added fuel to the complex situation. The interested political parties instigated the smaller groups to get involved against each other only to harvest the crop of the political interest ignoring the wider national interest.

So, it needs to be observed that the real progress and around development in peaceful situation will not be possible until and unless the locals abstain themselves from involving into the ethnic clashes. Consequently Dooars, being the land of many clans and races would not remain undivided and united any longer and then the 'Cleio', the Goddess of History would not pardon anybody.

## **Cultural Variety and Mutation:**

Of course, in the field of culture and tradition a remarkable unity is found and observed in the district. Other than the variety and languages people of different communities like – Rajbanshi, Adibashi, Nepali, Bengali and others are very much interested and eager in exchange of mutual culture and tradition in the district<sup>39</sup>. Through out the year people of all communities participate on every religious occasion like – puja and other social–cultural customs and conventions, art, crafts, music and many other similar fields of folk culture have enriched the cultural atmosphere of the district.

It is clearly observed that cultural mutation among different communities has become prominent in the district. The researcher observes very often that the folk song of the East Bengal refugees (Baul song) and the Bhaoiya song of the Rajbanshi's are performed on the same cultural stage where they become complementary to others. This progress of mutual culture is broadcast and telecast from Sliguri Radio Station and Kolkata Duradarshan Kendra simultaneously on regular basis<sup>40</sup>.

Similarly in northern part of the district such cultural mutation is very often found and encouraged. The cultural ideas are exchanged on a single stage through the many tribes and communities living in the part of the district. For example the Adibashis celebrate their 'Karam Utsab' or 'Phulpati Utsab' in open field where all people belonging to other communities also participates. In the same way Durga puja, Kali puja and Saraswati puja of Bengali Hindu Community, Bhaitika of Nepali Community, Chhat puja of Bihari Community, Merry Christ Mass of Christian Community and Dewali, Holy and many other festivals are celebrated by all irrespective of caste, creed and religion specially in this region of North Bengal. Apart from this, the inter–caste marriage is also customary here and it is welcomed for the sake of healthy and balanced cultural atmosphere.

The interests and rights of the Rajbanshi Community and the Adibashi Community of the tea–belts have been highly encouraged and protected for socio–

economic and political healthy atmosphere. The migrated refugees from the East Bengal had the representation in the reserved seats from Zilla Parishad to State Assembly during the first three decades of the Post–independence period. The local Rajbanshi used to know them as ‘Bhatiya’<sup>41</sup>. But to day the scenario has changed. The representation of the Rajbanshi and the Adibashis are remarkably observed in all the tiers right from Gram Panchayet to Zilla Parishad. For the all round developments of the Rajbanshis and the Adibashis respective ‘Board’ have been constituted with the names – ‘The Rajbanshi Academy’ and ‘The Adibashi Development Council’. In different fields of public service like education and research the representation of the Rajbanshi and the Adibashis is remarkably observed.

Among the Muslim Community of the district or North Bengal though there is no discrimination, still a backward sect – ‘Nasya Sekh’ (the Rajbanshi Muslim) enjoyed the benefits of reservation system of OBC (Other Backward Class) category<sup>42</sup>. For being OBC they are having so many legal facilities being provided by the Government from time to time. For further information and reference the researcher likes to refer that similar category of Muslim people who are living in Rangpur district, Bangladesh are not entitled to avail such government facilities as they are having in India<sup>43</sup>.

### **Major findings:**

In conclusion, it can be highlighted that the economic disparity is the reason of socio–political and ethnic upheavals in the district during this period. This was mainly based on the researcher’s prolonged data collection, analysis and observation. This economic disparity appears more distinct through the clashes between the Rajbanshi category Schedule Caste and the migrated refugees Namashudra Schedule Caste. It was because the Namashudra Community had got the facility of settling in the khas land provided by the government in addition to the reserved–category government jobs. It mostly made the local Rajbanshi Community jealous of the so called ‘Bhatiya’ or Namashudra Community. The local Rajbanshis treated this sudden uprising of the Bhatiyas as – ‘Ure Ese Jure

Bosa' (over night progress without any legal or traditional right). On this context the Rajbanshi organization UTJUS (Uttar Banga Tapashili Jati O Adibashi Sangathan) raised a strong demand to evict the migrating people as they were to be identified as infiltrators who came after Bangladesh War (1971)<sup>44</sup>.

However, the Indian Constitution does not encourage racial discrimination. The constitution made provision to provide more facilities of reservation to equalize the backward section of the people. Surprisingly the reservation system was not fully successful to eradicate the socio-economic problem in North Bengal. Rather it generated many undesirable problems. It also further brought economic disparity in every section of the society. It also invited inter-class contradiction remarkably. Mention should be made the excess fondness towards castism of the Rajbanshi has created a strong grievance among the other schedule castes. This racial feeling is deep in mind though not extremely visible. Today different communities like – Oraon, Munda, Kishan, Kharia, Mahali and many other communities of the tea-belts of the district stood apart from the demand of total development of the Adibashi society. Instead they raised their voice to set up community based board in the name of respective communities for rapid and durable progress in the socio-cultural structure in the district. In many cases the smaller communities have become much conscious of their own identity and rising demands for separate boards which break the peace and progress of the district very often.

Finally it is observed that the refugees and infiltrators from East Bengal did not deter the progress of Jalpaiguri district. It is also observed that the untiring efforts and creativity of the refugees have contributed a lot to bring a fast uprising progress in the socio-economic scenario of Jalpaiguri district during 1947 – 2011. Not only the villages or the deserted localities of six or seven decades back have upgraded into Mufassal towns or semi-urban localities today only by dint of the ceaseless work, dream and talent of the migrated refugees. They are in all respects the most valued human resource to cause the progress of today in Jalpaiguri district. It is undeniably true that the mutation of Tri-angular culture or 'Tri-

Dhara Sanskriti' (Adibashi, Rajbanshi and Refugees) cultural courses have prevailed here.

### **The Strategic Importance of Jalpaiguri District**

The Jalpaiguri district has much strategic importance for its location. Since Pre-independence period Jalpaiguri shares a common boundary with Bhutan, Sikkim and the Chumbey Valley of Tibet which is just to the north of Dooars. Sikkim, a Border State strategically connects Jalpaiguri on the south and Tibet on the north. It also broadens the path of trade and commerce with the neighbouring Himalayas country – Tebet and beyond lying China. So, the role of the position of Jalpaiguri as well as Dooars holds high importance from international point of view. It has become an important route between India and Tibet and also Nepal, Sikkim and beyond.

Thereafter in the post-independence period the strategic importance of the Dooars has become manifold. The Dooars appeared to be the 'Chickens Neck' of India which connects the North Eastern part of the country with the rest<sup>45</sup>. The Chinese Government is always active to make easy entry into Dooars through the northern most part of Sikkim. The sole imperialistic aim of China is to encroach upon the border line of India since 1947. From the strategic point of view Dooars is a target of China for making entry into India. It is not at all desirable as well as permissible for the sake of the national safety. The Chinese army is making constant effort to occupy the bordering states of India like Arunachal Pradesh and Sikkim. It must not be safe for the sake of India.

So, from all aspects the researcher thinks Jalpaiguri district plays an important role for the welfare of India. Communication between Dooars and Sikkim is getting extended keeping in view of quick economic development and trouble-free communication. The Jalpaiguri district and Dooars keep the India Govt. always alert against the invasion of China and Pakistan. Thus the India Govt. is making more powerful policies to safeguard this zone for making faster communication in national emergency. The Ministry of Defence is also giving

high stress upon the extension and round the clock maintenance of the route between Sikkim and Dooars for national safety.

Another important position – ‘Doklam’ has become a land of international dispute very recently (2017 – 18). China demands Doklam as its own land. But this area actually belongs to Bhutan which is very adjacent to the border lines of India and China. China is much vigilant to occupy Doklam which can make their entry into India smoother and easier.

So, from all angles it can be asserted that the importance of the location of Jalpaiguri district is of paramount importance. The socio-economic development is much important for national safety and security. It is also another important reason for the rapid growth and development of the Mufassal towns in the district since the Partition (1947) to till date. And it will continue spontaneously with the growth of population.

### **Future probality and few suggestions**

Since Partition (1947) to the 80’s of the last century the economic base of the Jalpaiguri district and Dooars were tea, timber and tobacco (Three –‘T’s’). Thereafter tourism has become an added source of economy in this region. Tourism flourished here in multi-facial ways. In that sense tea, timber and tourism are the main three columns (Three –‘T’s’) of economy in the district now. But the source of income is becoming narrower compared to the population in this locality. Scope of government services has also become less for the educatd middle class, lower middle class and lower class people. The unemployed educated youth society has no other options but running small scale business or doing contractual jobs. Naturally competition prevails everywhere. A majority number of young youths have stepped out of the state following the poor scope of earning in the locality. The youths are stepping towards Delhi, Mumbai, Kerala, Gujrat, Bangalore and many other places. The local job crisis has generated two folds problem in the society – one is drainage of talents and its low cost utilization by other states. Naturally Bengal is stepping behind in the fields of automation and technology from other states.

On the other hand, many families being guardianless were moving towards indiscipline and moral degradation in the society. The glorious past life of Bengal has lost its importance as well as ethical values. The calm and quiet environment of Bengal is no longer in existence. Financial solvency is very essential to keep the society morally sound and healthy today in the district. Only the agricultural and industrial development can bring this revival in the field of economy. The concerned government is expected to step forward to cause a real change in the agro-field of the southern part of the district. But it is to be noted that only agro-based activities are not enough to develop the society. The joint families of the recent past had been split-up into nuclear families to meet their own needs. As a result the quantity of the farming land is becoming lesser day by day for extensive settlement. The direct agricultural labourers have been replaced by agro-automation. So, higher importance should be given to industry. The entire North Bengal is far behind from the view point of modern industrialization. Industry is the only means to provide more and more employment within the short premises. In this respect if labour-oriented industry is nourished, the local financial progress will occur for the excess labourers with economic revival in the district. There are no alternative ways open to progress the economic condition of Dooars, District and North Bengal other than the progress of agriculture and industry.

Here some a cluster of proposals can be tabled for the total and durable development of Jalpaiguri district for near future. The proposals are numerically discussed here under –

- 1) The first and foremost need of progress of Jalpaiguri is fast communication system. The surface communication system of Jalpaiguri district is very meagre and back dated compared to the need and modern faster communication system. Specially the present communicating route between Jalpaiguri Sadar and remote areas of Dooars via Chalsa-Lataguri and Maynaguri is a long and time consuming one. The researcher thinks if a substitute route through Mal – Baradhighi – Kranti More and Domohini along the dam of the river Teesta is connected NH-31 B, the distance

between the northern part of district and the district headquarter will be shorter than the existing one. The researcher also suggests the Dhupguri–Falakata State Highway should immediately be broadened. More link routes between the remote areas of the district and district town should be made trouble free.

- 2) Not only route communication but the extension of Railway communication is also indispensable at this moment in the district. At present only a passenger train runs between New Coochbehar and NJP via Changrabandha – Domohini – Mal. The frequency of passenger train as well as freight trains should be increased for the benefit of the locals. The train communication like the erstwhile BDR (Bengal Dooars Railway) between India and Bangladesh should be re-introduced through Bi-lateral discussion. Its impact will be highly fruitful in trade and commerce in the Dooars and the district.
- 3) It is also suggested the surface transport between the small towns or Mufassal towns of the district (like – Nagrakata, Banarhat, Mal) and Kolkata should be introduced with immediate effect for economic and cultural development of the area. It is very relevant as there is only one train service (the Kanchan Kanya Express) between Kolkata and the northern part of the district. And this train service is insufficient for the requirement.
- 4) It has been mentioned that the economy of the district Jalpaiguri is totally tea-centric. So, the real development of tea industry should get the highest priority. But unfortunately tea industry is facing multi-facial crisis today following different visible and invisible problems. Many gardens are being closed one after one following many troubles. This suspension of work of the tea workers had led them to move other states for earning their livelihood. The teenaged girls are being sold through different rackets and they are stepping towards the unknown dark world. To solve these socio-economic problems both the State and the Central Government should work jointly and amicably.

For modernization of tea industry, age-old machineries should be replaced shortly by the modern sophisticated technology. Employment generation in the tea-belts should be more important keeping in view the number of labourers and their minimal supportable wage. Modern facilities like – routes and passages, electricity, health service, drinking water and education should be made available in the labour lines (Kuli Lines) for the socio-economic interests of tomorrows. It will provide more employment opportunities in the tea-belts on the one hand and the unemployed labourers will not move out of the state for bread on the other. More care should be given in the research work for quantative and qualitative change of tea keeping in view of tea. The courses of Tea-technology, Tea-research and Tea-tourism should be introced in the colleges of the tea-belts such as Alipurduar College, Birpara College and Mal College (Parimal Mitra Smriti Mahavidyalaya).

- 5) Tourism is now a growing industry of Jalpaiguri as well as Dooars. So, tea centric tourism should be encouraged and extended to attract more and more tourists from land and abroad. For the extension and development of tourism, tourism information centre should be built up more at different points of Dooars and the district. This initiative will generate employment for many youths. Through good co-ordination with the adjacent Bhutan, Sikkim, Nepal and Gorkha Hill Council of Darjeeling conducted tour or package tour can be made.
- 6) Number of plywood factories compared to the need of the tea industry is less in the tea-belts. Moreover the tea-engineering workshops are also negligible in number in the tea-belts. So the local traders running such factories should be encouraged by the government by providing loan at lower rate of interast.
- 7) A recent survey reports that the tea-belts in the Dooars are also suitable for coffee plantation and for this government should also provide loan at lower rate of interest.

- 8) The southern part of Jalpaiguri district is agro-belt which needs extensive irrigation provision for higher production. Though Teesta Project was taken for agricultural development also, it has not yet been fully implemented. The farming land of this locality can be upgraded for time-bound use for agro-products through the successful implementation of the Teesta Canal. Variation of vegetable like – tapioca potato and sugar-bit can be introduced with the seasonal farming of vegetables.
- 9) In Dhupguri and Maynaguri regions of the district potato production is huge and remarkable. But unfortunately no potato-based industry (chips factory) has come up yet. So, the research scholar suggests building up different factories using potato and raw materials in the district. For the healthy growth and development of potato-based industry different banks should come forward to sanction subsidized loan extensively. Moreover, the excess quantity of potato should be exported in different corners of the country and abroad if need be. The soil of this locality is also favourable for sugarcane and bamboo cultivation. So, mini sugar mill and paper mill can also grow in this region. Grasses of different varieties can also be used as raw material to make hard board.
- 10) Jute cultivation is very much important in this area. But there is no industry in the locality yet for jute products like – carpets, sack, shopping bags etc. Necessary initiatives should be taken by the government. Pine apple and Banana cultivation is also very much significant here. Small scale industry on food processing like – jam-jelly and banana chips can easily be built up in this region for proper utilization of these products.
- 11) In the lower course of the district a huge number of rivulets and wide aquatic land are present. In this low lands (dola) fisheries can be done with the cultivation of paddy specially in the rainy season. Such lands is available on the either side of the river Teesta, Jaldhaka and a vast area of Dhupguri, Maynaguri, Kumlai, Chapadanga, Moulani, Kranti regions and

artificial reservoir can be made in the rivers – Mal, Neora, Lish, Ghish, Dharala etc. for fishery.

12) The plains of the district are suitable for poultry–farm and goatary while the northern tea–belts are fit for piggery. These farmings will serve in two ways – I) this will provide the necessary quantity of meat and eggs in the markets and II) it supplies necessary organic manure for higher harvest. So, the scientific device is always advisable and profitable in this locality.

13) Finally, it can easily be viewed that the district Jalpaiguri is a multi–racial district in West Bengal. People of different caste, creed and religions amicably settle here. This ethical bonding should be made rigid for durable fraternity for social as well as national interest. Keeping this in view at different important points centre for cultural exchanges should be made without any delay for strengthening communal harmony which is an urgent need of the hour. Then only the “unity in variety”, one of the features of our country will be patronized.

In conclusion, the focus of the review falls on the past of Jalpaiguri, the nucleus of North Bengal. Once in the post independence period the district has lost the possession of 522 sq. km. land. Subsequently the probability of financial progress suffered a lot following the devastating flood of 1968 of the River Teesta. Though Jalpaiguri stands much close to the fast developing city Siliguri, it is becoming almost incapable of keeping parity with Siliguri in terms of development. So, the research scholar thinks the around development of Jalpaiguri is very much indispensable at this moment. The researcher heartily stresses on the regain of the lost glory of Jalpaiguri, the life centre of North Bengal through the co–operations from all corners of the society.

However, the close observation and analysis of the researcher firmly highlights that the migration of the refugees from East Bengal (now Bangladesh) after Partition (1947) brought a fast and radical change in the socio–economic and cultural fields of the district. Before Partition (1947) there existed two courses of culture – one is the ‘Rajbanshi Culture’ of the southern part of the district while

the other is the 'Adibashi Culture' of the tea-belts of the northern part of the district. The third one is the new of the 'Refugee Culture' which has moulded the total cultural atmosphere of Jalpaiguri combining the Rajbanshi Culture with the Adibashi Culture and subsequently formed a mutated culture with the association of the creamy layers of the three cultures which can be termed as 'Tri-dhara Sanskriti' or Tri-angular Culture. So, it can easily be concluded that the rapid positive changes in the socio-economic fields of Jalpaiguri district came through the arrival and involvement of the migrated refugees of East Bengal after Partition (1947). So, the role of the refugees to upgrate the Mufassal towns are undeniable and admitted by all.

\*\*\*\*\*

## *Notes & References*

1. Dey Barun (Ed): *WEST BENGAL DISTRICT GAZETTEER – JALPAIGURI*, Calcutta Publishers, 1985, p – 01
2. Nath Pramod: *Uttarer Adibashi Utsab*, Arpita Prakashani, Kolkata, December, 2012, P – 08.
3. Roy Nirmal Chandra: ‘Swadhinottar Yuge Jalpaiguri Jelar Jana Binnaser Swarup Ebong Artha – Samajik O Rajnaitik Asthirata’, *1947 Parobarty Uttar Banga*, Anandagopal ghosh and Nirmal Chandra Roy (Eds). Sangbedan, Malda, 2014, p – 170.
4. *Ibid*, p – 170.
5. *Ibid*, p – 173
6. Samaddar Ratan: ‘Jalpaiguri Jelar Udbastu Punrbasan’, *Kiratbhumi*, Arobinda Kar (Ed), Vol – II, pp – 483–490.
7. Dutta Papiya: ‘Swadhinota Uttar Uttar Banger A-barna Samajer Rupantarere Chitra: Sanghat O Dyanda 1947 – 97’, *Uttar Banger Itihas O Samaj*, Dr. Anandagopal Ghose & Dr. Papiya Dutta (Eds), Sangbedan, Malda, 2017, p – 116.
8. *Ibid*, p – 116.
9. *Ibid*, p – 117.
10. Ghose Anandagopal: ‘Uttar Swadhinata Parber Uttar Banger Asthiratar Utsa O Sahitya’ *Titir*, Astam Barsha, Vol – I, November, 2009, p – 114.
11. Choudhury Subhas: ‘Swadhinata Paroborty Jalpaiguri Zilar Gano Andoloner Sankhipta Itihas’, *Paschim Banga*, Jalpaiguri Zila Sankhya, Pub: Tathya O Sanskriti Bivag, Paschim Banga Sarkar, Kolkata, 22 Jun, 2001, p – 92.
12. *Ibid*, p – 93.
13. Bhowmik Swapan Kr.: *Iti Kothay Paschim Dooars O Malbazar*, Pub – Smt. Soma Bhowmik, Cyber Media, Malbazar, Jalpaiguri, November, 2016. p – 50.
14. *Ibid*, p – 52.
15. *Ibid*, p – 52.
16. *Ibid*, p – 50.
17. Dutta Papiya, 2017, *Op. Cit.*, p – 116.

18. Choudhury Subhas, 2001, *Op. Cit.*, pp – 95 & 96.
19. Das Haripada: ‘Malbazar Gram Panchayeter Majhe Gramin Swayatta Shasaner Ek Abhigyata’, *Tamahon*, Bishes Sankhya, Zila Parishad – 50, Pradipta Choudhury (Ed), Jagriti Press, Jalpaiguri, p – 104.
20. Choudhury Subhas, 2001, *Op. Cit.*, p – 98.
21. Roy Nirmal Chandra, 2014, *Op. Cit.*, p – 174.
22. Dutta Papiya, 2017, *Op. Cit.*, p – 116.
23. Dutta Papiya, 2017, *Op. Cit.*, p – 117.
24. Dutta Papiya, 2017, *Op. Cit.*, p – 117.
25. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 174.
26. Debnath Sailen: *The Dooars in Historical Transition*, NL Publishers & National Library, Shiv Mandir, Siliguri, 2010, p – 242.
27. Debnath Sailen, 2010, *Op. Cit.*, p – 243.
28. Debnath Sailen, 2010, *Op. Cit.*, p – 243.
29. Ghose B. C.: *The Development of Tea Industry In the District of Jalpaiguri 1869 – 1968*, NL Publishers, Shiv Mandir, Siliguri, 2013, p – 09.
30. Bhowmik Swapan Kr. 2016, *Op. Cit.*, P – 13.
31. Ghose Anandagopal: ‘Jatiyo Oikyer Sandhane Dooars: Fire Dekha Egiye Bhaba’, *1947 Paraboroty Uttar Banga*, Anandagopal Ghose & Nirmal Chandra Roy (Eds), Sangbedan, Malda, 2014, p – 72.
32. Bhowmik Swapan Kr. 2016, *Op. Cit.*, p – 01
33. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 172.
34. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 173.
35. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 173.
36. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 173.
37. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 175.
38. Roy Nirmal Chandra, 2001, *Op. Cit.*, p – 175.
39. Dutta Papiya, 2017, *Op. Cit.*, p – 118.
40. Dutta Papiya, 2017, *Op. Cit.*, p – 118.
41. *Election Recorder*, Dilip Banarjee, Kolkata, 1990, Part – I Portion.
42. Dutta Papiya, 2017, *Op. Cit.*, p – 119.
43. Dutta Papiya, 2017, *Op. Cit.*, p – 119.

44. Barma Sukhbilas (Ed): *Uttar Banga Tapashili Jati O Upajati Sangathan (UTJUS): A Dalit Student Movement by Naren Das in Socio – Political Movements in North Bengal. (A Sub Himalayan Tract)*, Vol. I, New Delhi, 2007, pp – 154-158.
45. Debnath Sailen, 2010, *Op. Cit.*, p – 250.