

**The Partition of India And Socio–Economic Transformations of the
Mufassal Towns in Jalpaiguri District in the Post Colonial Period**

1947 – 2011

A Thesis submitted to the University of North Bengal for the Award of
Doctor of Philosophy

in

History

By

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Declaration

I declare that the thesis entitled "*The Partition of India And Socio-Economic Transformations of the Mufassal Towns in Jalpaiguri District in the Post Colonial Period (1947 – 2011)*" has been prepared by me under the supervision of Dr. Dahliya Bhattachariya, Asstt. Professor, Department of History, University of North Bengal. No part of this thesis has formed the basis of for the award of my degree or fellowship previously.

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Abstract

The role of the Partition of India or the Second Partition of Bengal in 1947 is the most remarkable and diversified event in India. The Partition had broadly changed the demography and administrative structure in India specially West Bengal and precisely Jalpaiguri district which is too close to the international boundary of East Pakistan (now Bangladesh) and Bhutan and also Assam, Sikkim. Thus, the nature of demography of Jalpaiguri is different from other districts in Bengal. Besides this, this district has 151 languages of 40 Adivashi clans (tribal communities). So, the administrative district Jalpaiguri is a land of variety, specially in view of ethnicity. The Partition was followed by a massive influx of refugees from East Pakistan which was actually started with the Noakhali Riot (1946). Thereafter millions of refugees intruded into West Bengal and Jalpaiguri district in different waves.

The title of Ph.D thesis - *“The Partition of India And Socio–Economic Transformation of The Mufassal Towns in Jalpaiguri District in The Post Colonial Period (1947–2011)”* aims to highlight the impact of the transformation in the border district of Jalpaiguri which is wide and valuable for its location from the administrative point of view. The year of Independence or the Partition (1947) brought the subsequent changes in the fields of administration, demography, economy, polity and livelihood apart from ethnicity. The study highlights and analyses the basic factors causing changes in the socio–economic scenario since post independence till 2011. The time period of the thesis is the Partition (1947) to the Census of 2011. The strategic difference in land acquisition policies of the erstwhile State Government in respect of industrialization and urbanization in the region under his study is one of the most important aspects of upgrading the agro–rural belts into Mufassal towns in different regions of Jalpaiguri district.

The district Jalpaiguri is really a multi–racial district in West Bengal. People of different languages, castes and creeds live here in harmony. They are Mech, Rava, Garo, Dukpa, Bhutia, Tamang, Rai, Limbu, Oraon, Malpahari, Munda, Kishan,

Kheria, Chikbaraik, and many others. With them a large number of Rajbangshis, Local Muslims and Bengali Hindus stay here. Thus the district can be said “mini India”. It is mostly based on agriculture on the southern parts like Dhupguri, Falakata, Maynaguri, Alipurduar (now district) and tea, timber, tourism on the north-western parts like Malbazar, Lataguri, Chalsa–Matelli, Odlabari Damdim, Nagrakata, Banarhat, Dalgaon etc.

After independence and Partition (1947) huge number of people specially Bengali speaking class migrated to India from East Pakistan (now Bangladesh) as refugees for safer shelter of their families. They suffered from insecurity in East Pakistan due to frequent ethnic riots and inhuman torture. After all there was a huge migration and infiltration in the wide regions of Jalpaiguri which is the adjacent district of East Pakistan and Assam.

Thereafter the second refugee’s onslaught had come in the district after the Bangladesh War in 1971. After this war due to political instability and communal riots thousands of Bengali Hindus crossed the boundary and took shelter in Jalpaiguri district. Shortly they settled in different parts of this vast region and started working in agro–fields ignoring the options of profession. Simultaneously they gave much importance on education of their children. Shortly there occurred a remarkable change in economy in this region. Soon the conscious people stepped forward to the better and modern amenities of life which are more available in the towns than rural belts. Facilities in the fields of communication, medical service, education, trade and commerce were given utmost importance. On the basis of these prime requirements some rural market places of that time like – Alipurduar, Maynaguri, Dhupguri, Falakata, Malbazar, Birpara etc. have upgraded to the status of town now all with the background of village or mufassal. The data base analysis, observation and findings are at the root of the socio–economic and cultural mutations of these semi–urban or Mufassal towns in the district.

Through the Partition and huge refugee’s onslaught the economy and society of Jalpaiguri district affected numerous social groups and classes which made various

socio-political activities and movements in the district. A distinctive feature of the Rajbanshi Movement – ‘UTJAS’ (Uttarbanga Tapasili Jati and Adivashi Sangathan) and ‘Kamtapur Movement is separatism. Thus, the society in Jalpaiguri district was purely a plural society marked by considerable diversification in social and cultural life.

A few number of investigation works in Jalpaiguri district have been done by some notable writers (Prof. Ranajit Dasgupta, Ashim Choudhury, Biplab Dasgupta, Sukhbilas Burma and others) have tried to give a meaningful insight into the process of urbanization in the Jalpaiguri district specially in colonial period. But their views were only on the plantation economy. They found the tendencies of urban growth in a foetal form in the Jalpaiguri town only. In the post independence period due to the introduction of commercial crops, booming land prices, development of transport and communication system, growth of population by infiltration from East Pakistan and Assam, the insular mentality of the region broke down. And thus numerous small towns or Mufassal towns grew up. So, the researcher decided to highlight the semi-urban centres or Mufassal towns through the Post-colonial ages of this locality where no important works had been done yet.

However, the close observation and analysis of the researcher firmly highlights that the migration of the refugees from East Bengal after Partition (1947) brought a fast and radical change in the socio-economic and cultural fields of the district. Basically the district has moulded the total cultural atmosphere of combining of the ‘Tri-dhara Sanskriti’ or Tri-angular Culture. These ‘Tri – dhara Sanskriti’ are i) the Rajbanshi Culture, ii) the Adibashi Culture and iii) the Refugee 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). Therefore, the role of the refugees to upgrade the Mufassal towns is recognized by all.

Preface

The history of Jalpaiguri district is a significant ingredient of the history of Bengal. It is an authentic record of chronological changes in the perspective of socio-economic change. Many great research persons (Prof. Ranajit Dasgupta, Prof. Swaraj Bose, Prof. Shibsankar Mukherjee, Dr. Sailen Debnath, Dr. Sukhbilas Barma and others) have focused on the Jalpaiguri district regarding her past and present. They highlighted the district Jalpaiguri during the period of Pre-independence. Their discussion, investigation and review were mainly Jalpaiguri town and tea-centric.

Dr. Anandagopal Ghose took the leading role to project Jalpaiguri district in almost complete form of regional history of Jalpaiguri and North Bengal which later on inspired Dr. Nilangsu Sekhar Das, Sri Promad Nath, Dr. Seshadri Prosad Bose, Sri Aresh Das, Sri Supan Biswas, Sri Nirmal Ch. Roy, Sri Binoy Barman and many others to add more aspects to the same. But mysteriously the role of the immigrant people from East Bengal were not much assessed specially in terms of small urbanization or Mufassal towns at and around Jalpaiguri district. The prominent Mufassal towns in the district are Alipurduar, Falakata, Dhupguri, Maynaguri, Malbazar, Domohini etc.

There is no controversy over the role of the refugees who brought a swift and radical change in the socio-economic and cultural fields of these localities. During the pre-colonial period these localities were purely agro-based and cultural progress was almost negligible. But soon after the Partition (1947) with the arrival of the refugees there occurred a remarkable uprising change in the fields of agriculture, educational progress, and cultural mutation and health services. The present research and investigation firmly show that the migration of the refugees from East Bengal (now Bangladesh) caused this upliftment. So, the entire Jalpaiguri district upgraded through this upliftment of several Mufassal towns in the district today.

Swapan Kumar Bhowmik

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To complete my work at micro level of study I have taken many interviews of many people of the several Mufassal towns where they lived as socio-political workers, cultural activists, regional writer-researchers, players and different professionals. A complete list of them is not possible to mention here. In search of source materials in Jalpaiguri town I received a great deal of help from Sri Umesh Sharma, researcher-writer, Sri Bimalendu Majumder, noted activist of folk culture, Sri Debobrata kr. Das, Librarian, Jalpaiguri District Library, Sri Dipak Kr. Chakborty,

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Date:

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Abbreviations

TE	Tea Estate
CTC (Tea)	Crush, Tear and Curl
TIA	Tea Association of India
DPA	Dooars Planters Association
DBITA	Dooars Branch of Indian Tea Association
GS	General Survey
NIC	Nature Interpretation centre
RRD	Refugee Rehabilitation Department
BDR	Bengal Dooars Railway
NFR	North Frontier Railway
BGCP	Board Gaze Construction Project
ARLP	Assam Railway Link Project
LRP	Lateral Route Project
NJP	New Jalpaiguri
GP	Gram Panchayet
BLRO	Block Land Revenue Office
DAO	District Agricultural Office
MES	Middle English School
ICT	Information and Communication Technology
MRP	Minor Research Project

WBTD	West Bengal Tourism Development Corporation
KPP	Kamtapur Peoples Party
UTJAS	Uttar Banga Tapasili Jati and Adivashi Sangathan
KLO	Kamtapur Liberal Organization
AVBP	Adivashi Bikash Parishad
GNLF	Gorkha National Liberation Front
GJMM	Gorkha Jana Mukti Morcha
GTA	Gorkha Territorial Administration
RSP	Revolutionary Socialist Party
CPI	Communist Party of India
CPI(M)	Communist Party of India (Marxist)

Glossary

<i>Mufassal town:</i>	Small town / Census town
<i>Tehashil:</i>	Centre of collection of land tax
<i>Bandar:</i>	Small market/ Village Market
<i>Hat:</i>	Village market
<i>Dola:</i>	Low agricultural land
<i>Danga:</i>	High agricultural land
<i>Para:</i>	Small locality
<i>Bigha:</i>	Land measuring unit (60x60 gauzes)
<i>Morang:</i>	The area between the river Teesta and Mechi is historically called Morang
<i>Jalpesh:</i>	Temple of Lord Shiva, the presiding deity of the Hindu mythology
<i>Bhatiya:</i>	The Refugees of East Bengal are locally called Bhatiya as they came from low land or Bhati
<i>Te-vaga:</i>	Share cultivators demanding two-third of agro-harvest Production
<i>Namasudra:</i>	A community of Hindu refugees who were very much Energetic and hard working to field of agriculture
<i>Nasya Sekh:</i>	The Rajbanshi Muslim of North Bengal treated as OBC category
<i>Jotedar:</i>	Land Lord or Zamindar are locally called Jotedar in Dooars area
<i>Moktars:</i>	Land deed writers
<i>Ure Ese Jure Bosa:</i>	Overnight progress without any legal or traditional right
<i>Nij Bhume Parobashi:</i>	Immigrant in home land
<i>Pandob Barjita Elaka:</i>	No man's land

Chapter – I

INTRODUCTION

The Partition of India or the Second Partition of Bengal in 1947 is the most important historical event in the Indian sub–continent. The Partition had drastically changed the demography and administrative structure in India specially West Bengal and precisely Jalpaiguri district which is too close to the intentional boundaries between India and East Pakistan (now Bangladesh). According to Radcliff’s recommendation the Partition was followed by a massive influx of refugees from East Pakistan to India. The migration was actually started on the eve of partition i.e. from 1946 after the Noakhali Riot. Thereafter millions of refugees intruded into West Bengal and Jalpaiguri district in different waves.

The Ph.D thesis - *“The Partition of India And Socio–Economic Transformation of The Mufassal Towns in Jalpaiguri District in The Post Colonial Period (1947 – 2011)”* aims to highlight the impact of the transformation in the border district of Jalpaiguri which is wide and very important for its location from the administrative point of view. The district Jalpaiguri is adjacent to the international boundaries of East Pakistan (now Bangladesh), Bhutan and too nearer to Nepal. The district also is adjacent to the states of Assam, and Sikkim and also the hilly district of Darjeeling and the plain land of Coochbehar. Thus, the nature of demography of Jalpaiguri district is different from the other districts in Bengal. Besides these, this district has 40 clans of Adivashi Tribal Communities which have 151 languages (1967 census). So, before the Partition and independence (1947) a huge migration of refugees from East Pakistsn into the district had led the subsequent changes in the fields of administration, economy, polity and livelihood apart from the district’s ethnicity.

Statement of the Problem:

The period of the thesis begins from 1947 which signifies the Partition followed by the massive number of refugee migration through the border district of Jalpaiguri which had subsequently brought changes in ecology, demography and socio-economic lives of the area. It highlights and analyses the basic factors causing changes in the socio-economic scenario which have led to the growth and development of numerous Mufassal Towns or small urban centers in the district since the partition (1947) till 2011. The thesis restricts itself to 2011, because the data collected for the work is on the basis of the latest census of 2011 as base year. Apart from this the land acquisition policy of the erstwhile Left Front Govt. in West Bengal adversely differs from the TMC Govt. which came into power in 2011 by the 13th State Assembly Election. The TMC Govt. strongly took the policy that no fertile land of unwilling farmer would be procured for the sake of industrialization. This strategic difference in land-acquisition policy for industrialization and urbanization in the region under the study is one of the most important aspects of upgrading the agro-rural belts into Mufassal Towns in different regions of Jalpaiguri district.

The word – ‘Mufassal’ has been used from the local term which means ‘*Bandar*’ or village market where the people gathered nearly of 7 – 8 villages to collect their useful commodities of daily life. The surplus products were sold in this *Bandar* market. These places are fertile land for exchanging the cultural and economic views. People of different sects, castes, creed and languages are present here. These ‘*bandars*’ are of semi-urban nature. Here the people come to enjoy amusement and recreation from the surrounding villages. So, the cultural and socio-economic transformations of the mufassal towns have immense contribution which has made a far-reaching impact of a large scale area like the whole district. However, the definition of mufassal town characteristically is not a town; it is a semi-urban or peri-urban centre or non-municipal town or census town. So, on the eve of partition (1947) the district had no municipal town (except Jalpaiguri town), but had numerous small urban centres or mufassal towns which largely

developed within short period by the huge influx of refugees migrated from the East Pakistan (now Bangladesh).

The undivided district was extended upto the river Sankosh on the east nearing the demarcating line of Assam and Coochbehar on the south while Bhutan and Darjeeling guard Jalpaiguri from north to west and East Pakistan (now Bangladesh) on the south. This district is geographically much important as it is lying adjacent to the international boundary of Bangladesh and Bhutan. Jalpaiguri has become so attractive and appealing, not because it is only naturally beautiful but the people living here in semi-hilly region is very simple, innocent, co-operative and happy with their minimal possessions.

The district Jalpaiguri can be called a 'Mini India'. People of different languages, castes and creeds live here in harmony. They are Mech, Rava, Garo, Dukpa, Bhutia, Tamang, Rai, Limbu, Oraon, Malpahari, Munda, Kishan, Kheria, Chikbaraik, and many other tribal sects. With them a large number of Rajbangshis, local Muslims and Bengali Hindus stay here. But the economy is not so sound and stable. It is mostly based on agriculture on the southern parts like Dhupguri, Falakata, Mainaguri, Alipurduar (now district) and tea, timber and tourism on the north-western parts like Malbazar, Lataguri, Chalsa-Matelli, Odlabari, Damdim, Nagrakata, Banarhat, Dalgaon (Birpara) etc.

The overview is on the socio-economic growth along with cultural evolution in the Post-independence period of this locality. It has been already cited that this locality is full of multi-lingual people with multiple culture and customs. In the colonial period the demographic picture was very poor and negligible. The density of population was also very disappointing. The means of livelihood was tea, timber and tourism-centric. There were three categories of people – a) management i.e. owners, b) office staff (Babu) and c) workers in the tea-belts while management and workers or labourers were in the in the agro-sectors. In agro-belts or system the office staff is not indispensable. The food, shelter and cloth were then the crying need. People could not think even about education, the only source of knowledge, culture and awareness. They would work for food and minimum needs in life.

But soon after independence i.e. 1947 a huge number of people especially Bengali speaking migrated to India from East Pakistan (now Bangladesh) as refugee for safer shelter of their families. They suffered from insecurity in East Pakistan due to frequent ethnic riots and inhuman torture. Some came through proper legal ways, some with the help of agents. Due to huge migration and infiltration in the wide regions of Jalpaiguri which is the adjacent district of East Pakistan and Assam the demographic structure of the region has completely changed. The Refugee Rehabilitation Department of Bengal had tried to set up many colonies in different parts of the district.

Second refugee onslaught had come in this district after the Bangladesh War in 1971. After this war due to political instability and communal riots several thousands of Bengali Hindus crossed the boundary and took shelter in Jalpaiguri district. Shortly they settled in different parts of this vast region and started working in agro-fields ignoring the options of profession. Simultaneously they gave much importance on education of their children. Shortly there occurred a remarkable change in economy in this region. Soon the conscious people stepped forward to the better and modern amenities of life which are more available in the towns than rural belts. Facilities in the fields of communication, medical services, education, trade and commerce were given utmost importance. On the basis of these prime requirements some rural market places of that time like – Maynaguri, Dhupguri, Falakata, Alipurduar, Birpara, Madarihut, Nagrakata, Malbazar etc. have upgraded to the status of town – now all with the background of village or mufassal. The data-base analysis, observation and findings are at the root of the socio-economic and cultural mutations of these semi-urban or Mufassal towns.

Due to Partition (1947) and huge refugee's onslaught the economy and society of Jalpaiguri district affected numerous social groups and classes which made various socio-political activities and movements in the district. A distinctive feature of Rajbanshi Movement – 'UTJAS' (Uttarbanga Tapasili Jati and Adivashi Sangathan) and 'Kamtapur Movement' came up with its opposite separatist forces like Namasudra, Nasya Sekh of North Bengal and of the Tribal people 'Adivashi Bikash Parishad' etc. Though Adivashi Bikash Parishad is a NGO and its actual

motto was to develop the socio-economic condition in different sects of the Adivashi people. But now it has become a political party. Thus, the society in Jalpaiguri district was purely a plural society marked by considerable diversification in social and cultural life. But it is also remarkable that throughout the period (1947 – 2011) and also in colonial period under consideration and review of Jalpaiguri district remained free from any ethnic conflict between Hindu-Muslim, though tension prevailed. It is hoped that this study will help in bringing out the differences as well as the similarities of the local pattern of socio-economic changes which took place at national and state levels.

Hypothesis: Finally, the study is based on a clear hypothesis placed under known facts of the problem to explain relationship between the people and their mission towards urbanization. Here the researcher collects data methodically. Thus, the researcher emphasises specially on '*Working Hypothesis*'. Wherever data appears inadequate, '*Alternative Hypothesis*' is used methodically.

Methodology:

To overcome the problems with the local materials, the researcher followed a methodology where a method is planned for a systematic approach of investigation. He chooses the following methods to complete the research work. Since the nature of the work requires a multi-disciplinary approach, the present researcher needs following methodologies –

i) Survey Research Method (Field Study): As part of this method the researcher has met and interviewed as many people as possible who were either active in or eyewitnesses to the social, economic and political life from 1947 to 2011. There was constituted a source for important and interesting information of socio-economic perceptions. Interviewing people specially social workers and political leaders of various Mufassal towns, peasants and labour activists who have lived and experienced the period under study, are the most exciting part of this study.

ii) Research Method of Documentary Analysis: Here the study includes the support of numerous Mufassal towns for official records, accounts, reports, newspapers, speeches, historical documents, Laws and Acts, interviews, advertisements, private notes, literature, drama, art, group–interactions and journals and even magazines of the places under review of Jalpaiguri district.

iii) Case Study Method: Here a prolong observation has been made through the study upon the social, political, economic, cultural and religious life of the people under review to have a acceptable conclusion and output of the study of Jalpaiguri district.

iv) Historical Research Method: To reach the goal the researcher takes the support of two types of data – a) the primary data and b) the secondary data. Here the study shows the primary sources consult with the original records and the secondary source shows the printed materials i.e. different books, articles, journals, magazines, newspapers, periodicals, extracts of seminars etc. A through insight and analysis help the scholars to frame a sound conclusion upon his analysis and observations.

Overview of Literature:

The economy, society and political aspects of Jalpaiguri district have been dealt in a strong manner, published through some little magazines. With the publication of Jalpaiguri Centenary Souvenir (*Jalpaiguri Sata Barshiki Smarak Grantha, Pub: 1969*) edited by Sri Reboti Mohon Lahiri, a great step was taken in respect of historical investigations of the district. The magazine - ‘*Madhuparni*’ (Pub – 1987) edited by Sri Ajitesh Bhattacharya published from Balurghat did a commendable job in publishing the different volumes pertaining to the different districts of North Bengal and in this connection the Jalpaiguri issue contained many valuable articles on urbanization of the Jalpaiguri district in the Colonial Age.

Besides these, a lot of investigation works in Jalpaiguri district of West Bengal have been done during the Colonial Period. Notable writer–historian Prof. Ranajit Das Gupta and Ashim Choudhury have tried to give a meaningful insight into the process of urbanization in the Jalpaiguri district. Prof. Das Gupta through

his valuable work – ‘*ECONOMY, SOCEITY AND POLITICS IN BENGAL: JALPAIGURI 1869 – 1947*’ (Pub: Oxford University Press, 1992) has tried to study the colonial economy in the background of different nationalist as well as subaltern movements. In this regard he has also touched the urbanization process in the district with the formation of “small town grown in colonial context”. The study showed a constant dichotomy between a potential for radical socio–economic transformation and eventual non–realization of that potential. So, the process of urbanization in the district didn’t touch the expected level. This was the final conclusion of Prof. Ranajit Das Gupta. Prof. Ashim Choudhury gives us an information of the development of urbanization of Jalpaiguri district through his work - ‘*Development, Urbanization and Rural–Urban Relationship in Plantation Dominated Economy – Myth and Reality: The Case of Jalpaiguri District in North Bengal*’ in Biplob Das Gupta(Ed), *Urbanization, Migration and Rural Change: A Study of West Bengal* (Pub: A. Mukherjee, Calcutta, 1988). However, their views were on the plantation economy mainly and the gradual trend to urbanization

originated from there. But they could find the tendencies of urban growth here, however, in a foetal form in the Jalpaiguri town only.

Dr. Shesadri Prosad Bose through his book - ‘*Colonial India, Predatory State: Emergence of New Social Structure in Jalpaiguri District (1865 – 1947)*’ (Pub: Readers Service, Kolkata, 2008) has dealt with the socio–economic and political ambit of the Jalpaiguri district in colonial period and in this connection has shown the evolution of the *Jotedari System* and the inter–dependence of the Jotdars with the colonial masters. And contrary to this argument the process of urbanization in the district has also been dealt with. But surprisingly Shubhajyoti Roy through his book titled ‘*TRANSFORMATIONS ON THE BENGAL FRONTIER*’ (Pub: Routledge Curzon – Taylor & Finance Group, 2002) totally avoids the reference about urbanization in the Jalpaiguri district in the colonial period.

Another source titled - "*SOCIAL AND POLITICAL MOVEMENT IN NORTH BENGAL: A SUB HIMALAYAN TRACT*", Ed – by Sukhbilas Burma, New Delhi, 2007, Vol. – I & II. The book, a compilation of articles contains the information on the socio – political movements stirring the Sub–Himalayan region of North Bengal during the period of last 100 years. These two volumes highlighted the general causes of the socio–political movements in a general way. But the writer did not mention the background of socio–economic mutations of these movements. The book – '*THE UNREST AXLE: ETHNO – SOCIAL MOVEMENTS IN EASTERN INDIA*,: Ed – by Goutam Kumar Bera, New Delhi, 2008, highlights the study of a social movement represents a sphere of social activity and social change. Scholars interested in this discipline find pleasure in deciphering the involvement of ethnic groups who make attempts to change an existing structure, which gets the nomenclature 'ethno–social movement'. The book brings into relief of some observations on ethno–social and political movements of Eastern India over a time–frame of about two and a half centuries. To have a wide coverage of the subject the book accommodates two important social mobility movements launched during the last century by two dominant caste groups of Bengal who are spilled over to the adjacent country and the impacts of refugee's penetration. But the writer did not emphasize on economic roots of the refugee's advent in this area.

Another important book – '*REGIONALISM, ETHNICITY AND LEFT POLITICS*, by Sajal Basu, (2005) Rawat Publication, give us a lot of information. In this book the writer mentioned the problems of linguistic and cultural identity, ethnicity and autonomy and the demands have led to violent expressions like Gorkhaland and Kamtapur movements. But the writer did not highlight the refugee's onslaught from East Pakistan, Nepal or Bhutan to the border districts of West Bengal. This creates a major problem. The famous article – '*PARTITION, MIGRATION AND THE PROCESS OF URBANIZATION IN WEST BENGAL (1947 – 1971)*' by Tridibantapa Kundu in the book – '*Urbanization in Indian: Past and Present*', Ed – Chittabrata Palit, 2009 gives us numerous data about the refugees' onslaught from East Pakistan to border districts of West Bengal. But

here the writer did not pay his kind attention to the social and cultural mutation after the refugees' penetration in North Bengal.

An important article titled – '*LIFE IN THE MUFASSAL TOWNS OF NINETEENTH CENTURY BENGAL*' by M.S. Islam on the book – '*In the City in South Asia Pre-Modern and Modern*' Ed – Kenneth Ballachat and John Harission, Pub – Tandrita Bhaduri Readers Service, 1980. Here the writer expressed how the Mufassal Towns or semi-urban centers emerged after partition. But the writer did not stress on the cultural mutation among the different castes, creeds, languages and religious sects of North Bengal. Another important book – '*Essay on CULTURAL HISTORY OF NORTH BENGAL*' by Sailen Debnath, N. L. Publishers, Siliguri, 2008. Here the writer adequately reflects together the important cultural aspects and profile of people's culture of North Bengal in the stream changes in the duration of the course of history from the remote past to the present.

There are another two important contemporary books - the first one is '*Paschim Banger Poursabha Bibartan Theke Nirbachan*', written by Biswanath Chakraborty, Progressive Publishers, Kolkata, March, 2010. Here the writer draws his attention that after the Partition (1947) how refugee's influx made small towns and pourasabha in West Bengal. But there is no discussion about the cultural mutation among the different sections of people of North Bengal.

The second book is '*URBAN SOCIOLOGY*', written by Rajendra Kumar Sharma, Atlantic Publishers and Distributors (P) Ltd. 2007. Here the writer highlights the sociological background of urbanization. But there is no discussion about the role of the refugee's to make the changes of society, economy and culture of Jalpaiguri district or North Bengal.

However, the major portion of the previous studies has focused on the process of urbanization in the Jalpaiguri district in the colonial period. But significant research investigations regarding the post colonial urbanization pattern in the district is still in its infancy. The partition saga and the concurrent migration wave transformed the socio-economic and political map of Bengal and in this

perspective. Jalpaiguri district also underwent massive transformations. The colonial economic situations hardly gave encouragement to the growth of small towns since metropolitan towns would cater the commercial interests of the colonial masters. So the small towns grown in the colonial perspective was hardly encouraging. But in the post-colonial period the inauguration of welfare economy changed the perspective of the state. As a result a market improvement could be visible in respect of development of small towns' growth in India. In these perspectives the researcher's present dissertation aims to show the pattern of urbanization in the Jalpaiguri district.

In the colonial period plantation economy fed only one small town's growth i.e. Jalpaiguri, but in the post-colonial period the process of commercialization, agriculture and its state holders also changed. Naturally their tendencies also were reflected in the urbanization process. So as a result instead of having only solitary example in the district, now Jalpaiguri district was marked with a number of Mufassal townships. So many present dissertations aim knitting the threads of different socio-economic and political ambits in order to have a meaningful insight into the process of Jalpaiguri district's urbanization in the post-colonial period.

Research limitations:

To fulfil the work a wide range of primary and secondary sources have been used. A bibliography providing indication of the materials both official and unofficial which have been consulted. But most of the unpublished materials were consulted in 'State Archives' in Kolkata and Refugee Rehabilitation Office, Jalpaiguri. As to study on the district an important source is Jalpaiguri town, the head quarter of the district. In Jalpaiguri the researcher utilizes the 'District Library' and Azad Hind Pathagar for collecting of voluminous informations. But it is very sad to say that the devastating flood of the Tista that occurred in Jalpaiguri in 1968 caused havoc loss with a major part of local materials such as the record that had been preserved at the Divisional Commissioner's Office and the Collectorate Record Room in Jalpaiguri, the files of Weeklies and Journals published from Jalpaiguri and records of business organizations like 'Indian Tea Association', Jalpaguri, 'Tea

Association of India' (Dooars Branch), Binnaguri, Indian Tea Planter's Association, Jalpaiguri etc.

Numerous Non-Municipal Towns or Mufassal Towns of the district such as Dhupguri, Falakata, Maynaguri, Banarhat, Malbazar, Domohini etc. for collecting basic information have been visited. Information is collected from various libraries, offices, municipal offices, schools and colleges. But these towns had no record room and there were no preserved records chronologically. So there was difficulty in collecting records. The recent data were available but early records were not visible.

However, in the post-partition or post-colonial period (1947 – 2011) due to the introduction of commercial crops, brooming land price, development of transport and communication system, growth of population by infiltration from East Pakistan and Assam, the insular mentality of the region broke down. So, the mission of the investigation is to find out the trends of economic development of other trading centers in the region to see whether these centers exhibited any tendencies of urban growth. Thus, the aim of the work is to highlight the semi-urban centers or Mufassal towns through the post-colonial ages of this locality where no important similar work had been done yet.

Chapter – II

EARLY ADMINISTRATIVE STRUCTURE OF JALPAIGURI DISTRICT: AN OVERVIEW

The name Jalpaiguri owes its origin to Bhutanese term “JE – LE – PI – GO – RI” probably meaning the place to exchange warm clothes, blankets etc. with other essential commodities between Bhutan and Jalpaiguri. Again there is a belief that the name of ‘Jalpaiguri’ has originated from the Bengali word ‘Jalpai’ meaning “olive” trees which was a familiar sight in this region till 1900 A.D¹. The suffix ‘guri’ means a place there by meaning where olive trees are available. The name can also be associated with ‘Jalpesh’ (Lord Shiva), the presiding deity of the Hindu Mythology in the entire region. It is deep-rooted in the minds of the locals in the surroundings.

The district Jalpaiguri is situated between 26°16’ and 27°0’ north latitudes and 88° 25’ and 89°53’ east longitudes. Before the partition of the district Jalpaiguri (Alipurduar district was made on 25th June 2014) the area of the district was 6227 sq. kms. But the agricultural area is only 2530.63 sq. kms. having the area in northern part of the district carpeted with tea, forests and other greeneries which give added beauty to this locality. The entire topography of the district is crisscrossed with the rivulets, rivers and hills. This narrow stretch of land (Jalpaiguri district) lying between Sikkim–Darjeeling Himalayas and Gangetic West Bengal has often evoked a sense of romanticism in many a heart since the early British rule veined by mighty rivers like the Tista, Torsha, Sonkosh, Jaldhaka, Raidak, Dyna, Neora, Dudua etc. This piece of land was known as a land of three ‘Ts’ i.e. – Tea, Timber and Tobacco. But the same has been partially changed by Tea, Timber and Tourism after 80’s of the 20th century. A major stretch of the northern area is bordered by Bhutan and hence the name of this area is Dooars which means the ‘Door’ or ‘Passage’. There were eighteen such passages which were used by the Bhutanese people to communicate with the riverine plains of the south for the cause of trade and commerce. Through these

passages people of Dooars and adjacent Bhutan would exchange their views on social aspects, religious activities and mostly commercial purposes². It is very old and trustworthy means of transaction on different significant aspects of the people living either side.

In the early ancient times the Jalpaiguri district formed a part of the kingdom of 'Pragjyotishpur'³ which included the regions of neighboring Coochbehar, Assam and the Rangpur district (now in Bangladesh). The mention of Jalpaiguri is found in the epic of 'Mahabharata' in the 10th century BC, when the king Bhagudutta, ruler of Pragjyotishpur joined the 'Kaurava Sena' in the epic battle of the 'Kuruksheetra' with his Kirat soldiers. His daughter Bhanumoti was the wife of the elder Kaurava, Prince Duryodhana⁴. The Kirats were actually the successors of Tibeto-Burmese speaking Bodo group of tribes. These groups were of the Tibeto-Mongoloid clans. They are called now Meches, Ravas, Kathams and other ab-original people of the district like, the Rajbanshis and the Kooches of the past. According to Prof. Suniti Kumar Chattopadhyaya, Koches too were one of the Bodo tribes. However, the word 'Pragjyotishpur' and the Kirat mentioned in many other ancient texts such as the Ramayana, Harivansha, Brahmandapuran, Raghuvansha etc. (But no reference to the land and people of the present Jalpaiguri is available till the 7th century AD). Though it is based on the Mahabharata or Puranas, it is not acceptable by the modern research persons.

Later *Pragjyotishpur* came to be known as the kingdom of Kamrup was extended towards the Kortoya River to the west. The third reputed king of Kamrup was Jalpeswar mentioned in '*Yogin Tantra*' who flourished in the 1st century AD⁵. According to one legend the *Jalpesh Linga* appeared first during his time and he had built a temple on the site at Jalpesh (the present Jalpesh Temple). Prithwu Raja, the next king has been mentioned by tradition whose capital may still be seen at Bhitargarh, south of the road from Jalpaiguri to Tetuliya. In the later period, there is mention of a prince named Dharma Pala who ruled from West Kamrup to the river Brahmaputra and the traces of his rule could be found in the Coochbehar state. Then we found a change of the dynasty under Niladhvaj who founded Kamtapur⁶. Other two reputed kings were Ckakradhwaj and Nilambar.

But the dynasty fell down before an invasion by Hussain Shah, the Afghan Governor of Bengal who ruled from 1497 to 1521 AD. But when Hussain Shah subsequently undertook an expedition into Assam then he failed and disastrously was defeated by an incursion of the wild semi-hilly tribes, the most prominent of whom were the 'Koch'. Viswa Singha was the founder of the kingdom of Coochbehar in 1496 AD⁷. He was son of Hariya Mandal, a capabal Hindu Mech chieftain of Western Assam. His son Naranarayan (1534 – 1587) expanded the borders of Coochbehar to the extent of becoming an empire in Eastern India. But in subsequent times following their internal weakness, the Koch kingdom was captured by the Bhutanese.

The history of the Roykot dynasty of Jalpaiguri is much linked with the history of the Koch dynasty of Coochbehar. So as an embrayonic form and origin the analysis and explanation of the Koch dynasty plays a significant role.

According to the documentary book – “*Roykot Bansha O Tahar Rajyer Sankhipta Bibaran*” authored by Sri Jagadindradev Roykot, Sisu Singha, the elder brother of the Koch king Biswa Singha on the way to invasion of Gaur won a wide forest region of the Mahananda – Kortoya – Tista and Jaldhaka rivers⁸. The ruler Sisu Singha set up his official headquarter (capital) at Baikunthyapur which lies 10 miles north of Jalpaiguri Sadar. This Baikunthyapur shortly came to be known as Baikunthyapur Pargana and Sisu Singha became known as Sisudev Roykot⁹.

The word ‘*Roykot*’ originated from the *Rajpat* (a part of royal administration) of Koch dynasty. It is said that the elder brother Sisu Singha blessed his brother’s spouse to be the queen of Coochbehar. Thus he sacrificed his kingship for his younger Biswa Singha. For this great sacrifice King Biswa Singha entitled him (Sisu Singha) as Roykot. According to Dr. Hunter – the term Roykot means the Premier and Army General¹⁰. This shows that the Roykots were subjects for the Koch dynasty. But the researcher Dr. Nirmal Roychoudhury opined that both the Roykot and the Koch dynasty enjoyed equal royal status and would show high dignity to each other. This relationship between the two dynasties existed intact for the following five generations from the post Sisudev Roykot’s reign, says Munshi Jadunath Ghosh in his books on Coochbehar¹¹.

According to the researcher Nirmal Ch. Roy – the relation between two dynasties started deteriorating since the reign of Manikyadev Roykot. Meanwhile the Koch king was defeated and accepted the dominance of the Mughal dynasty. But at that time Shibdev Roykot did not accept the dominance of the Mughals. Later on the great powerful Roykot Mahidev strengthened his dominance on Bhot – Koch and Roykot politics by dint of his own power. At that time the Koch king Modnarayan was invaded by the Bhutanese. Then Mahidev Roykot defeated the Bhutanese and saved the Coochbehar Kingdom. Thereafter the Roykot Bhujdev managed the total administration independently from the capital Baikunthyapur. Later on came the history of five successive generations basically the history of contradiction among the Mughal–Bhot–Koch and Roykots. Since 1777 Darpadev Roykot surrendered to the Bhutanese king Devraj and was bound to hand over the possession of 77 mouzas to him¹². During his (Darpadev) time the kingship of the Roykot dynasty started dissolving and the rule of zaminders came up.

Later on the next Roykot Jayantadev shifted his capital from Baikunthyapur to Jalpaiguri to avoid the Bhutanese aggression. Thereafter Sarbadev Roykot defeated the Bhutanese and recovered the lost 77 mouzas of Baikunthyapur. Then the king Bhutan had a good alliance with the British. As a result the then British East India Company being revengive accused Sarbadev Roykot and confined him at Rangpur Jail for three years. After the confinement Sarbadev Roykot returned to Jalpaiguri and set up the present palace. Then there arose internal conflicts within the Roykot family for being the Zaminder and the conflict continued up to the Partition (1947) and independence of India. However, since 1885 to Partition (1947) the history of Jalpaiguri remains around the three great personalities – Prasannyadev Roykot, Rani Asrumoti and culturally educated Jagadindradev Roykot.

In the colonial period or pre-partition (1947) era, Jalpaiguri was the northern most districts in Bengal. The district was bounded on the west by the Purnia district of Bihar, on the east by Goalpara district of Assam and a short of Coochbihar district. On the north it was bounded by hilly kingdom Bhutan and Darjeeling district and on the south by the district of Rangpur and Dinajpur (now

in Bangladesh). By the Radcliff Award of 1947 the five police stations, namely – Patgram, Tetuliya, Pachagar, Debiganj and Boda of the district went to East Pakistan (now in Bangladesh)¹³. Through the Radcliff Award comprising a total area of 672 sq. miles were transferred to East Pakistan¹⁴.

At that time the district consisted of two well–defined geographical and historical administrative tracts. One tract lay on the west of the Tista River to Patgram which came under the British rule after the East India Company had received the Dewani (1765). In 1931 the total area of this tract was 879 sq. miles. The other tract, known as Western Dooars lying on the river Tista, had an area of 2053 sq. miles was taken away from Bhutan at the end of the Anglo–Bhutan War of 1864–65. However, in this perspective of colonial administrative history of the Bengal the new district Jalpaiguri came into existence on 1st January, 1869 by the amalgamation of the Jalpaiguri Sub–Division of Rangpur district (Notification 8th December, 1868) with the Dooars region which was annexed by the British India Govt¹⁵.

But the new district has also two well–defined tracts of different administrative and economic arrangements. One is the Regulation tract which was the portion separated from Rangpur district, as it was administered under the laws and regulations in force in Bengal under the British rule. Another the Dooars was known as the Non–Regulation tract administered under the Scheduled Districts Act of 1874. By this Act Collector–Magistrate or Head of the District Administration, known as Deputy Commissioner was assisted by two Sub–Divisional Officers (SDO) and Superintendent of Police (SP) who was the officer–In-charge of the district police administration¹⁶.

Primordial History of Dooars

The Dooars are the alluvial flood plains in North Eastern India that lie to the south of the outer foothills of the Himalayas and north of the Brahmaputra River Basin. This region was about 30 km. (19 mile) wide and stretches were about 350 km. (220 mile) from the west Tista River in West Bengal to the east

Dhansiri River in Assam¹⁷. The region forms the gate way to Bhutan. It is also known as the part of the “Terai–Dooars Savana and Grasslands Eco–region”¹⁸. In this region there are 18 passages or doors or gateways between the hills in Bhutan and the plains in India. This vast region divided into two parts. Geographically the regions where 7 doors or passages were between the River Dhansiri on the east and Manas on the west is called – ‘Eastern Dooars’ or ‘Assam Dooars’ and the rest 11 dooars or passages were between the River Manas on the east and Teesta on the west is called – ‘Wastern Dooars’ or ‘Bengal Dooars’¹⁹.

The Dooars region of Jalpaiguri district form a parallelogram with a length, east and west of 86.7 miles and breadth, north to south of about 38 miles. The total area by the present survey has been found to be 3268 sq. miles or 774,208.16 acres, excluding tea lands and forest lands, which forms part of this settlement²⁰. It lies between the 26^o13’ to 27^o north latitude, and between 88^o30’ to 89^o55’ east longitude. It is bounded by Darjeeling district and Bhutan to the north, The Manas River and Goalpara district of Assam to the east, Coochbehar and Baikunthapur Pargana of the Jalpaiguri district to the south and the Tista River to the west.

On the eve of Partition (1947) there were four *Tahasils* comprising the whole of eleven parganas lying on the east of the Tista River. These four *Tahasils* were Maynaguri, Falakata, Alipurduar and Bhalka²¹. These four *Tahasils* comprised of eleven *Parganas*. There were 182 *taluks* under the jurisdiction of these eleven *parganas*, and these *taluks* are composed of 11,056 *Jotes* of different sizes. From west to east Western Dooars have eleven doors or passages; these were 1) Dalimkote, 2) Zumerkot or Mainaguri, 3) Chamurchi, 4) Lucki or Lakshi, 5) Baxa or Buxa, 6) Bhulka or Bhalka, 7) Guma or Gommar, 8) Reepoo, 9) Chirang 10) Bagh and 11) Bijni²².

The adjacent area between the River Teesta and Mechi is historically called ‘*Morang*’. The *Morang* is also divided into two parts, respectively the area between the River Teesta and Mahananda called ‘Eastern *Morang*’, and the rest between the River Mahanda and Mechi called ‘Western *Morang*’²³. The narrow land *Morang* between the borders of Bangladesh on the east and Nepal–Bhutan on

the north–west looks like a '*Chicken's Neck*'. Geographically this narrow bordering settlement is of optimum importance to the people of Dooars as well as the Govt. of India. This area is rich in natural resources having dense forest, tea gardens and other seasonal agro–products. The people living in this area are of different cast, creed and languages. Many a times the local people raised voice for separate statehood based on language and religion. Such narrow regionalism must not be encouraged for wider national interest of our country.

However, no reference or historical evidence to the land and people of the Dooars is available till the 9th century AD. From some texts we are able to know that the Dooars was controlled by the Koch dynasty till the early period of the 18th century. In this time Bhutan took possession of this territory later in the wake of quarrels among the members of the Kochbehari Raj Family. Finally, the Western Dooars was annexed by the British in 1865 by the Sinchula Treaty (18th Nov, 1865) after the Indo–Bhutan War (1864 – 65) under the command of Captain Hedayat Ali²⁴. The entire Dooars was into two parts. The eastern part was merged with Goalpara district in Assam and the western part was turned into a new district named Western Dooars which became Jalpaiguri district in the year 1869 (1st January)²⁵. After independence and partition in India in 1947, the Dooars acceded into the dominion of India and it merged with the union of India shortly afterwards in 1949.

However, the Dooars, long ahead of the colonial period was almost an inhabitable land of human being. The larger part of Dooars was full of ferocious wild animals, jungles, rivers and tributaries. The density of human population was so low that no one could find any shelter in the time of approaching hazard. So, questions of developed communication like today was mere a dream. It was mainly because of all over impenetrable forests, deep jungles inhabited by poisonous animals and insects. The geo-physical condition of this vast area was totally hostile to human settlement. As a result the people in this locality used to suffer from malaria, black water fever and many other similar incurable diseases. They were so helpless and hopeless.

Well known regional writer and historian of North Bengal Dr. Ananda Gopal Ghosh, writes in his book that once upon a time Dooars basically was a ‘no man’s land’ (*Pandav barjita desh*). He also opined that at the pre-colonial age it was like a place of ‘*Tanganika of Africa*’²⁶. According to the Colonial Masters - “This was a land only for Saints or the Saitans”. Again they (Colonial Masters) commented - “The British in India at that time not unduly worried about either Saints or Saitans. Although the Dooars was the unhealthiest district, in which malaria and black water fever were rife; climatically there was much to recommend it is a tea-growing area”²⁷.

The economic activities of Dooars started from the introduction of tea plantation. The first tea estate in Jalpaiguri district established at Gajaldoba in 1874 by the British manager Brugham Saheb which close to Malbazar (18 km.)²⁸. Aftermath within a short time entire Malbazar area is covered by numerous tea gardens i.e.-Haihaipather Tea Estate, Toonbari T.E., Songachhi T.E., Mal T.E., Baradighi T.E. Raja T.E., Needam T.E., Newglenko T.E. etc. Within short time entire Dooars was covered by numerous tea gardens and with the rise of tea gardens the socio-economic and demographic pattern of Dooars was going to be changed and this place became a centre of mutual transfer in North Bengal.

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Chapter – III

THEORIZING THE CONCEPT OF URBANIZATION

The progress and development of urban life in the concerned places (Jalpaiguri District) is based on the constant upward change of economy in this geographical space. According to historical aspects two separate preconditions are necessary: i) the generation of surplus product which helps people in non–agricultural activities and ii) the achievement of a level of social viability and stability¹. In the opinion of the urban historians that such type of development were seen in the Neolithic period. It also states that the volume of surplus product imposed a ceiling upon urban development in the pre–industrial society and the process of industrial capitalism initiated the pattern of urban growth and urbanization. Great Britain, France, Germany, Italy and North America were such process which led to the emergence of urban societies².

Structuralist Interpreters – such as Wallerstein, Gold frank, Chase Dunn, Dikens, Taylor etc.³ says, that recent changes in the rules and organization of the economy of developing countries to the growth and extension of capitalism which tends to concentrate production and consumption in location also was responsible for urbanization. However, structuralists’ development tells us the most influencing factor for the development of global urbanization.

Another theory *Interdependency* – explores the link between development in core regions and underdevelopment in the periphery⁴. Dependency theory states that underdevelopment is on account of plunder and exploitation of peripheral economics by economic and political groups in core areas. This theory also echoes the structuralized approach towards urbanization which put much emphasis on the process of capitalist development as the single most factors for urbanization.

So, we can see that such approach traces all types of urbanization stems directly from capitalism. But it is not true that all types of urbanization have arisen in an identical way and is therefore the same is all countries. According to Royal

Geographical Society, “Capitalism had adopted different forms at different times and it is regulated in different ways, so producing spatially differentiated patterns of urban development at the global scale”⁵.

But the Interdependency theory has been accepted in modern times. Now, the fact is that capitalism changed at a time of massive urbanization does not necessarily suggest a functional connection. Apart from these in this theory the urbanization in the developed world and the developing world has little similarity.

In modern times urbanization has been utilized to denote the number (level) of population in an urban area. According to Hope Tisdale, the process of concentration of population in a particular area a sign of urban growth identified in the process: 1) The multiplication of points of concentration and 2) The increase in the size of individual concentration. Three important concepts are mainly applied while talking about urbanization. These are –

a) A demographic phenomenon by which the absolute growth of towns within as specified area is being shown based on census information has been become the process of urbanization.

b) The development of the industrial capitalism and the structural change in society is being with this demographic process. Cities are being seen here centers’ of production functions. The search for increased productivity led to the development of urban factories to gain from the process of concentration and centralization.

c) The last concept of urbanization treats the topic in the backdrop of sociological theory. Here the process of urbanization is being seen as a behavioural process; urban centers are being treated as centers of social change, attitudes and values and subsequently behaviour patterns are modified in the particular context of the urban centre⁶.

The above discussed factors are mostly responsible for growing of mufassal towns in Jalpaiguri district. The addition to those economic transformations is one of the most important factors. Easier way of earning

livelihood always attracts people from one zone to another. It attracts immigrants and infiltrators. It ultimately increases the population of small town or Mufassal towns where earning livelihood is the key factor of increasing population.

But the theory of demographic urbanization has been criticized on the ground that the late capitalism does not demand the continued concentration of population. The census hand book has defined an urban area on the basis of the following features:

- 1) The number of population should exceed 5000.
- 2) Population density exceeding 400 per sq.km.
- 3) More than 75% of the total working class population should be engaged in non agricultural works.

But Prof. Biblab Das Gupta denied this paradigm of urbanization on the basis of demographic ground⁷. According to him - “there is nothing sacrosanct about the figure 5000. There are many countries which adopt a much lower population size as the cut-off point for determining an urban area.” Johnstin, Gregory and Smith opined –“Demographic urbanization comes about for a variety of reasons as part of structuring of space within a social reformation; there is no reason to suppose that what is typical of others”⁸.

Incidentally the demographic scenario of Jalpaiguri district as well as West Bengal is changing rapidly. The density of population of decades earlier invariably differs from today. It is increasing at an alarming rate. The so called above mentioned criteria of Mufassal town should be changed in perspective of the density of population per sq. km today. It has gone up beyond imagination. The present demography says it increased from 5,000 to 20,000 in Mufassal town areas.

However, from the above discussion it is clear to us that no demographic specification could be attached in respect of branding any centre as urban.

In rural belts a common trend is found that commoners rush to the town of cities to earn their livelihood in an easier way. To achieve this goal communication and marketing of agricultural products gradually developed. In

course of time the density of population in urban sectors goes up why in rural belts it goes down. Consequently the urban people determine the demand and price of agricultural products.

The famous social historian Louis Wirth put much emphasis in his papers titled —“Urbanization as a Way of Life”(1938) on the relation between the size of the total population and the social relations. The greater number of population is the greater chances of differentiation, which in the last stage leads to segregating among social groups. The traditional sense of kinship, bonding and sentimental attachments are likely to be weakened. In this atmosphere competition is more likeable rather than collaboration. The urban contrasts of rich and poor, a sense of facility also dominates the urban life. But it has positive side also. The sense of fillings of castism is being undermined in urban localities giving the highest priority to job and increasing proficiencies in respective fields of work and trade. It is the prime point of consideration not the caste or parental identity.

But this view also criticized by Sjoberg, a reputed scholar of modern urban studies. His argument that the ideas of social change although has a relevance but should not be cited as the role cause for rural–urban break.

In view of the theory of *Marxian Pro–letarianisation* the researcher thinks industrialization with the help of developing technological devices attracts more and more rural people towards towns and cities as their reminds the easier way of having livelihood and modern amenities. In such growing new born towns the people feel much secure regarding earning which is the basic need of survival⁹. This is also one of the most significant reasons of growing Mufassal towns or small towns through gradual industrialization from small scale to large scale.

Urbanization in India

As compared to many other developing countries urbanization in India relatively slow over the past fifty to sixty years. The rate of population growth according to the Census of 1991 is at per the rate of China, the largest country in perspective of population in the world¹⁰. According to many historians, China has

the largest urban systems in the world. In India the growth rate is very fast and it requires immediate attention to slow it down. For population management generation of employment and urbanization are both indispensable. Same is applicable to the region of the Jalpaiguri district.

The table–2.1 below presents the urbanization experience of India since 1901 while the total urban population increased nearly sixfold in between 1952 to 2011 and the urban settlement only three times¹¹. Thus the manifold growth of population has made the urge of creating more and more small towns i.e. Mufassal towns in different parts of North Bengal. The old towns having sufficient population have become larger while the smaller or new towns started growing very fast because of availing modern amenities like medical service, communication and education and many other useful services. Thus, the growth of population has made the local economy more stable and healthy. Gradually the smaller towns of the recent past have become richer and more useful from the view points of trade and commerce, industrialization, culture and education.

The mathematical presentation over 60 years is partially insufficient for the pattern of urban growth during the decades. Here observing the annual rate of urban population growth (table–3.1, Colum–5), there had been a steady acceleration of growth in the year 1951, but a slow down during 1951 to 1961, acceleration again from 1971, and again decleration to 1991. From 1991 to 2001 annual growth rate of urban population is still in 3.15% per year. But finally in 2011 it was raised to 3.18% per year¹².

The table–2.1 illuminates the rate of rural population growth in India. It is expected that as the share of agriculture in the economy falls, the rate of rural population growth would progressively slow down. From 1971 to 1981 it was observed, but the rate of growth increased again in 1981 to 1991¹³. It may be expected that the rate of rural population growth had increased significantly during the 60's of the 20th century which had contracted the economy growth of this localities following poor production in agriculture and other segments of economic growth and stability. As a result after almost two decades there were increase in agro–products and population also. This growth has led the people towards

urbanization from rural–living style. Finally, from 2001 the rate of rural population growth would decrease or went down.

Table – 3.1
Growth of Urban Population in India 1951 – 2011

Census	No of towns ^b	Total urban population (million)	Level of urbanization ^c (%)	Annual growth-rate of urban population (% per year)	Annual growth-rate of Rural population (% per year)	URGD ^d (col.6-col.7)
1951	2795	61.6	17.6	3.52	0.82	2.70
1961	2270	77.6	18.3	2.24	1.88	0.46
1971	2476	107.0	20.2	3.26	1.97	1.29
1981	3245	156.2	23.7	3.86	1.75	2.11
1991	3609	212.9	26.1	3.15	1.80	1.35
2001	5161	286.12	27.82	3.15	1.21	1.2
2011	7935	377.11	31.80	3.18	1.22	1.81

^a. Excluding Assam, and Jammu and Kashmir.

^b. Constituent towns of urban agglomerations are not counted as separate units.

^c. Proportion of urban to total population.

^d. Urban–Rural Growth Differential.

Source : Several Census Report of India, from 1951 – 2011.

Urban growth of India is best analysed on the basis of the table–3.2(a) and 3.2(b) has shown here under. The growth rate of different places across the country is not uniform. Still the trend towards urbanization is constant and noteworthy. It is only due to the modernization of taste and culture of the mixed population. With the inception of modernized life style of the people in the

localities under the reviews of the research person was stepped forward for urban amenities. It is an unchecked tendency inherent in every one's mind. This tendency has made the local people to follow the better and higher strata of the urban life. They have been auto-motivated to earn more for better amenities of life. This very urge has taught them to grow more crops in their agro-field in most cases it has been found that the advanced farmers grow three harvests annually where they used to make two.

A developing country with agricultural base gains high population density. It engages most of the population in agro-base earning sources. But it is continuing for a certain period of time. Thereafter with the fast progress of science and technology people incline towards non-agricultural activities from agriculture. They think non-agricultural activities provide wider scope of earning than agricultural. As a result the mission of earning deviates from the so called conventional sources i.e. agriculture the village or rural belts incline towards the nearest urban or semi-urban life style. It motivates them to be engaged in multi-ferious activities like small scale industry based on agriculture, trade and commerce and techno-based activities. These types of activities give wider scope of earning within a shorter period than agro-based activities. The area Jalpaiguri is measuring the study falls under such economy. As a result a slow but steady tendency of common people is observed to adopt the urbanized life style in the rural belts where probability become brighter in the last five or six decades¹⁴.

In the post independence period the growth and development of rural belts were slow because of the dependence of economy on agriculture specially in North Bengal. Other than agriculture there were the plantation of tea and timber and cultivation of tobacco. These could not promote the economy of this region satisfactorily. Towards the last two decades of the last century the economic growth and development were some what faster and more stable. This economic growth much encouraged the upper section of the society to develop their own educational and cultural sphere keeping similarity with the nearest big towns and cities. As a result with the development of economy the cultural development

flourished at and around the towns in the district of Jalpaiguri and grew bigger very rapidly.

The following table show the classification of towns based on population through the table-3.2 and Size-distribution of urban population in West Bengal and India through the table-3.3. The table-3.4 and-3.5 describes the growth of urban and rural population in India State wise¹⁵.

Table – 3.2
Correspondence between Censuses of India Size Classification
of Urban Centres and Size Classification Used in the Paper

Census of India, Town Class	Classification of Population Size	Classification used in the Paper
1. Class – 1	1,00,000 and above	1. City
2. Class – 2	50,000 – 99,999	2. Medium Town
3. Class – 3	20,000 – 49,999	
4. Class – 4	10,000 – 19,999	3. Small Town
5. Class – 5	5,000 – 9,999	
6. Class – 6	Below 5,000	

Source: Census of India, 1971, Series I (India) Part – 2 A (i) General Population
Tables.

Table – 3.3

Size – Distribution of Urban Population in West Bengal and India

A. Urban Agglomeration Classified According to Total Population					
West Bengal					
years	City	Medium Town	Small Town	All Urban	Urban Population (10 ^{x5})
1951 ²	75.1	14.7	10.2	100	62.8
1962 ²	72.1	19.0	8.8	100	85.4
1971 ²	71.0 ²	21.5	7.5	100	109.7
1981 ⁴	76.8	18.5	4.7	100	144.3
India					
1951 ²	43.4	26.3	30.3	100	624.0
1962 ²	50.2	28.6	21.2	100	789.0
1971 ²	55.8	27.0	16.5	100	1,090.0
1981 ^{4,5}	60.4	26.0	13.6	100	1,561.9

B. Constituent Towns of Urban Agglomeration Considered as Separate Units					
West Bengal					
	City	Medium Town	Small Town	All Urban	Urban Population (10 ^{x5})
1951	58.9	29.2	11.9	100	62.8
1962	55.5	32.4	12.1	100	85.4
1971	55.6	33.1	11.3	100	109.7
1981	56.1	31.0	13.0	100	144.3
India					
1951 ³	38.0	30.0	32.0	100	624.0
1962 ³	44.5	32.0	23.5	100	789.0
1971 ³	48.9	31.8	19.3	100	1,090.0

Sources and Notes: (1) Size distribution of 1981 cannot be compared with those of the earlier years because the demarcation of urban agglomerations has changed.

(2) Percentage figures collected from *Census of India* 1971, Series 1 (India) Part – 2A (i) General Population Tables, Statement 16, pp. 205 – 207.

(3) Percentage figures collected from *Census of India* 1971, Series 1 (India) Part – 2A i) General Population Tables, Statement 3, p. 183.

(4) *Census of India* 1981, Series 1 (India) Part – 2 of 1981 Provisional Population Tables, Rural–Urban Distribution, Statement 8, pp. 30–31.

(5) Excludes Assam and Jammu–Kashmir.

Table – 3.4

Growth of Urban Population in India by State, 1951 – 1991

(Percent per Year) ^A

State	Urban Population			
	1951-61	1961-71	1971-81	1981-91
Andhra Pradesh	1.5	2.9	4.0	3.6
Bihar	4.1	3.7	4.4	2.7
Gujarat	1.8	3.5	3.5	2.9
Haryana	3.1	3.1	4.8	3.6
Karnataka	1.7	3.1	4.2	2.6
Madhya Pradesh	4.0	3.9	4.6	3.7
Maharashtra	2.0	3.5	3.4	3.3
Orissa	6.5	5.2	5.3	3.1
Punjab	2.6	2.3	3.7	2.6
Rajasthan	1.1	3.3	4.6	3.3
Tamil Nadu	2.1	3.3	2.5	1.8
Uttar Pradesh	0.9	2.7	4.9	3.3
West Bengal	3.1	2.5	2.8	2.5
INDIA ^B	2.3	3.3	3.9	3.2

^A. Table includes all states with a total population greater than 10 million in 1971 except Assam and Kerala.

^B. Including all states except Assam and Jammu and Kashmir.

Sources: Mohan, 1985 and Census of India, 1991.

Table – 3.5

GROWTH OF RURAL POPULATION IN INDIA BY STATE,
1951 – 2011 (PERCENT PER YEAR) ^A

State	Rural population			
	1951-61	1961-71	1971-81	1981-91
Andhra Pradesh	1.5	1.7	1.6	1.7
Bihar	1.6	1.8	1.9	2.0
Gujarat	2.6	2.3	2.0	1.4
Haryana	2.9	2.8	2.0	1.9
Karnataka	2.1	1.9	1.7	1.6
Madhya Pradesh	1.9	2.3	1.8	2.0
Maharashtra	2.2	2.0	1.6	1.7
Orissa	1.6	2.0	1.4	1.6
Punjab	1.8	1.9	1.6	1.6
Rajasthan	2.6	2.3	2.4	2.2
Tamil Nadu	0.8	1.5	1.2	1.2
Uttar Pradesh	1.7	1.7	1.8	2.0
West Bengal	2.8	2.4	1.9	2.1
INDIA ^B	1.9	2.0	1.8	1.8

^A. Table includes all states with a total population greater than 10 million in 1971 except Assam and Kerala.

^B. Including all states except Assam and Jammu and Kashmir.

Sources: Mohan, 1985 and Census of India, 1991.

However, the process of urbanization involves an increase in population and economic activities in the urban areas which leads to further development of town and agglomerates to contain this rising population. It is cause and effect of heightened economic progress in a region. Though migration is the key factor, other aspects such as the demand of economic employment, better educational opportunities, and health facilities and higher standard of living act as major propellants contributing to the upward trend in urbanization. To conclude the point it may be stated that the cosmopolitan trend of life style has allured the commoners in rural areas to adopt the same slowly slowly. And that's why the trend has become the center of innovation and experiment.

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Chapter – IV

PARTITION, REFUGEE PENETRATION AND THE PROCESS OF URBANIZATION IN WEST BENGAL

After the Independence and the Partition (1947) of India West Bengal became a highly populated state in the country. It was the fact that the 2nd partition of Bengal in 1947 led to massive influx of refugees from East Pakistan to Bengal. Millions of refugees poured into West Bengal which resulted in a sudden spurt in the process of urbanization in the state. At national level, during the decade of 1941 – 1951 more than nine million people migrated to urban areas of which 6.6 million were refugees from East Pakistan¹. The migration actually started from 1946, after the Noakhali Riot. Thereafter millions of refugees came to West Bengal in different waves². In the 1951 census displayed person (from East Pakistan) in West Bengal and Chandannagar amounted to 210421. In the next census (1961) the number reached to 30,68,750 and in 1971 (up to March) it increased to 42,93,000 East Pakistan Refugees in West Bengal (shown in Table-4.1)³.

Table – 4.1

Share of Refugees Population in Total Population of
West Bengal (1951 – 71)

Year	Total population	Refugees from East Pakistan	% of Refugees to Total Population
1951	26299980	2104241	8%
1961	34926279	3068750	8.78%
1971	44312100	4293000*	9.68%

Source: Census of India and * Refugees Rehabilitation Directorate, Govt. of West Bengal.

The Refugees settled in almost all the districts of West Bengal, but it was highlighted in eight district viz; 24–Parganas, Calcutta, Nadia, Coochbehar, Jalpaiguri, West Dinajpur, Bardwan and Hoogly⁴. According to the 1951 Census out of the total 21,04,241 displaced persons 49% migrated to the rest 51% to the urban areas. In 1961 we found that out of 30,68,750 refugees from East Pakistan 15,61,530 migrated in the urban areas of West Bengal (50.88%). According to the report of Refugee Relief and Rehabilitation Department (1973), there were 59,99,475 refugees in West Bengal⁵. Out of them 27,24,336 (45.4%) settled in the urban areas. Major sections of refugees settled in squatter colonies along the Eastern fringes of the city: from Kalyani and Barrackpore in the north through Dumdum, Jadavpur, Tollygunge and Behala down to Sonarpur in the south, and then from Mogra in the north to Uluberia in the south. As a result, once rural hinterland of Kolkata was transformed within two decades into an urban sprawl integrally linked to the core of the city⁶. Thus, the refugee colonies drastically changed the urban scenario of West Bengal (Shown in Table–4.2).

Table – 4.2

East Pakistan Refugees in Different Districts of West Bengal

Area	Total	Rural	Urban
West Bengal	3068750	1507220	1561530
24 Parganas	786661	297164	489497
Calcutta	528205	--	528205
Nadia	502645	381009	121638
Cooch Behar	252753	227628	25125
Jalpaiguri	218341	171617	46724
West Dinajpur	172237	125155	47082
Burdwan	144704	81841	62863

Hooghly	130951	38663	92288
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Source: Census of India, 1961

So, nearly half of the displaced people preferred to settle in the urban areas in West Bengal for availing themselves of the urban facilities and more occupational opportunities. It directly contributed to the growth of urban population in West Bengal and Kolkata became a nerve centre. According to 1971 Census about 2,87,000 refugees inhabited the Kolkata district and this entire population was in urban by nature. The displaced persons had certainly played a significant role in the urban growth of Santipur, Ranaghat, Chakda in Nadia. The population of those towns grew unusually faster due to the large scale influx. Basirhat, Bongaon, Asokenagar, Habra were also developed during the fifties due to the large scale influx of refugees⁷. The urban refugee population formed 18.74% (1971) of the total urban population of West Bengal (Shown in Table – 4.3)⁸.

Table – 4.3

Share of Urban Refugee Population to the Total Urban Population of W.B. (1951 – 1971)

Year	Total Urban Population, W.B.	Urban Refugee Population	% of Urban Refugee population to total Urban Population, W.B
1951	62,81,642	10,52,121	16.74%
1961	85,40,842	15,61,530	18.28%
1971	1,09,67,033	27,24,936	24.84%

Source: Census of India from 1951 – 1971

After the Partition of India and the second Partition of Bengal (1947) due to influx of refugees and other causes a number of new towns emerged in different parts of West Bengal. The Census of 1961 identified 69 new towns in West Bengal. In the same way in 1971's Census identified 43 new towns and it is interesting to note that out of 43, 21 new towns belonged to 24-Parganas where the largest number of refugees migrated and settled as shown in Table-4.4⁹. As shown in Tables from 4.5 to 3.8 different features of migration and population growth in different Mufassal towns in West Bengal.

Table – 4.4
Growth of Towns and Urban Population in West Bengal
(1941–1971)

Year	No. of Towns'	Urban Population	% of Urban to Total Population
1941	102	4740222	20.41
1951	115	6281642	23.88
1961	184	8540842	24.45
1971	223	10967033	24.75

Source: Census of India from 1941 – 1971

Table – 4.5
Percentage Distribution of Migrants by Sex and Types of Migration

Type		Intra-District		Inter-District		Inter-State	
		1961	1971	1961	1971	1961	1971
Rural–Rural	M	62	67	15	15	23	18
	F	84	84	10	11	6	5
Rural–Urban	M	14	15	21	22	65	63
	F	30	39	30	29	40	32

Urban–Rural	M	37	34	43	42	20	24
	F	48	43	42	45	10	12
Urban– Urban	M	20	12	33	35	47	53
	F	28	20	42	48	30	32

Census of India, Special Monograph No.1, New Delhi, 1974

Table – 4.6

General Population: Gender–Location Breakdown 1961

(Percentages in Parenthesis)

	Total	Male	Female
Total	3,49,26,279 (100.00)	1,85,99,144 (53.25)	1,63,27,135 (46.75)
Urban	85,40,842 (24.45)	50,20,100 (26.99)	35,20,742 (21.56)
Rural	2,63,85,437 (75.55)	1,35,79,044 (73.01)	1,28,06,393 (78.44)

Source: Census of India, 1971, op. cit., Census of India, 1961.

Table – 4.7

Migrants: Gender–Location Breakdown 1971

(Percentages in Parenthesis)

	Total	Male	Female
Total	1,35,51,870 (100.00)	55,13,710 (40.69)	80,38,160 (59.31)

Urban	42,08,160 (31.05)	24,61,860 (44.65)	17,46,300 (21.73)
Rural	93,43,710 (68.95)	30,51,850 (55.35)	62,91,860 (78.27)

Source: Census of India, 1971

Table – 4.8

Distribution of Inter–State Outmigrants and Immigrants in 1961

And 1971 (Unit–One Hundred)

Category	1961			1971		
	Male	Female	Total	Male	Female	Total
Immigrants to rural areas of West Bengal	4133	2737	6870	3246	2988	6234
Immigrants to urban areas of West Bengal	11553	3899	15452	9442	3340	12782
Total Immigrants	15686	6636	22322	12688	6328	19016
Out migrants from rural areas of West Bengal	1660	2217	3877	1723	2643	4366
Out migrants from urban areas of West Bengal	1088	1062	2150	1590	1713	3303
Total Out migrants	2748	3279	6027	3313	4355	7669

Source: Census of India, 1971

However, the migration of East Bengal refugees had reached in West Bengal into three phases. In the first place, in 1950 there was an infiltration of nearly 1 million refugees from the East Pakistan to West Bengal immediate after the 'Barisal Riots' (1950). The record preserved then tells there was more than 27% of the total population of Kolkata was the migrated refugees from East Bengal. There was a huge influx which increased the total population abruptly in the Central Kolkata and the surroundings as the 1951 census records.

The second migration phase had increased the density of population remarkably after 1960. This phase migration continued up to 1970. Unfortunately the communal unrest such as the 1964's East Pakistan Riot and the Indo-Pakistan War in 1965 had caused a severe influx into West Bengal. The statistics said that there were about six lacs refugees who took shelter in India among which five lacs only in West Bengal.

The third phase is in connection with refugees influx is remarkably alarming. There was a sudden influx of refugees from newly born Bangladesh (1971) to West Bengal merciless torture, mass-killing (genocide), rapes, loots and many other heinous activities upon the Bengali Hindus by the Muslim goons. Record tells us that nearly 10 million East Bengal Refugees had reached in India after Bangladesh became independent. The outflow of Hindu refugees from Bangladesh (East Bengal) had a particularly negative effect on Hindu community of East Pakistan and subsequently Bangladesh, significant portion of the refugees were educated middle class, intelligentsia and political leaders. The heights reached by many of the East Bengali migrants and their descendents, including Prof. Amartya Sen's Nobel Prize and Meghnad Saha's pioneering works in Astrophysics are considerable. As the result of the crossborder influx there was a long term ethnic riots sporadically occurred in different parts at different times in Bangladesh. It caused a great economic crisis at national levels in India as well as in West Bengal or Jalpaiguri district too. The unrest remains for the following two decades to restore stability and normalcy in economy and livelihood of the refugees.

However, urbanization cannot be understood simply by statistics of urban growth. It is after all a way of life. But due to the rapid growth of urbanization- the urban scenario of West Bengal was manifested quite haphazardly in the over-crowded cities and towns. A steady erosion of values and moral standard is a normal outcome of that situation. The refugee became an easy recruit of the underworld of Kolkata¹⁰.

But on the other side, they showed tremendous enthusiasm and creativity in re-establishing their lives with minimum opportunity. The construction of their squatters, colonies showed creative planning and foresight. They were more vocal and thus a potential force of radical politics in West Bengal during 50's to 90's of the last century and the frustrated refugee urban youth played a significant role in the all round development of the state¹¹.

Urbanization, Patterns and Trends in West Bengal

There are two prominent features in West Bengal. One is the low level of urbanization and another is an excessive concentration of urban population in Calcutta Metropolis and Burdwan district¹². The level of urbanization in Bengal at 26.49% in 1981 is higher than the national average of 23.73%. But it was lower than those for the advanced States such as Maharashtra (35.03), Tamilnadu (32.98), Gujarat (31.08), Karnataka (28.91) and Punjab (27.72)¹³. In view of the area of Calcutta Metropolis or its reach minarel base of hinterland, both the level and the rate of growth of urbanization in West Bengal appear to be considerably low.

On the basis of the Census in 1981 the total urban population in West Bengal was 1,44,33,486 of whom 91,65,650 would live at Calcutta Suburban area. That was about 63.5% of the total population of the State. Now if the urban population of Burdwan of 1,42,5,659 is added to the whole the percentage of the urban population stands at 73.4%¹⁴. It's a trend of movement from rural belt to urban belt only for better modern amenities of life style.

It is undeniably a common trend that where there will be more source of earning and availability of sophisticated facilities there will be the concentration of

population. Certain means of earning and availability of amenities attracted more population according to the properties of urbanization. Naturally the density of population of any metropolis remains much higher than the adjacent district towns. Same is applicable to Calcutta Metropolis and other district towns. We have already shown that the density of population of Calcutta is 73.4% of the total population of the state while the percentage of population in the district town Howra, Hoogly, Nadia, and 24–Parganas and others is much below 10% of the total population¹⁵.

However, the demographic picture of Calcutta is much higher than other towns or cities according to Census Report of 1971 and 1981. In the table–4.9 has been shown clearly that 78 towns in West Bengal were newly classified in 1981 where 22 towns were located in the districts covered by Calcutta urban area¹⁶. Another 27 towns were located in Burdwan district. In the same way out of 72 high growth towns with a growth rate of 40%, 38 towns were located in Calcutta Metropolis area and 8 towns were in Burdwan¹⁷.

Now the two major urban complexes contained the majority percent of population for being the high–growth towns. Apart from this the population of 1,00,000 strong Class–I cities increased its share of total urban population from 70.98% in 1971 to 76.84% in 1981. This trend has become active specially in the metropolis and industrial cities like Durgapur, Assansol, Burdwan, Hoogly, and others. During the period from 1971 to 1981 the number of Class – I towns increased from 15 to 24. The fact behind this is nothing but the earning of livelihood. So, gradually the number of towns started increasing fast. It was spontaneous. There developed many towns having the population more than lacs¹⁹.

As regards the Western District of West Bengal like, Midnapur, Birbhum, Purulia, Bankura and Murshidabad they deserved 41.34% of total population of the state. But unfortunately they had a share of 15% of high–growth towns. The rate of urbanization on the basis of population growth was remarkably slow. The rate was at and around 1% which was far below the expective one. The towns in these districts are not high growth or fast growth. They are rather low growth towns heaving less than 15% growth rate²⁰. The reason behind such decreasing

rate is due to the fact that during the neither agriculture nor industry flourished in these regions up to the marks of requirement. Communication like rail way, surface and air also did not develop that much during that period in these regions. As a result the trend towards urbanization was remarkably low compared to Calcutta and adjacent localities.

A related study review appears when one considers the North Bengal districts among which only Darjeeling with 27.86% of urban population exceeds the state average. This area too accounted for only 10 new towns and 7 high-growth towns, and contents the two districts with the lowest levels of urbanization and rate of growth during 1971 – 81 in the state (Malda-4.78% and Coochbeher-6.91%). The same character of urbanization applies to both Darjeeling and Jalpaiguri district which demand the higher urban growth during the decade 1971 – 81. On the other hand West Dinajpur, another district of West Bengal alone accounts for 4 high-growth towns²¹.

The tables-4.10 to 4.17 represents different angles of fast grown towns in West Bengal. In the table-4.10 he shows the five districts of the western parts like – Murshidabad, Purulia, Midnapur, Birbhum and Bankura of West Bengal. Again two districts Coochbeher and Malda of the northern part of Bengal hold the lower most position with less than 10% of urbanized population. Again Howrah, 24-Pargana and Hoogly including Calcutta, Burdwan and Darjeeling represents the highest position of urban population. Nadia, another district of the south shows a remarkable low level of urbanization. But Jalpaiguri and West Dinajpur have higher growth during 1971 – 81 has helped to raise the level of urbanization above 10%²². So, the above discussion shows there are ups and downs in the character of urbanization in different towns and cities of West Bengal. In all cases the growth rate whether slow or fast depends on economic stability i.e. potentiality of the towns or cities.

Table – 4.9

West Bengal: District-wise Data on Urban Units – 1981

Districts	No. of Urban Agglomerations (UA)	No. of Urban Units under (UA)	No. of new towns	No. of promoted towns	No. of High growth towns	No. of Low growth towns	Urban Population per town	Rank
Cooch Behar	1	2	0	2	2	0	17,477	16
Jalpaiguri	2	4	4	4	1	1	25,903	12
Darjeeling	0	0	3	2	1	1	40,053	4
West Dinajpore	2	3	1	4	3	1	33,445	8
Malda	1	3	2	0	0	0	24,299	14
Murshidabad	3	6	2	3	3	1	26,491	11
Nadia	3*	7*	4	9	5	1	39,885	5
24-Parganas	4*	8*	14	21	24	9	56,387	2
Calcutta	1**	107**	22	0	0	1	3,29,1655	1
Howrah	1*	2*	7	14	15	0	38,210	6
Hooghly	2*	3	10	2	4	0	40,337	3
Midnapore	3	6	2	5	3	1	30,211	9
Bankura	0	0	0	1	0	1	36,234	7
Purulia	1	2	1	1	0	2	20,862	15
Burdwan	8	40	27	3	8	3	29,095	10
Birbhum	0	0	1	3	3	0	24,932	13

West Bengal	32	193	78	74	72	22	49,600	--
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Source: Based on *Census of India, 1981*,

*Excluding areas under Calcutta Urban Agglomeration.

**Including parts of other districts. Its total of 107 urban units is divided among the districts as follows: Calcutta-1, 24-Parganas-56, Howrah-29, Hooghly-19, Nadia-2.

Table – 4.10
Proportion of Urbanized Population in Various Districts
of West Bengal: 1971 & 1981

District	1971	1981	Rank in 1981
Cooch Behar	6.83	6.91	14
Jalpaiguri	9.60	14.08	7
Darjeeling	23.05	27.86	5
West Dinajpore	9.34	11.14	8
Malda	4.22	4.78	15
Murshidabad	8.45	9.30	9
Nadia	18.74	21.44	6
24-Parganas	35.15	38.90	2
Howrah	41.93	45.22	1
Hooghly	26.47	29.54	4
Midnapore	7.63	8.54	11
Bankura	7.47	7.63	13

Purulia	8.26	9.00	10
Burdwan	22.78	29.65	3
Birbhum	7.03	8.33	12
West Bengal	24.75	26.49	8

Source : Government of West Bengal, Economic Review 1985-86, Calcutta 1986.

Through the table-4.11 the scholar shows the recently urbanized district in West Bengal which are agro-based. Four districts adjacent to Calcutta and Burdwan occupy very important positions in terms of agro-products. They are totally thickly populated and rich in agriculture as well as trade and commerce including small-scale industries. The districts are receiving increasing growth of population because of easy earning and availability of employment. As a result the trend of urbanization in their districts is fast and durable. On the other hand the district of Malda, Murshidabad and Midnapur also claimed remarkable positions in terms of agricultural growth and development. Similarly the districts of Coochbehar, Purulia and Malda occupy upper position in the table-4.11²³. On the other hand Birbhum, Bankura, Murshidabad and Midnapur also project a good yield figures. The North Bengal districts – Coochbehar, Jalpaiguri, West Dinajpur, and Malda recored a poorer quantity of agro-products in terms of growth rate. As a whole the urbanized districts are found mostly developed in agriculture and agro-based industries.

Again in the Western districts of West Bengal show the increasing percentage of growth rate from 0.84% to 10% dering the decade of 1971 – 81. The above discussion shows the researcher the growth of population and formation of cities and towns in West Bengal in different phases in different regions from time to time. Apart from Calcutta the other urbanized districts are Coochbehar, Purulia and Bankura. The table clearly indicates the growth rate of urbanization in North Bengal is higher than that of the south except the district of Coochbehar.

The Table–4.12 (a&b) it shows the highest and most urbanized districts in West Bengal are Calcutta, Howrah, Hoogly and Darjeeling. Other districts of Bengal – Coochbeher, Purulia, Malda and Birbhum remain below the table because of slow rate of growth in agriculture and subsequently population. The district of Midnapur, Bankura, Murshidabads’ ranks different following various socio–economic reasons. However, in terms of total population the urbanized districts perform and rank higher than the districts of Malda, Bankura, Midnapur, Purulia, Murshidabad, Birbhum and Coochbehar.

Table – 4.11

Yield and rate of production increase in districts
of West Bengal

District	Rice per hectare (in Kg) 1984-85	Rank	Index of agricultural prodn. in 1983-84 (1971-72=100)	Rank
Cooch Behar	1050	14	112.99	13
Jalpaiguri	1009	15	124.79	10
Darjeeling	1236	12	149.62	4
West Dinajpore	1110	13	118.88	12
Malda	1544	10	144.80	5
Murshidabad	1576	7	137.40	8
Nadia	1873	4	163.42	3
24-Parganas	1619	6	144.20	6
Howrah	1901	3	142.76	7
Hooghly	2119	1	175.11	1
Midnapore	1548	9	131.79	9

Bankura	1567	8	121.17	11
Purulia	1410	11	110.83	15
Burdwan	1941	2	165.47	2
Birbhum	1820	5	112.61	14

Source: Government of West Bengal, Economic Review 1985-86, Calcutta 1986.

Table – 4.12 (a)

District-wise Data on Urban Population – 1971-1981

Districts	Total Population (Millions)		Urban Population (Millions)		Proportion of urban Population		Proportion of State's urban Population	
	1971	1981	1971	1981	1971	1981	1971	1981
Cooch Behar	1.41	1.77	0.10	0.12	6.83	6.91	0.88	0.85
Jalpaiguri	1.75	2.22	0.17	0.31	9.60	14.08	1.53	2.15
Darjeeling	0.78	1.02	0.18	0.28	23.05	27.86	1.64	1.94
West Dinajpore	1.68	2.41	0.17	0.27	9.34	11.14	1.58	1.85
Malda	1.61	2.03	0.07	0.10	4.22	4.78	0.62	0.67
Murshidabad	2.95	3.70	0.25	0.34	8.45	9.30	2.27	2.39
Nadia	2.22	2.96	0.42	0.64	18.74	21.44	3.82	4.42
24-Parganas	8.45	10.74	2.97	4.17	35.15	38.90	27.08	28.90
Calcutta	3.15	3.29	3.15	3.29	100.00	100.00	28.71	22.80
Howrah	2.42	2.97	1.01	1.34	41.93	45.22	9.24	9.27
Hooghly	2.87	3.56	0.75	1.05	26.47	29.54	6.93	7.27
Midnapore	5.51	6.74	0.42	0.57	7.63	8.54	3.83	3.98

Bankura	2.03	2.38	0.15	0.18	7.47	7.63	1.38	1.26
Purulia	1.60	1.85	0.13	0.17	8.62	9.00	1.22	1.16
Burdwan	3.92	4.84	0.90	1.43	22.78	29.65	8.13	9.88
Birbhum	1.78	2.10	0.13	0.17	7.03	8.33	1.14	1.21
West Bengal	44.31	54.58	10.97	14.43	24.75	26.49	100.00	100.00

Source: *Census of India*, 1981, Paper 1 of 1981, Series 23, West Bengal, Calcutta, 1981; *Census of India*, 1981(Supplement), Series 23, West Bengal, Calcutta, 1983.

Table – 4.12 (b)

District-wise Data on Urban Population – 1971-1981

Districts	No. of Towns		Growth of Total Population		Proportion of urban Population	
	1971	1981	1971-1981	Rank	1971-1981	Rank
Cooch Behar	7	7	25.20	8	26.58	13
Jalpaiguri	8	12	26.11	6	84.94	1
Darjeeling	4	7	28.74	3	55.58	3
West Dinajpore	7	8	29.19	2	54.04	4
Malda	2	4	26.19	5	42.88	6
Murshidabad	11	13	25.94	7	38.62	9
Nadia	12	16	33.48	1	52.65	5
24-Parganas	60	74	26.95	4	40.48	7
Calcutta	1	1	4.54	16	4.54	16
Howrah	29	35	22.35	11	31.95	12

Hooghly	16	26	23.60	9	37.94	10
Midnapore	17	19	22.05	12	36.62	11
Bankura	5	5	16.90	14	19.40	15
Purulia	7	8	15.76	15	26.09	14
Burdwan	22	49	22.80	10	59.83	2
Birbhum	6	7	17.95	13	39.88	8
West Bengal	214	291	22.96	-	31.61	-

Source: *Census of India*, 1981, Paper 1 of 1981, Series – 23, West Bengal, Calcutta, 1981; *Census of India*, 1981(Supplement), Series – 23, West Bengal, Calcutta, 1983.

Again in the table–4.13 (a&b) the researcher shows two classes for the growth of urban population in Hoogly (82.5%), Malda (81.29%), 24–Parganas (77.54%), Darjeeling (75.14%), Howrah (69.92%), Nadia (66.82), West Dinajpur (64.53), Burdwan (59.79%). In case of Murshidabad (70.23), Birbhum (99.91), Jalpaiguri (48.75%), Bankura (43.14%) and Purulia (48.65), towns with population between 10,000–50,000 played a major role. It is remarkably observed that the percent of growth in population does not equally apply to Malda and Coochbehar. In the districts of Midnapur, Murshidabad, Bardwan and Purulia it is found the distribution of population in more and less fair and unfair with all most no fluctuation. Widely speaking the urbanized district always show a constant rate of growth in larger cities and towns depending upon the earning source, communication and other useful amenities for daily life. So, this tendency of growth in terms of urbanization is not segment to day. It is continuously extending and expanding all around spontaneously.

The other term of urbanization is municipalisation from the administrative point of view. The Table–4.13 (a) reveals the factors related to urbanization. In pre–partition (1947) period almost all the urban units of Bengal were declared as

municipal town depending upon their geographical area and population. But in the post-partition (1947) and independence the criteria for municipalisation was mostly changed. The trend of municipalisation was high in Bankura while in Howrah it was low. In Bankura 60% population was included in urbanization while 5.71% in Howrah²⁴. This was an unexplained distribution of population. May be the development in Bankura was older than Howrah.

The table-4.14 (a&b) displays the distribution of Class of urban population. It shows the growth of semi-Mufassal towns. During the period of 1971 – 81 the rate of population growth was high and scattered mostly uneven. This indicates that the increase of population in municipal towns and cities was invariably higher than the non-municipal towns. In some cases the growth of population went down due to various reasons. In a Class-I city in 1971 the rate of growth was 55.70%, why it went down to 53.10% in 1981 in the same city to that Class²⁵.

From all the tables it likes to make a decision that there are ups and downs in growth and development of towns and cities in West Bengal as a whole. It did not reach the present stage at the same time with same rate of growth. Some cities or towns have achieved positive growth why some here such 22 towns shows negative growth which was below 25%. A town generally holds a certain number of populations and the same multiplies between two censuses. The table-4.14 (a&b) finds most of the towns became thickly populated day by day why a meagre number loses its population density first and administrative status thereby.

In all cases (Tables) a common thing is observed that in all areas under the review the development occurred by agricultural development. Where the inhabitants were hard working, the population grew there. The total development on different towns and semi-urban localities or Mufassal towns was dependent on agriculture and agro activities. Where agriculture could not develop up to the mark, economy suffered there. It discouraged the growth of population. The population on Calcutta only depended on of large scale and small scale as shown in Table-4.16. The development of other districts apart from Calcutta like – Burdwan, Murshidabad, Bankura, and Purulia was dependent on agriculture²⁶. It

means the majority percentage of population in these above districts was skilled in agricultural activities. Their choice of profession was also agro-based. Trade and commerce were their secondary choice or option. With the growth of rate of literary diversification in profession came in the localities. Thereafter the trend moved towards the upliftment of life style and social status. This very view of life pushed a large segment of literate population towards the formation of urban or city-life in West Bengal.

Table – 4.13 (a)

West Bengal District-wise Size-class Distribution of Urban Units, 1981

Districts	No. of Urban Units	No. of municipalities	% of Municipal Towns	No. of Urban Units in Size-Class					
				I	II	III	IV	V	VI
Cooch Behar	7	2	28.57	0	1	0	3	1	2
Jalpaiguri	12	2	16.67	0	2	3	4	3	0
Darjeeling	7	4	57.14	1	1	1	2	1	1
West Dinajpore	8	2	25.00	1	1	3	0	3	0
Malda	4	2	50.00	0	1	0	0	2	1
Murshidabad	13	7	53.85	0	1	5	5	1	1
Nadia	16	6	37.50	1	4	4	9	2	0
24-Parganas	74	31	41.89	11	13	18	19	11	2
Calcutta	1	1	100.00	1	0	0	0	0	0
Howrah	35	2	5.71	2	1	3	16	10	3
Hooghly	26	11	42.31	3	7	1	5	8	2
Midnapore	19	9	47.37	1	2	5	5	4	2

Bankura	5	3	60.00	0	1	1	2	1	0
Purulia	8	4	50.00	0	1	1	4	2	0
Burdwan	49	6	12.24	3	3	4	21	13	5
Birbhum	7	4	57.14	0	0	5	1	0	1
West Bengal	291	96	32.65						

Source : Based on Census of India, 1981

Table – 4.13 (b)

West Bengal District-wise Size–class Distribution of Urban Units, 1981

Districts	Percentage of Urban Population in Size-Class					
	I	II	III	IV	V	VI
Cooch Behar	0	55.08	0	31.35	5.85	7.72
Jalpaiguri	0	44.34	30.45	18.30	6.91	0
Darjeeling	54.86	20.28	10.20	10.35	3.11	1.20
West Dinajpore	42.05	22.48	28.36	0	7.11	0
Malda	0	81.29	0	0	14.64	4.07
Murshidabad	0	27.56	45.44	24.79	1.52	0.69
Nadia	18.62	48.20	20.66	10.27	2.25	0
24-Parganas	54.68	22.86	13.80	6.32	2.25	0.19
Calcutta	100.00	0	0	0	0	0
Howrah	65.80	4.12	5.98	17.28	5.76	1.06

Hooghly	33.98	48.53	3.22	7.81	5.93	0.53
Midnapore	26.65	29.32	25.64	11.70	6.30	0.39
Bankura	0	52.39	26.21	16.97	4.43	0
Purulia	0	44.08	12.95	35.70	7.27	0
Burdwan	46.33	13.46	10.87	21.02	6.92	1.40
Birbhum	0	0	91.28	8.61	0	0.11
West Bengal	55.49	19.72	11.83	9.18	3.29	0.49

Source: Based on Census of India, 1981

Table – 4.14 (a)

Size, Class Distribution of Towns and Urban Population 1971 – 1981.

Size	Class	Number of Towns			
		1971 Excluding Out Growths	1981 E	1971 A Excluding Out Growths	1981 B
I	More than 100000	15	24	16	23
II	50000 – 99999	31	39	31	38
III	20000 – 49999	49	54	48	54
IV	10000 – 19999	60	92	54	92
V	5000 – 9999	59	62	54	62
VI	Less than 5000	9	20	8	20
	total	223	291	211	289

Table – 4.14 (b)

Size, Class Distribution of Towns and Urban Population 1971 – 1981.

Class	Population in thousands (percentages in paranthesis)							
	1971		1981		1971C		1981D	
I	6022.0	54.91	8009.8	55.49	6184.0	55.70	7270.2	53.10
II	2125.4	19.38	2846.4	19.72	2167.8	19.53	2761.9	20.18
III	1517.7	13.84	1707.8	11.83	1494.8	13.46	1929.9	14.10
IV	824.6	7.52	1325.3	9.18	785.2	7.07	1052.2	7.69
V	440.9	4.02	474.8	3.29	434.1	3.91	610.8	4.46
VI	36.4	0.33	69.4	0.49	35.6	0.33	63.9	0.47
Total	10967.0	100.00	14433.5	100.00	11101.5	100.00	13688.9	100.00

- A. These 211 towns are common to both 1971 and 1981. These exclude two declassified towns, treat units merged in 1981 as merged units in 1971. The classification changes show the effects of merger and declassification.
- B. These treat Bally and Howrah as one unit, and also Gayespur and Khatagang-Gokulpur as one unit, which also induce some changes in classification.
- C. Taking 1971A as base, and adding the figures of outgrowths. For 1981, outgrowth population figures are already included.
- D. Taking 1981B as base, but only for 211 towns which are also covered in 1971, and without changing the classifications as given in 1971.

These include 8 new towns and Bally, population of which was not separately given in 1971.

More over, the Tables from 4.15 to 4.19 clearly show the statistical description of growth and development of different towns and cities from time to time. For confirmation of the discussion shows the index of concentration of urban population in the district of West Bengal as per 1961, 1971 and 1981 Census reports. Again in Table–4.18 the researcher gives a minute detail of urban–rural growth differential in West Bengal. Thereafter in Table–4.18 it presents the district ranks in West Bengal according to level of urbanization till 1981²⁷. Next to this in table no.–4.19 also upholds the district ranks according to the level of industrialization.

Table – 4.15

List of New Towns and their characters, in 1981
Census, West Bengal

Districts	Name of the Town	Population	Gender Ratio	Participation Rate
1	2	3	4	5
Jalpaiguri	Dabgram	76,210	863	27.49
	Uttar Latabari	8,661	777	24.41
	Odlabari	6,889	808	27.62
	Gairkata	5,903	833	30.10
Darjeeling	Cart Road	11,042	902	21.69
	Uttar Bagdogra	8,709	888	29.45
	Jaldhaka Power Project Town	3,384	765	34.95
West Dinajpore	Kasba	5,545	921	26.29
Malda	Jhali Jhalia	5,650	890	25.53
	Jagannathpur	3,952	940	26.34

Murshidabad	Paschim Purnapur	17,573	997	39.61
	Srimantapur	2,364	981	21.95
Nadia	Gadigacha	10,827	957	28.76
	Aistala	18,992	986	19.00
	Madanpur	7,895	943	23.41
	Haringhata Dairy Firm Town	6,486	666	36.70
24-Parganas	Bidhan Nagar	31,266	902	34.43
	Laskarpur	14,525	940	24.29
	Gopalpur	14,322	934	27.55
	Raghunathpur	12,505	894	23.51
	Chata Kalikapur	11,080	937	22.05
	Sonarpur	16,752	910	22.62
	Chakkasipur	14,024	859	23.11
	Bowali	12,578	926	18.92
	Chandannagar	8,834	884	25.51
	Sripur Bagharol	8,699	949	25.09
	Gobindapur	7,659	881	24.16
	Bandipur	7,309	946	24.57
	Noapara	6,208	910	26.09
Maheshtala	5,028	899	24.08	
Howrah	Panchpara	9,713	884	26.00
	Raghudebbati	7,400	933	20.52
	Ramchandrapur	6,273	935	24.08
	Khalor	6,783	822	19.51
	Bipra Noapara	6,172	952	24.72

	Santoshpur	4,602	900	21.09
	Makardaha	4,725	919	23.49
Hooghly	Koota	9,997	782	27.59
	Raghunathpur	8,164	785	26.16
	Naldanga	7,760	822	26.41
	Khalisani	7,526	939	26.36
	Madhusudanpur	5,430	806	27.25
	Mirgala	9,108	867	22.06
	Mohanpur	8,002	898	29.68
	Begampur	7,009	918	26.99
	Kotrang	4,868	533	39.19
	Bandel Thermal Power Station Township	678	808	34.66
	Midnapore	Kolaghat Power Station Project Town	1,303	501
Digha Tourist Centre Town		894	862	33.44
Purulia	Santaldhi Power Project Town	5,305	766	30.98
Burdwan	Sripur	12,375	743	25.57
	Bhanowar	11,545	749	28.39
	Siarsol	16,357	492	33.07
	Bagra	13,898	685	30.57
	Amkula	13,576	662	33.95
	Kajora	14,000	669	31.22
	Kenda	11,602	690	31.43
	Paraskol	11,186	677	31.10

	Bahula	11,020	720	30.45
	Chhora	10,491	769	29.73
	Chinakuri	19,291	913	26.99
	Shitalpur	13,035	802	30.19
	Ninga	9,624	657	30.27
	Pariharpur	7,103	788	18.87
	Ballavpur	6,614	771	27.33
	Raghunathchak	5,060	724	26.99
	Dingla	6,948	812	29.18
	Chak Nankola	6,397	537	33.48
	Petana	7,939	845	23.60
	Panuhat	7,491	929	30.40
	Kaksa	9,402	902	31.71
	Sukdal	6,838	822	31.71
	Parasia	4,830	571	40.72
	Nimsha	2,321	771	15.59
	Khandra	4,634	837	28.81
	Lalbazar	4,714	784	26.60
	Ramnagar	3,571	769	34.60
Birbhum	Bakreswar Tourist Centre	186	878	32.25

Source: Census of India, 1981 West Bengal, Provisional Population Totals, Paper 1 of 1981 (Supplement). Calcutta, 1983.

Table – 4.16

Index of Concentration of Urban Population in the Districts of West Bengal for 1961, 1971 and 1981 Census.

Sl. No.	Districts	1951 District percentage to total urban population in the state	1961 District percentage to total urban population in the state	Index of concentration 1951 - 1961	1971 District percentage to total urban population in the state	Index of concentration 1961 - 1971	1981 District percentage to total urban population in the state	Index of concentration 1971 - 1981
1	2	3	4	5	6	7	8	9
1	Bankura	1.50	1.43	- 0.07	1.38	- 0.05	1.25	- 0.13
2	Birbhum	1.08	1.18	0.10	1.14	- 0.04	1.21	0.07
3	Burdwan	5.10	6.55	1.45	8.30	1.75	9.87	1.57
4	Calcutta	42.82	34.18	- 3.64	28.74	- 5.44	22.80	- 5.94
5	Cooch Behar	0.80	0.83	0.03	0.88	0.05	0.85	- 0.03
6	Darjeeling	1.50	1.69	0.19	1.64	- 0.05	1.94	0.30
7	Hooghly	6.25	6.56	0.31	6.97	0.41	7.26	0.29
8	Howrah	8.30	9.74	1.44	9.25	- 0.49	9.26	0.01
9	Jalpaiguri	1.43	1.33	- 0.10	1.63	0.30	2.25	0.62
10	Malda	0.54	0.58	0.04	0.62	0.04	0.67	0.05
11	Midnapur	4.00	3.90	- 0.10	3.86	- 0.04	3.97	0.11
12	Murshida	2.14	2.26	0.12	2.27	0.01	2.38	0.11

	bad							
13	Nadia	3.11	3.66	0.55	3.82	0.16	4.42	0.60
14	Purulia	1.23	1.08	- 0.15	1.21	0.13	1.16	- 0.05
15	24-Parganas	19.30	23.83	4.53	26.80	3.10	28.86	2.06
16	West Dinajpur	0.90	1.20	0.30	1.58	0.38	1.85	0.27
17	State	100.00	100.00	0.00	100.00	0.00	100.00	0.00

Source: 'Measure of Urban Concentration in West Bengal' (Atrical) by Biplab Dasgupta, Pabitra giri, Arunabha bhattacharya, Bhaskar Bhattacharya and Nandita Basak, urbanization, Migration and rural Change: A Study of West Bangal, Biplab Dasgupta(Ed), P – 97 .

Table – 4.17

Urban – Rural Growth Differential in West Bengal

Decadal Growth Rates of Urban–Rural Growth Differential

Districts	1961	1971	1981	1961	1971	1981	1961	1971	1981
	Urban	Rural	Urban	Rural	Urban	Rural	(1-2)	(3-4)	(5-6)
Darjeeling	53.08	36.84	24.60	25.32	55.58	20.69	16.24	-1.32	34.89
Jalpaiguri	23.63	45.63	32.05	28.05	84.94	19.83	-22.00	4.00	65.11
Cooch Behar	42.38	52.72	35.28	38.93	26.58	25.18	-10.34	-3.65	1.40
West Dinajpore	77.20	80.48	69.52	37.67	54.04	26.62	-3.28	31.85	27.42
Malda	44.47	29.78	33.95	31.89	42.88	25.45	14.69	2.06	17.43

Murshidabad	44.78	32.50	27.17	28.51	28.62	24.77	12.28	-1.34	13.85
Nadia	60.82	49.23	34.54	29.63	52.65	86.82	11.59	4.91	-34.17
24-Parganas	67.76	32.05	43.21	27.93	42.64	19.62	35.71	15.28	23.02
Howrah	59.60	11.42	21.59	15.69	31.93	15.43	48.18	5.90	16.52
Calcutta	8.48	-	7.57	-	4.54	-	8.48	7.57	4.54
Hooghly	42.91	36.61	35.32	27.82	58.54	18.43	6.30	7.50	40.11
Burdwan	70.09	51.59	60.16	19.92	58.75	11.87	18.50	40.24	46.88
Birbhum	46.06	34.82	23.82	22.73	39.88	16.30	11.24	1.09	23.58
Bankura	29.11	25.94	24.21	21.82	19.40	10.69	3.17	2.39	2.71
Midnapore	32.19	29.02	25.69	26.99	36.62	20.84	3.17	-1.30	15.78
Purulia	17.80	-	43.12	16.01	26.09	14.83	-	27.11	11.26
West Bengal	35.99	41.42	27.94	26.38	31.81	20.11	-5.43	1.56	11.70

Source: 'Urbanization, Migration And Rural Change: A Case Study Of West Bengal' Edited by Biplab Dasgupta, P – 98.

Table – 4.18

Districts Ranked According to Level of Urbanization, 1981

Districts	Level of Urbanization (in %)
Calcutta	100.00
Howrah	45.12
24-Parganas	38.90
Burdwan	29.65
Hooghly	27.54

Darjeeling	27.86
Nadia	21.44
Jalpaiguri	14.08
West Dinajpur	11.14
Murshidabad	9.30
Purulia	9.00
Midnapur	8.54
Birbhum	8.33
Bankura	7.63
Cooch Behar	6.91
Malda	4.78
West Bengal	26.47

Source : Government of West Bengal, Economic Review 1982-83,
Calcutta, 1983.

Table – 4.19

Districts Ranked According to Level of Industrialization	1981
Districts	Level of Urbanization (in %)
Calcutta	1.44
Howrah	20.11
24-Parganas	15.45
Burdwan	8.25
Hooghly	10.59
Darjeeling	2.73
Nadia	1.88

Jalpaiguri	2.93
West Dinajpur	0.22
Murshidabad	0.15
Purulia	0.85
Midnapur	0.96
Birbhum	0.70
Bankura	0.25
Cooch Behar	0.14
Malda	0.05
West Bengal	5.77

Source: Government of West Bengal, Economic Review 1982 – 83,
Calcutta, 1983.

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21. *Ibid*, p – 21.
22. *Ibid*, p – 24.
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24. *Ibid*, p – 26.
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27. *Ibid*, p – 210.

CHAPTER – V

BACKGROUND OF URBANIZATION IN THE POST COLONIAL PERIOD IN JALPAIGURI DISTRICT: (Administrative, Political & Economic):

The process of urbanization in Jalpaiguri district in the post colonial period is clearly linked with its administrative, political and economic background. These three aspects brought the desired changes in the total administration of the district. The researcher makes through review hereunder periodically.

ADMINISTRATIVE BACKGROUND

The district Jalpaiguri is in the northern most districts in North Bengal. The northern area of this district is carpeted with tea, deep forests and other greeneries which give added beauty to this locality. The eastern and southern areas of this district have fertile plain land. The district so formed in 1869 A.D. is bounded in the north by the Darjeeling district and Bhutan, in the east by Assam, in the south by Rangpur district in Bangladesh and Coochbeher district and in the west by Darjeeling district and part of Bangladesh. The total area of this district is 6245 sq.km¹. The census of 1971 the district had a population of 17,50,159 and showing a percentage increase of 28.90 over the decade beginning with 19,612². The preview of the study finds the district comprising of two Sub-divisions – one is Jalpaiguri Sadar and another is Alipurduar. But now for administrative convenience a new Sub-division Malbazar was setup on 1st April 2001. So now the district comprised of three Sub-divisions – Jalpaiguri Sadar, Alipurduar and Malbazar which have varied from decade to decade as will appear from table-5.1.

The Sub-division sadar or Jalpaiguri and Alipurduar bear the same name as their head quarters. Jalpaiguri is also headquarters of the district and of the division of the same name. The sadar sub-division consists of the police stations of Jalpaiguri, Rajganj, Mainaguri, Dhupguri, Nagrakata, Mal, Matiali, while the Alipurduar sub-divisions consists of the police stations of Madarihat, Falakata,

Kalchini, Alipurduar and Kumargram³. Zill Parishad came into being on 23rd Oct, 1964. There are 13 Anchalik Parishads, 93 Anchal Panchayets and 575 gram Panchayets⁴. The total number of Mouza is 802 of which 14 mouzas have been fully included in the urban areas. But in 2001 it is recorded that the district has 13 Anchalic Parishads, 146 Anchal Panchayets and 756 Mauzas or Gram Panchyets.

Table – 5.1

Varition in Area, Village, Population in Jalpaiguri District: 1921 – 1971.³

	1921			1971		
	Area in sq. miles	No. of Villages	Population	Area in sq. Km.	No. of villages	Population
JALPAIGURI DISTRICT	2427	412	6,95,946	6245 (2440-sq. miles)	754	17,50,159
SADAR SUB – DIVISION	1396	266	4,50,825	3,373.7(1317 - sq. miles)	411	10,15,437
ALIPURDUAR SUB – DIVISION	1030	146	2,43,231	2,787.5(1088 - sq. miles)	343	7,34,722

2001			
	Area in sq. Km.	No. of Villages	Population
JALPAIGURI DISTRICT	6227	732	34,01,173
SADAR SUB – DIVISION	2245.47	236	15,53,175
ALIPURDUAR SUB – DIVISION	2667.28	338	13,37,575
MAL SUB – DIVISION	1150.84	168	5,10,423

Source: West Bengal District Gazetteer, Jalpaiguri, Ed – Barun Dey, 1981,

According to the census of 1971, there are six non-municipal towns or Mufassal towns like Alipurduar Railway Junction, Dhupguri, Falakata, Domohoni, Mainaguri and Mal except two municipal towns (Jalpaiguri and Alipurduar)⁵. But in records of census report it was raised in fourteen in 2001 and thirty five in 2011.

From the 1869 the district underwent an administrative change. The Commissioner of the Coochbehar division was at first the controlling authority of the district. The district was included under the different divisions successively for administrative convenience which have varied in different years as will appear from Table-5.2 and 5.3.

Table – 5.2
Divisions Controlling Jalpaiguri District
(1883 – 1963)

Year	Name of the division	Headquarter	Remarks
1875	Raajsahi – Koch Bihar	Jalpaiguri	The change occurred on 10 th sep, 1875 when the two commissionerships of Rajsahi and Koch Bihar were placed under a single commissioner.
1883	Rajsahi	Jalpaiguri*	In October 1883 the Maharaja of Koch Bihar attained majority and took charge of his state on and from 8 th Nov. 1883. Hence, Koch Bihar-Rajsahi Division was abolished.
1883	Presidency	Calcutta**	The charge took place during the partition of India – the new division was formed with effect

			from 17 August 1947.
1963	Jalpaiguri	Jalpaiguri	From 4 th March 1963.

* In 1885 the headquarters was temporarily shifted to Rampur Boalia in Rajshahi as the office at Jalpaiguri was gutted by fire. It was taken back to Jalpaiguri in 1888.

** There was a second headquarters at Jalpaiguri for northern districts.

Table – 5.3
Changes in Internal Jurisdictions in Jalpaiguri District
(1870 – 1935)

Year	Type of Changes	Remarks
1870	Area comprising Patgram police station included in the Falakata subdivision of the district	From 1st April, 1870
1874	Subdivisional headquarter removed from Falakata to Buxa and the name changed to Buxa (Bhalka) subdivision	18th April, 1874
1876	Subdivisional headquarter removed from Buxa to Alipur Duar and renamed Alipur Duars subdivision	
1888	Nagrakata outpost transferred from Alipur Duars subdivision to Sadr subdivision, the revenue jurisdiction remaining within Alipur Duars subdivision	25th July, 1888
1895	Portion of Thana Salbari lying west of the rivers Duduya and Rehti was transferred to Sadr subdivision. The two rivers formed the boundary	2nd September, 1895

	between the two subdivisions	
1896	Duduya, Kalua and Rehti declared to be the boundary between the two subdivisions	27th July, 1896
1935	Sadar subdivision was declared to include the area of the police stations of Boda, Pachagarh, Debiganj, Rajganj, Titalya, Patgram, Mainaguri, Nagrakata, Dhupguri, Mal and Matiali	22nd January, 1935

Source: West Bengal District Gazetteer – Jalpaiguri
Editor: Barun Dey, 1981, Calcutta Publishers, P – 5 & 6

Dooars is a very important and integral part of the Jalpaiguri district. The terms ‘Dooars’ means pass (gate). It is the low tract which acts as a gate way to Bhutan. Thus a much wider meaning has become attached to the word than that which etymologically belongs to it. The Dooars region was conceded to the British Government by the Bhutias in the year 1865 (Sinchula Pact). The district part of the Dooars region is about 86.75 miles in length from the river Sankush in the east to the river Teesta in the west. The region is about 38 miles in breadth from northern boundary of Bhutan to south mid-land of the district. The total area by the present survey has been found to be 3268 sq. miles excluding tea lands and forest lands which form no part of this settlement. This part of Jalpaiguri district is also known as Western Duars⁶.

However, until the constitution of India came into force on 26 January, 1950, the Western Dooars of the district like the Darjeeling district was included in the list of Scheduled Districts under the Scheduled District Act of 1874⁷. The Dooars extends further east covering the northern stripes of Goalpara and Kamrup and around north western portion of Darrang district of Assam. From west to east the ‘Dooars’ are named Dalimkote, Moinaguri, Chamurchi, Luchki, Buxa, Bhalka, Guma, Chirang and Bagh⁸.

POLITICAL BACKGROUND

Due to political compulsion the Partition of India or 2nd partition of Bengal was inevitable in 1947. Geographically the district Jalpaiguri is bounded by the East Pakistan (now Bangladesh) in south and south-west, on the east by Assam state and on the north Bhutan and Nepal. Thus the 2nd Partition of Bengal led to a massive infiltration of refugees from East Pakistan (now Bangladesh) to West Bengal. Millions of displaced persons poured into West Bengal which hastened the process of urbanization in the various districts of the state and the Jalpaiguri district is one of them. Apart from this, due to 'Bangalee Khedao Andolon' of Assam in 1960 – 62 and the continued infiltration of displaced persons from Nepal and Bhutan, the population of Jalpaiguri increased rapidly in the 6th, 7th and 8th decades of the 20th century. According to the 1961 Census total 21,8,341 displaced persons were numbered in Jalpaiguri district, out of them 1,71,617 were settled in the rural areas and 46,724 in urban⁹. Among these displaced persons some of them found shelter amongst their nearest relatives and neighbors before partition. Another section of such population rehabilitated in Government camps and colonies in different corners of the district – such as Alipurduar, Falakata, Malbazar, Jalpaiguri sadar etc. The present town Malbazar grew totally out of such displaced persons. So, the refugee colonies, thus, drastically changed the urban scenario of Jalpaiguri.¹⁰

Role of Refugee Rehabilitation Department (RRD)

Refugee Rehabilitation Department (RRD) in West Bengal was set up in 1947 when the East Bengal Refugees infiltrated into West Bengal in large number. During this time the R.R.Dept. issued only cross-border pass to the refugees to take in West Bengal as they could manage themselves. Thereafter the 1st refugee camp was set up in 1952 at 'Chandmari' near Kalyani in Nadia district. In the following year the famous refugee camp – 'Coopers Camp' was founded to accommodate a huge number of refugees migrating from East Bengal¹¹. The then West Bengal Govt. provided both food, shelter and all necessary medical facilities to the distressed refugees.

During the years 1953 to 1957 West Bengal State Govt. and the Govt. of India underwent land survey to estimate the requirement for the refugees. In some cases both Central Govt. and State Govt. made joint survey to acquire sufficient land for the refugees. Thereafter they made four categories of colonies making them as 607, 998, SPL (special) and GS (General Survey)¹² :

- i) 607: In 1987 the Central Govt. approved the number of 607 colonies for providing land and shelter for the refugees in West Bengal.
- ii) 998: Thereafter in 1995 the West Bengal State Govt. approved the number of 607 colonies for the same purpose in West Bengal.
- iii) SPL: Shortly after the 1995 the State Govt. of West Bengal made another Special Survey to acquire a vast area of land refugees to rehabilitate.
- iv) GS: Soon the Central Govt. of India forwarded their support to the State Govt. made joint survey for providing shelter and livelihood to the refugees migrated from East Bengal. After all the refugees were categorized from time to time and provided the needs.

However, in Jalpaiguri district the R.R.Dept. came into existence in 1952 as the records available from the Jalpaiguri R.R.Dept. The 1st refugee colony in Jalpaiguri district came into existence on the bank of the river Teesta which are locally called 'Teesta Char' near Jalpaiguri town¹³. Countless refugees rushed to the colony in search of earning and shelter. Primarily their settlements were not official and systematic. In a word they usurped the plots of land and as they found and took possessions ignoring official support of the local authority of the State Govt. Thus there arose a huge chaos among the refugees who were not under any administration. Hereunder given the colonial pictures with tabulation and calculation authenticated by the table no. 5.4, 5.5, 5.6 and 5.7 (a&b).

Table – 5.4

Distribution of Lands in Different Categories

District – Jalpaiguri

Sl No	Name of The Colonies	Group/ Category	P.S	Sl No	Name of The Colonies	Group/ Category	P.S
1	Sukantapally	998	Bhaktinagar	38	Surjasen Colony	Spl	Dhupguri
2	Netajinagar	607	Bhaktinagar	39	Arabindanagar	607	Kotwai
3	Bankimnagar	607	Bhaktinagar	40	Dada Bhai	Spl	Bhaktinagar
4	Amtala	998	Bhaktinagar	41	Gokulbhita	998	Bhaktinagar
5	Ashighar	998	Bhaktinagar	42	Nabagram	998	Bhaktinagar
6	Patkata	G.S	Kotwali	43	Paresnagar	Spl	Bhaktinagar
7	Baghajatin	607	Kotwali	44	Bhaktinagar	607	Bhaktinagar
8	Fatapukur(E)	G.S	Kotwali	45	Pandapara	G.S	Kotwali
9	Ghopara	Spl	Dhupguri	46	Pilkhana	998	Kotwali
10	Teachers col	998	Mal	47	Mohitnagar	G.S	Kotwali
11	Ajay Ghos Sq. Col	607	Banarhat	48	Bamanytar	Spl	Dhupguri
12	Maskalaibari (ORG)	G.S	Kotwali	49	Netaji Udbastu	607	Mal
13	Suryasen	607	Bhaktinagar	50	Belacoba	G.S	Rajganj
14	Nowkaghat	607	Bhaktinagar	51	Saktigar	G.S	Bhaktinagar
15	Santinagar	607	Bhaktinagar	52	Niranjannagar	607	Bhaktinagar
16	Saratpalli	607	Bhaktinagar	53	Sitalapara	607	Bhaktinagar

17	Harekrishna	607	Bhaktinagar	54	Narayanpara	998	Bhaktinagar
18	Mashkalaibari (EXTN)	G.S	Kotwali	55	Chayanpara	998	Bhaktinagar
19	Subhas Unnayan	998	Kotwali	56	Panbari	Spl	Mainaguri
20	Goralbari	G.S	Kotwali	57	Bamantary (nutan)	Spl	Dhupguri
21	Mujibghar	998	Kotwali	58	Berubari	G.S	Kotwali
22	Ramkrishna	607	Mal	59	Indira Gandhi	607	Kotwali
23	Rajganj Udbastu	998	Rajganj	60	Saktigar (Exn)	G.S	Bhaktinagar
24	Ashoknagar	607	Bhaktinagar	61	Teestachar	G.S	Mal
25	Samarnagar	998	Bhaktinagar	62	Dhumdangi	607	Rajganj
26	Bejoynagar	607	Bhaktinagar	63	Barivasa	Spl	Bhaktinagar
27	Thakurnagar	607	Bhaktinagar	64	Rabindranagar	607	Kotwali
28	Anandanagar	607	Bhaktinagar	65	Dhakeswari	607	Bhaktinagar
29	Chakiabhita	998	Bhaktinagar	66	Vidyachakra	Spl	Bhaktinagar
30	Karala Char	998	Kotwali	67	Dasarathpalli	Spl	Bhaktinagar
31	Mahamaya	607	Kotwali	68	Dhaka Udbastu	607	Bhaktinagar
32	Talma	G.S	Kotwali	69	Mal col	Spl	Mal
33	Baghajatin	607	Dhupguri	70	Suryasen	607	Dhupguri
34	Adarshapalli	998	Mal	71	Pares Mitra	998	Kotwali
35	Adarshapalli	607	Banarhat	72	Jagganath	998	Kotwali

36	Baribasha	Spl	Bhaktinagar	73	Padmadighi	998	Kotwali
37	Bidhanpalli	Spl	Mal	74	Fatapukur (W)	G.S	Rajganj

Source: District Rehabilitation Office – Jalpaiguri

Table – 5.5
Distribution of Lands in Refugee Families
(District – Jalpaiguri)

Sl. NO	Name of the colony	Location	No of displaced person's families	Area under occupation of displaced persons in Areas	Rural of Urban	Public Land of Private land
367	Bhaktinagar Sq. Colony(182)	Dabgram, P.S. Rajganj	228	15.48	Rural, Non-Agri	Govt. Land
368	Harekrishna Sq. Colony	Do	27	1.25	do	do
369	Sarat Pally Sq. Colony	Do	55	2.32	do	do
370	Bankimnagar Sq. Colony	Do	6	6.00	Rural, Agri	Do
371	Sitalpara Sq. Colony	Do	29	3.30	Rural, Non-Agri	Do
372	Thakurnagar Sq. Colony	Do	86	26.00	Rural, Agri	Do
373	Anandanagar Sq. Colony	Do	102	45.00	Non-Agri	Do
374	Mahamaya Sq. Colony	Do	141	29.46	Do	Do
375	Dacca Udbastu Sq.	Do	62	75.00	Rural, Agri	Do

	Colony					
376	Dhumdangi Sq. Colony	Do	18	32.00	Do	Do
377	Bijaynagar Sq. Colony	Do	332	50.00	Do	Do
378	Dhakeswari Sq. Colony	Do	61	20.00	Do	Do
379	Suryasen Sq. Colony	Do	390	30.48	Rural, Non-Agri	Govt. 18.33 Public 12.15
380	Niranjannagar Sq. Colony(1,2,3,4)	Dabgram, P.S. Rajganj	513	32.025	Rural, Non-Agri	Govt. Land
381	Netajinagar Sq. Colony	Do	225	16.405	Do	Do
382	Nokaghat Sq. Colony(Noaghata)	Do	116	10.03	Do	Do
383	Santinagar Sq. Colony(1&2)	Dabgram, P.S. Rajganj	119	8.06	Rural, Non-Agri, Govt.	Do
384	Ashoknagar (1&2)	Do	44	2.45	Do	Do
385	Ajoy Ghosh Palli Sq. Colony	Gairkata, P.S. Banarhat	83	10.00	Do	Do
386	Banarhat Adarsha Palli Sq. Colony	P.S. Banarhat	150	16.00	Do	Do
387	Mal Netaji Bastuhara Colony (i & ii)	P.S. Mal	290	23.85	Do	Do
388	Ramkrishna Colony	Do	192	10.80	Do	Do
389	Baghajatin Colony	P.S.	30	6.00	Do	Do

		Dhupguri				
390	Indira Gandhi Colony	P.S. Kotwali	373	40.72	Rural& Urban Non-Agri	Do
391	Baghajatin Colony	Do	94	6.00	Urban Non-Agri	Do
392	Rabindra Nagar Colony	Do	249	22.29	Do	Do
393	Arabindanagar Sq. Colony	Do	52	7.50	Rural, Non-Agri	Do
394	Hamiltonganj (Rabindranagar)	P.S. Kalchini	180	14.40	Do	Do
395	Bidhanpalli	P.S. Alipurduar	31	2.50	Urban,Non-Agri	Do
396	Anandanagar	Do	25	25.00	Rural,Agri	Do

Source: District Rehabilitation Office – Jalpaiguri

Table – 5.6
Comparative Data of Refugees in Different Districts of
West Bengal: 1961

Area	Total	Rural	Urban
West Bengal	30,68,750	15,07,220	15,61,530
24-Pargona	7,86,661	2,97,164	4,89,497
Calcutta	5,28,205	5,28,205
Nadia	5,02,645	3,81,009	1,21,638
Cooch Bihar	25,2,753	2,27,628	25,125
Jalpaiguri	21,83,341	1,71,617	46,724
West Dinajpur	1,72,237	1,25,135	47,082
Burdwan	1,44,704	81,841	62,863
Hoogly	1,30,951	38,663	92,288

Sources: Census – 1961

Table – 5.7 (a)

Change in Number of Urban in Migrants in Districts of
West Bengal. (in'00)

Districts	1951 - 1961			1961 - 1971			
	Inter Dist.	Inter State	From Pakistan	Intra Dist.	Inter Dist.	Inter State	From Pakistan *
Darjeeling	33	101	70	-30	51	13	47
Jalpaiguri	37	36	122	31	24	13	33
Cooch Behar	19	34	34	-12	25	-21	21
West Dinajpore	30	85	233	23	38	-3	123
Malda	16	19	15	14	23	-2	38
N.D.W.B.	135	275	474	26	161	0	262

Murshidabad	16	10	-36	-24	76	-3	84
Nadia	99	26	309	31	102	-4	-28
24-Parganas	152	-172	1,235	-274	597	-137	852
Calcutta	-33	26	-1,575	-	-923	-1,450	-2,415
Howrah	271	1,118	-11	-254	-304	-580	-243
Hooghly	409	371	426	-84	28	-169	2
Midnapore	43	-124	44	74	46	24	-12
Purulia	-	-	-	48	64	47	12
Bankura	29	14	6	-23	-4	-14	-7
Birbhum	90	71	23	15	19	2	-32
Burdwan	296	254	245	-190	427	18	136

*Includes present day Bangladesh.

‘-‘ Not available

¹Intra district rural-urban migration only.

Source:-

(1) Census of India 1951, Vol.- 6 (West Bengal and Sikkim) District Census Handbooks.

(2) Census of India 1961, Vol.16 (West Bengal) Part – 2 D (i) and (ii) Migration Tables.

(3) Census of India 1971, Series 22 (West Bengal) Part – 2 D (i) and (ii) Migration Tables.

Table – 5.7 (b)

Change in Number of Urban in Migrants Expressed as percentage of base year urban population in the District

Districts	1951 - 1961			1961 - 1971			
	Inter Dist.	Inter State	From Pakistan	Intra Dist.	Inter Dist.	Inter State	From Pakistan*

Darjeeling	3.5	10.7	7.4	-2.1	3.5	0.9	3.3
Jalpaiguri	5.6	5.5	18.4	2.5	1.9	1.1	2.6
Cooch Behar	3.8	6.9	6.8	-1.7	3.4	-2.9	2.9
West Dinajpore	7.1	20.2	55.6	2.4	3.8	-0.3	12.4
Malda	4.5	5.4	4.3	2.8	4.4	-0.3	7.4
N.D.W.B.	4.7	9.6	16.7	0.6	3.3	0.0	5.3
Murshidabad	1.2	0.7	-2.6	-1.2	3.9	-0.1	4.3
Nadia	4.7	1.3	14.8	1.0	3.2	-0.1	-0.9
24-Parganas	3.3	-1.3	9.0	-1.4	3.0	-0.7	4.2
Calcutta	-0.1	0.1	-6.2	-	-3.2	-4.9	-8.2
Howrah	5.2	21.4	-0.2	-3.1	-3.7	-7.9	-3.0
Hooghly	10.4	9.4	10.8	-1.4	0.5	-2.9	0.0
Midnapore	1.7	-4.9	1.7	2.2	1.4	0.7	-0.4
Purulia	-	-	-	5.1	6.9	5.1	1.3
Bankura	3.1	1.5	0.7	-1.9	-0.3	-1.1	-0.5
Birbhum	13.0	10.3	3.3	1.5	1.9	5.1	-5.2
Burdwan	9.1	7.8	7.6	-3.4	7.6	0.3	2.4

*Includes present day Bangladesh.

‘-‘ Not available

¹Intra district rural-urban migration only.

Source:-

(1) Census of India 1951, Vol.- 6 (West Bengal and Sikkim) District Census Handbooks.

(2) Census of India 1961, Vol.16 (West Bengal) Part – 2 D (i) and (ii) Migration Tables.

(3) Census of India 1971, Series 22 (West Bengal) Part – 2 D (i) and (ii) Migration Tables.

ECONOMIC BACKGROUND

In the post–Independence period people of rural belt inclined to urban life. It was due to easy livelihood and more modern amenities. This concept also applied to the economic growth of Jalpaiguri district.

The backbone of economy of Jalpaiguri district is mainly tea, timber and tobacco. Tourism flourished here from 80's in the 20th century. So, the business class invested their lions share to promote tea and tourism and this concept helped to enlarge the towns or urban centers of their district. Besides these, after 90's huge vegetable production specially potato production of plainland of the district mainly Dhupguri, Falakata, Maynaguri have made the sound economy of the district.

Tea Plantation

Tea is the most profitable and influential cash crops of the post colonial regime in the Jalpaiguri district (specially Western Duars). Thus, few plantation have a far reaching impact on the commercialization of agriculture and the process of commercialization made impression not only in the economy of Jalpaiguri but also in West Bangal and India too. The cultivation and maintenance of plantation economy needed active support from the colonial Government before and after independence. The Government had the biggest stage in this enterprise because earning from tea export played a vital part in 'Indian International Trade and Capital–Flow Relation'.

Gazaldoba, a village in Western Dooars where the first tea plantation established in Jalpaiguri district started in 1874 by Dr. Brougham¹⁴. As manager of

Gazoldoba Tea Estate he was the pioneer of tea industry in Jalpaiguri district¹⁵. The district record suggests that Brougham took the first lease of 996 acres land in Gazaldoba on 16-02-1876¹⁶. Fulbari was the next place to be planted. In 1877 Bhatiabarrie, Bamandanga, Ellenbari, Damdim and Washabari tea gardens came into being. In the next year Goodhope, Ranicherra, Manabari, Kalabari, Altadanga, Chael and Batabari started growing. However, in short time in 1881 the number of gardens raised upto 55 in Jalpaiguri district¹⁷. It means the number of tea gardens increased about four times and the area of land under tea cultivation increased more than seven times in just five years.

Table – 5.8

Number of Tea gardens, Area and Production of Tea in Jalpaiguri District
(1951 – 2001)

Years	No. of Tea Estates	Area (Figures in Hectares)	Production (quantity in 100 kg.)
1951	--	54,609	63,944
1961	155	54,756	66,898
1971	151	59,485	80,840
1981	154	63,418	1,00,251
1988	162	63,280	1,14,066
1993	163	67,510	1,25,906
1999	532	70,996	1,33,803
2001	548	70,200	1,30,739

Source : <http://jalpaigur.nic.in>

Hereunder through the table–5.9 the research scholar gives a mathematical picture of growth and development of tea plantation since 1879 to 1910¹⁸. Most of the indigenous companies and tea cultivation group invested a huge amount for the growth and development of the tea industry in Jalpaiguri district. It is known to all concerned that the British Government also took much initiative for tea cultivation in this area. Tea gave a high margin of profit and extension of cultivation in the 80's and early 90's of the 20th century. This encouraged the indigenous cultivators as well as investors and their British counterparts for the growth of tea plantation. Shortly it gives a wide vista or recruitment of labourers and systematic growth of plantation and thereafter a healthy market of trade and commerce.

Table – 5.9

Name of Indian Companies, Year of Origin and the
Amount of Total Capital Invested.

Name of the Company	Year of Origin	Original Capital in Rs.
Jalpaiguri Tea Co. Ltd.	1879	50,000
Northern Bengal Tea Co. Ltd.	1882	1,00,000
Gurjanghora Tea Co. Ltd.	1882	85,400
Anjuman Tea Co. Ltd.	1889	2,25,000
Chamurchi Tea Co. Ltd.	1881	50,000
Katalguri Tea Co. Ltd.	1895	75,000
Chuniajhora Tea Co. Ltd.	1896	75,000
Atiabari Tea Co. Ltd.	1900	75,000
Ramjhora Tea Co. Ltd.	1907	1,30,000
Devpara Tea Co. Ltd.	1909	1,35,200

Diana Tea Co. Ltd.	1910	1,24,200
Total Capital Invested		Rs. 11,24,800

Source: ‘Economic history of tea in Jalpaiguri’ (article), Economy of North Bengal, Ed – D.C. Roy, NL Publishers, Shiv Mandir, 2013, P – 181

Gradually the local people specially who were less interested in agriculture, stepped forward to tea cultivation. They are till date known as small growers of tea. Thus, the tea cultivation has occupied an important place in terms of earning livelihood. In Jalpaiguri the cultivation of C.T.C. (Crush, Tear, Curl) category tea has been much encouraged and it is giving a wide scope of earning foreign money also. Many gardens in Dooars like – Gazoldoba, Soongachhi, Needam, Malnudy, Aibheel, Neora, Baradighi, New Glencoe, Gurjang Jhora, Ingoo, Murti, Zurantee, Mogalkata, Haihaipathar, Chengmari, Kurti, Nakhati, Ranichera, Manabari and many others are now capable of producing export quality tea.

For extension of tea cultivation and taking the quality high some tea experts of the British origin took much interest in tea cultivation in Dooars. To exchange views and ideas on quality tea production the European Cultivators formed an Association called –‘Dooars Branch of Indian Tea Association’ (DBITA) and ‘Dooars Planters Association’ (DPA) towards the end of the 2nd decade of the 20th century. Later the same has been named as Tea Association of India (TAI) established in 1964. Among these Associations DBITA and TAI both are still working and making constant research from all angles for extension of tea industry in Dooars. Mr. Ram Avtar Sharma, notable tea–researcher, writer and Secretary of TAI (Dooars Branch) has given his expert opinion on around development of tea cultivation in Jalpaiguri and Dooars extensively. He demands “Tea is the identity of Dooars”. He gives around expertise right from plantation to marketing of tea specially of CTC category. Mr. Sharma is one of the best tea growers in this area.

Growth and Development of Tea in Jalpaiguri from 1875 – 1968:

A close observation has been made since the beginning of tea in Dooars. It is thought and resolved that without the progress of tea cultivation in Dooars the civilization would not progress so rapidly as found to day. One of the most important sources earning in Dooars is invariably tea. More than 75% population of the Dooars depends upon tea for their livelihood and related progress in lifestyle. Here in table–5.10 shown the growth of tea plantation in Jalpaiguri from 1875 to 1968¹⁹. In table–5.11 number of tea gardens and quantity of land used for tea²⁰ and in table–5.12 the total number of tea gardens, land under tea cultivation and quantity if production.

In the table no. 5.10 it is shown that first Tea Estate in Dooars or in Jalpaiguri district is Gazoldoba Tea Estate, estd. in 1874 which is 16 km. west of Malbazar. Thereafter it is found in 1876 Fulbari, Rungamutee, Bagrakot, Gandhabheel and Dalimkote Tea Estates were established. In the same way from 1877 – 1881 numerous Tea Esatates were set up. But in 1884 the highest number of tea gardens (20 gardens) remarkably grew up in different places in Dooars. However, from 1875 – 1915 numbers of tea gardens increased day by day. But from 1917 – 1934 the rate of growth of Tea Estates became slow.

Table – 5.10

Tea Estates in Jalpaiguri from 1875 to 1968

Year	Name of the Tea Garden	Year	Name of the Tea Garden
1874	Gazoldoba	1876	Fulbari Rangatee Bagrakot Gandhabheel Dalimkote

1877	Jaldhaka Baintbari Bamandanga Ellenbarie Damdim Kumlai Washabari	1878	Kalabari Good Hope(Sishubari) Ranichara Money hope(Phulbari) Manabari Ballarie Altadauga Chael and Patabari(Leash River)
1879	Mogulkata Rupnee Soongachi Nagrakata	1881	Haihaipathar Odlabari Neora Nadi(Upper Neora) Mogalkata Bataigool
1882	Needam Carron(Mujnai Grant)	1883	Toonbari
1884	Youngtong Chalauni Nagaisuree Ingo Zurantee Moortee Aibheel Kilcott Nedcem(Needeem Tea Co. Ltd) Matelli Chalsa	1885	Baitguri Rangakothe Chengmari Kurti Nakhati Indong Chupaguri (Needeem Tea Co. Ltd)

	<p>Sundree</p> <p>Alston (Nedeem Tea Co. Ltd)</p> <p>Meenglass</p> <p>Chengli</p> <p>Bhuttabaree</p> <p>Ranikhola</p> <p>Sathkhaya</p>		
1886	<p>Springfield</p> <p>Sukhabari (Dooars Tea Co. Ltd)</p> <p>Hope</p> <p>Tondoo</p> <p>Jitee</p> <p>Malnuddy</p> <p>Rangutee (Nedeem)</p> <p>Gurjong Jhora</p> <p>Nagrakata</p> <p>Gatea</p> <p>Bhogatpur</p> <p>Looksan</p> <p>Forest Hill (Nedeem)</p> <p>Chalauni</p>	1887	<p>Glenco</p> <p>Patharjhora</p>
1888	<p>Kujih (Carron)</p> <p>Haldibari</p>	1889	<p>Chengmari</p> <p>Grassmore</p> <p>Saugaon (Bagrakot)</p>
1890	<p>Telipara</p> <p>Gairkata (Angrabhasa Huntapara)</p>	1991	<p>Makrapara (Anjuman Co.)</p> <p>Huntapara</p>

	Mujnai (Anjuman Co.)		
1892	Bundapani Lankapwa Chamurchi Totapara (Nuddia)	1894	Chunabhati Hartalguri Newlands Doodoomari (Assam Dooars) Gandrapara Chuapara
1895	Rangamatee (Imperial Tea Co.) Toorsa (Needee) Kathalguri Banarhat (Chapaguri Grant) Carbala Jointee	1896	Huldibari (Assam Dooars Tea Co.) Chuniajhora Baradighi Drlah Guabari Palashbari 1 st (New Dooars) Hasimara (7 Granta) Kalchini Rahimabad Birpara(Birpiti & other Grants)
1897	Garganda Muktijhora Mateejhora Lakhipara Reti Shyamjhora (?) Kalchini Dalgaon Dalmoni(Needeem)	1898	Binnaguri Debpara Lankapara Ahabari Phaskhowa (Kalikhola Grant)

	Dalsingpara Bhutan Duars(X) Raidak		
1899	Galupara	1900	Gandrapara Chuapara Rangamati Ranga Tea Estate 2 nd ?
1902	Nagrakata Dimdima Baintbari Gandabheel (Fulbari Tea Co.) Chuniajhora Kalchini Hatipota Imperial Tea Co. Dhoala	1903	Tashati Dalmoni (Needeem) Bhatkhawa (Date of Incorporation of the Co. Was 03.09.1900) Kumlai
1904	Emerabad (Assam Dooars Tea Co. Ltd) Rupai(?) Atiabari	1906	Bataigole
1907	Dumchipara	1908	Ambari
1909	Dima Dalmora Ramjhora	1910	Turturi Rajabhat
1911	Damdim Debpara Daina	1912	Lakhipara
1913	Gopalpur Hossainabad	1915	Paitkapara Dhowlajhora

	Jay Birpara Dheklapara Nimtijhora Palashbari Rheabari Radharani		Kohinoor
1917	Saraswatipur(in Baikunthapur area)	1918	Sanny Valley
1919	Majherdabri Satali Mathura(Sarada) Bitri(Hantupara) Barron Moraghata	1922	Red Bank
1923	Nangdala	1924	Ethelbari Hartalguri
1926	Batabari Jadabpur	1927	Malhati Anandapur Sreenathpur
1928	Kadambini	1929	Madhu Laxmikanta Rahimpur
1930	Saudamini Gopimohan	1933	Nepuchapur
1934	Surendranagar	1968	Dharanipur

Source: 'Economic history of tea in Jalpaiguri' (article), Economy of North Bengal, Ed – D.C. Roy, NL Publishers, Shiv Mandir, 2013, P – 183 to 186.

Table – 5.11

Number of Tea-gardens and the amount of land there of in the district of Jalpaiguri (1874 – 1951)²³

Year	No. of gardens	Land under tea-garden. (in acres)
1874	1	---
1876	13	818
1881	55	6,230
1892	182	38,583
1901	235	76,403
1907	180	81,338
1911	191	90, 859
1921	131	1,12,688
1931	151	1,31,074
1941	189	1,31,770
1951	158	1,34,473

Source: Dr. Sailen Debnath – Economic History of Tea Industry in jalpaiguri District (artical), ECONOMY OF NORTH BENGAL, edited – D.C. Roy, P – 186.

Table – 5.12

Number of Tea Gardens, Area under Tea Cultivation, Amount of
Production and Tea Labourers in Jalpaiguri

Number of Tea Estates

1951	1961	1971	1981	1988	1993	1995	1997	1998	1999
54609	54756	59485	63418	63280	67510	69175	69630	70479	70996

Area under Tea

(Figers in Hectors)

1961	1971	1981	1988	1993	1995	1996	1997	1998	1999
155	151	154	162	163	168	191	191	423	532

Year - Wise Production of Tea

(Quantity in Thousand Kgs)

1951	1961	1971	1981	1988	1993	1995	1997	1998	1999
6394	6689	8084	10025	11406	12590	12142	12976	14713	13380
4	8	0	1	6	6	0	0	3	3

Production of Green Tea

(Quantity in Thousand Kgs)

1951	1961	1971	1981	1988	1993	1995	1997	1998	1999

2086	4110	2899	3043	3043	1770	1899	1926	2755	2221
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Average Yield

(Figurs in Kg. / Hectors)

1951	1961	1971	1981	1988	1993	1995	1997	1998	1999
1711	1222	1359	1581	1801	1865	1755	1864	2088	1885

Source: Dr. Sailen Debnath – Economic History of Tea Industry in jalpaiguri District (artical), ECONOMY OF NORTH BENGAL, edited – D.C. Roy, P – 186.

Again in table–5.13, 5.14, 5.15, 5.16 and 5.17 the researcher shows the quantity of land used in tea cultivation and production, number of total healthy tea estates in North Bengal, region – wise division like hills and plains, quantity of production in different regions following change of topography, climate, communication, availability of labourers and some other related factors. The area of tea cultivation in Dooars covers 1,09,400 hectors of land and currently produces about 200 million tons of tea per annum. It accounts for 20% of area under tea cultivation in India and more than 5% area under tea in the World. The statistics says the land used for tea in Dooars is more than the total land used for tea in Srilanka (18,88,971 hectres)²¹. The quantity of tea grown in Dooars is at per the total production of Kenya which makes the tea planters in Dooars and stimulant.

It is already mentioned that CTC category tea is cultivated in Dooars and Terai. The production of this tea varies from year to year due to various reasons. It has been observed from table no.–5.13, 5.14, 5.15, 5.16 and 5.17 that the growth is not same in all the years in all gardens. There has been a remarkable increase in production of tea. In 1971 th area of cultivation was 88,499 hectres while it reached to 1,89,841, hectres in 2002²². It means there has been and increase of

20,901 hectares in 2002 over the last 31 years. There are obviously ups and downs in production but the overall resultant is growth in tea cultivation in Dooars. Growth in tea means economic growth which encourages the locals to bring sophisticated lifestyle among them also. They remain absorbed in tea but dream of extension of quantity and quality of the same.

Table – 5.13

Area and production of tea in Jalpaiguri
(1876 – 1907)
(Area: in Acre, Production: in kg.)

Year	No. of Gardens	Area	Production
1876	13	818	29,520
1881	55	6230	10,27,117
1892	182	38583	1,82,78,628
1901	235	76403	3,10,87,537
1907	180	81338	4,51,96,894

Source: Gazetteer of Jalpaiguri,

Table – 5.14

Area & Production of Tea in North Bengal
(Area: in Hector, Production: in Tonnes)

Year	Area	Production
1971	88,499	1,04,087
1981	93,931	1,28,259
1990	1,01,170	1,49,753

1994	99,967	1,58,825
1995	1,01,190	1,57,522
1996	1,02,650	1,64,768
1997	1,03,008	1,70,158
1998	1,05,624	1,93,789
1999	1,07,430	1,75,975
2000	1,07,479	1,81,536
2001	1,08,802	1,86,876
2002	1,09,400	1,89,841

Source: Various issues of Tea Statics & Tea Market Annual Report and Statics,
J.Thomas & Company Private Ltd. 2003.

Table – 5.15
Number of Tea Estates in North Bengal
(1971 – 2001)

Year	Darjeeling	Doors	Terai	North Bengal
1971	97	151	48	296
1981	103	154	48	305
1990	102	163	92	347
1995	83	168	92	343
1996	80	191	182	453
1997	80	191	182	453
1998	85	423	607	1,115

1999	85	532	834	1,451
2000	85	545	910	1,540
2001	85	548	921	1,554

Source: Various issues of Tea Statics

Table – 5.16

Area under Tea in Different Regions (1971 – 2002)

(Area: In Hectors)

Year/Area	Darjeeling	Tarai	Dooars	North Bengal
1971	18,245	10,769	59,485	88,499
1981	20,308	11,314	63,418	93,971
1993	19,324	13,655	67,510	1,00,489
1994	19,180	12,908	67,779	99,967
1995	18,932	13,083	69,175	1,01,190
1996	17,551	15,351	69,748	1,02,650
1997	17,760	15,618	69,630	1,03,008
1998	17,830	17,315	70,749	1,05,894
1999	17,604	20,118	69,708	1,07,430
2000	17,228	20,548	69,703	1,07,479
2001	17,318	21,467	70,017	1,08,802
2002	17,400	21,800	70,200	1,09,400

Source, various issues of Tea Statistics

Table – 5.17

Production of Tea in Different Regions of North Bengal

1971 – 2002 (Prod. in Tonnes)

Year/Area	Darjeeling	Tarai	Dooars	North Bengal
1971	10,293	12,954	80,840	1,04,087
1981	12,226	15,782	1,00,251	1,28,259
1990	14,499	21,130	1,14,124	1,49,753
1994	11,092	24,636	1,23,097	1,58,825
1995	11,289	24,804	1,21,420	1,57,522
1996	10,614	28,901	1,25,253	1,64,768
1997	10,054	30,344	1,29,760	1,70,158
1998	10,253	36,403	1,47,133	1,93,789
1999	8,653	42,521	1,24,801	1,75,975
2000	9,281	43,291	1,28,964	1,81,536
2001	9,742	46,395	1,30,739	1,86,876
2002	10,727	36,491	1,42,623	1,89,841

Tea – Marketing:

It is widely known that tea is a commercial crop. It needs a good and reasonable marketing status in all the seasons of the year. Tea is marketed in two ways – I) Private Sale and II) Auction Sale. In private sale tea is marketed a lower quantity during a long period of time²³. In this way a huge quantity of tea can not be sold or marketed. The producers suffer from monetary loss through the system of sale. Naturally they resort to auction for their huge quantity of tea sale. The auction sale is controlled by public at large and government (Tea Board of India) also. In North Bengal tea is sold mainly through the Siliguri Auction Centre and there by Kolkata though there are altogether six tea auction centres across the country.

North Bengal Tea or CTC accounts for about 25% of the total tea production of India and is equivalent to the total South Indian Production²⁴. The private sale is not negligible in Dooars. more than 90% people are accustomed to drinking tea. As a result 50% of total production is marketed through private sale. Remaining 50% is auction and sold to the highest bidders at Siliguri and Kolkata Auction Centre²⁵. The researcher take much interest to show the production and auction of Dooars tea in table no.– 5.18 and – 5.19.

According to tea statistics (1970 – 1971), in West Bengal there are altogether 302 tea estates out of which 154 are in Jalpaiguri district (also known as Duars), 102 are in Darjeeling Hills and employed 2.19 Lakhs Labours and produced 124 million Kilograms tea per annum²⁶. The area under tea in Duars alone is 134,473hectars area employing 1.76 Lakhs labours²⁷.

However, tea in Duars has been earning immense wealth, both for the people and the Government. It is employing nearly three Lakh labourers and more than one Lakhs outside people, with work connected with tea-trade²⁸. Practically one-third of the population of the whole district is getting a scope to earn from the

business connected with tea. Still some more may be had from the tea, e-g manufacture of tea-seed oil and caffeine²⁹.

Table – 5.18

Production & Auction of Dooars Tea (1971 – 2003)

(Production: In Tonnes)

Year	Production	Auction	%
1971	80,840	33,237	41.11
1981	1,00,251	35,678	35.59
1990	1,14,124	82,700	72.47
1994	1,21,420	73,341	60.40
1995	1,21,420	67,080	55.25
1996	1,25,253	66,442	53.05
1997	1,29,760	53,642	41.34
1998	1,47,133	58,622	39.84
1999	1,24,801	70,081	56.15
2000	1,28,964	68,449	53.08
2001	1,30,739	62,052	47.46
2002	1,42,623	60,748	42.59

2003	1,47,851	72,865	49.28
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Source: various issues of Tea Statistics

Table – 5.19

Production & Auction of North Bengal Tea (1971 – 2003)

(Production: In Tonnes)

Year	Kolkata Auction Sales			Siliguri Auction Sales			Gowahati Auction North Bengal	Total Auction	production	Auction as % of Production
	Darjeeling	Dooars	Terai	Darjeeling	Dooars	Terai				
1971	8535	33237	4553	0	0	0	0	46325	104087	---
1981	9396	35678	2331	0	0	0	0	47405	128259	44.51
1990	8436	11484	557	100	71216	16271	0	108064	149753	36.96
1994	6733	7307	551	10	66034	15270	9818	105723	158825	72.16
1995	5689	6838	165	50	60242	13869	7569	94422	157522	66.57
1996	6191	6425	72	56	60017	18070	7961	98792	164768	59.94
1997	5897	6860	24	63	46782	15588	0	75214	170158	59.96
1998	5138	7015	64	75	51607	16760	0	80659	193789	44.20
1999	5263	9725	236	65	60356	23146	0	98791	175975	41.62
2000	5243	10745	297	10	57704	19374	0	93373	181536	56.14

2001	4704	11212	202	0	50840	19735	1	86694	186876	51.43
2002	5270	10892	822	4	49856	21841	0	88685	18984	46.39
2003	5326	13252	1378	0	59613	26369	0	105938	200595	---

Source: various issues of Tea Statistics

From the above geographical discussion it is clear to one and all that tea plays a very significant role in building stronger the economy of the district Jalpaiguri and entire North Bengal. The northern part of the Jalpaiguri district depends totally upon tea. It gives a sound economic support to the growth and development of the newly born Mufassal towns like – Malbazar, Nagrakata, Banarhat, Odlabari, Binnaguri, Birpara, Madarihat, Hanshimara and Hamiltongonj. These towns are being coming important centres of trade and commerce with the neighbouring country Bhutan also.

Many schools and colleges have been setup at different places for the overall development of society and civilization. Most of the schools are multilingual where atleast arrangements of study in two media have been made available. This academic development is the key to the total development of localities. Tea–centric and tourism–centric subjects also have been introduced in the educational curriculam for the growth of local people. Now this view clearly prevails in these localities of Jalpaiguri district. Bright probality is also there for rapid growth of the said places here turned at Mufassal towns or semi–urban centres.

Timber Plantation

Apart from tea timber also provided a strong money-tarry support to the development economy of jalpaiguri district. Timbers were produced from the forests which were necessary for making tea–chests, railway sleepers, house buildings, bridges etc. with establishment of the Indian forest service as per the Government Forest Act of 1865 first a definite policy took shape in respect of the Indian Forest and specially of the jalpaiguri Forest areas.

The Sal was the most important tree in the jalpaiguri district. The whole jalpaiguri district forest area was of three types – 1) Sal bearing areas. 2) Sissu bearing areas and 3) Khair bearing areas³⁰.

The Sal trees dominate the forests which have an average annual rainfall of 144". These and other trees cover an area of 4,35,000 acres comprising over one-fourth of the district³¹. Hill forest covers 6% of the entire forest areas, the plains forest covering the rest. The forest area of Jalpaiguri district covered 1824 sq km. in 1961 A.D³². But now the forest area of the district are decreased day by day and finally in 1991 the forest area of Jalpaiguri district covered 1790 sq. km. and it was only 28.75% of the entire geographical area in the district. This picture appeared in the Table–5.20.

Table – 5.20
Forest Area in Jalpaiguri District: 1941 – 1961

Year	Total Geographical area, (sq.km.)	Area under (Sq. km.)	Percentage of forests to Geographical area	Percapita forest area in hectares
1941	6,534	1,803	27.59	0.21
1951	6,079	1,823	29.99	0.20
1961	6,234	1,824	29.26	0.13
1991	6,227	1,790	28.75	---

Source: Govt. of West Bengal Forest Directorate West Bengal Forest; centenary commemoration volume: 1964, Calcutta, 1966. P – 263, 269 and in 1991 report.

However, the Sal of Jalpaiguri district is the best quality in India. The percentage of Sal per unite area in the bests forests in the Buxa Division is 60 – 75%, where as in the Jalpaiguri Division it is 90%³³. More than 80% of Sal timber

was exported by the Bengal Dooars Railway and the North Western Railway from the Jalpaiguri forest areas.

The Major part of these forests is now administered is reserved forests. The following the table–5.21 shows the areas under forest in the district in 1969 – 1970³⁴.

Table – 5.21
AREAS UNDER FOREST IN JALPAIGURI DISTRICT EXCLUDING
ALIPURDUAR: 1969 – 1970
(IN ACRES)

State Forest	Baikunthapur	Jalpaiguri	Buxa
Reserved	16,365	89,554	1,68,446
Protected	52,459	187	1,558
Unclasped	34	5,027	1,764
Private forest mostly in teagardens	5,890	Nil	4,908
Total	74,748	94,768	1,76,676

Source: Central Bank of India, Siliguri, Lead Bank Survey Report: Jalpaiguri district 1972, P–8. Alipurduar has been mixed up with Kochbiher Division and so separate figures are not available.

Jute Cultivation

Through the colonial period jute became an important cash crop in jalpaiguri district. Certain factors introduced the cultivation of jute in the district. At first with the growth of world trade a simultaneous demand for packaging grew. Secondly, the emergence of Marwari community as owner of Jotes in jalpaiguri districts who could see better prospects in investment in land than in traditional money lending business. Thirdly, southern part of the district has a fertile land and heavy rain falls, a prerequisite for the jute cultivation exist. On the whole, jute is more profitable crop than rice. Apart from these the farmers' had no hesitation in advancing loans at high interests to the jute cultivators. All these factors prompted the jute cultivation in the district.

The most striking advancement of jute cultivation took place in a vast area in the whole southern plain land of the district which is too fertile by the numerous rivers which flow from north to south. The table-5.22 shows in 1967 the total area under jute was 43,300 hectors and the total production is 2,69,200 tones in the district³⁵. The crop grew mainly in the Falakata, Dhupguri, Maynaguri, Jalpaiguri Sadar (except municipality area), Kranti, Madarihat and Rajgang area. Although the best quality of jute was grown in the Rajgang block, in the whole district the condition of fiber was good.

However, from the 80's of the 90th century the jute cultivation slowly decreased due to the fluctuation of price which affected the cultivators, jolders and small peasants who invested so much capital for the cultivation of jute and got nothing in return. This reality forced the peasants to opt for rice and other cultivation.

Table – 5.22
Area and Production of Jute Cultivation of Jalpaiguri District
(1966 – 1972)

Year	Area of land in Hectors	Total Production in Tonns

1966 – 67	43,300	269,200
1970 – 71	42,100	270.700
1971 - 72	41,900	273,600

Source: District Statistical Hand Book – 1971 and 1972 combined.

Tobacco Cultivation

Tobacco is also an important commercial crop which is cultivated in the Southern plain land in the Jalpaiguri district. The best quality of tobacco grew on the lands lying between the Teesta and Torsa River. The table–4.23 shows in 1966 – 67 the total area production was 1,400 tons in the district³⁶. But in 1999 – 2000 it was decreased and produced only 403 tonnes. The chief markets for sale of tobacco were – Dhupguri, Falakata and Maynaguri. This crop was exported to Bhutan, Assam and also to Dhaka and Calcutta.

Table – 5.23

Area and Production of Tobacco Cultivation of Jalpaiguri District
(1966 – 1972)

Year	Area of Land Hectors	Production In Tonnes
1966 – 67	2,200	1,400
1970 – 71	1,300	800
1971 – 72	1.300	600
1999 – 2000	990	403

Source: District Statistical Hand Book – 1971, 1972 and 2000 Combined.

So, from the above mentioned plantation and cultivation of the districts it is clear to us that the tea plantation enterprise is the most influential factor for urbanization in the district. Second influential factor is timber. The climatic condition of the region and the cheap availability of timbers made the local urban population to opt for wooden based business and activities. It is also true that the other agricultural products in the district are not negligible.

TOURISM

‘Tourism’ now has become an important means of economic transformation. It has been now accepted by all countries. Thus, tourism has been recognized as an industry (Sharply & Telfer et al, 2006)³⁷. Tourism has become a strong means of economic growth and development in and around North Bengal including the hilly regions of Darjeeling. Needless to say the scenic beauty of North Bengal is external and internal appeal to the tourists of land and abroad.

The greenery of tea-belts in North Bengal and Dooars is a centre of tourist attraction. The tea gardens and their locations in different altitudes welcome the tourists at optimum level. The tourists cannot resist the call of the tourism in plains and hills. The exciting scenic beauty in various forms has a majestic appeal. The tourists are in true sense mesmerized by the soothing climate, lush green dense forest and the small rivers and rivulets such as – Teesta, Torsa, Jaldhaka, Dudua, Mujnai, Neora, Leesh, Gheesh etc.³⁸ their zigzag course across the hills and plains gives an added beauty to the locality. The greenery including the tea-plantation and natural vegetation has given the locality an important position on the tourism map in the World. Undeniably this scenic beauty has become a strong and permanent source of income of the Govt. of India and the State Govt. as well as the tour operators of the locals. They satisfy the wander-

thirst of the tourists, whoever comes from any place lying within the country or outside.

Tourism in Jalpaiguri District

Jalpaiguri is an Administrative District as well as Divisional town of North Bengal. It comprises a vast locality connecting plains and hills together. So from the panoramic view point the district offers a look that only welcomes the visitors and tourists but never gives farewell. Till the 80's of the 20th century Jalpaiguri district was rich in 'Three – Ts' i.e. Tea, Timber and Tobacco. Fortunately after 80's the tourism has been treated as one of the most important and enchanting locality from the tourists' view point. Naturally tobacco was replaced by tourism. The increasing appeal of tourism in different places of Jalpaiguri district like – Garumara National Park, Jaldapara Wildlife Sanctuary, Buxa Fort and Tiger Reserve, Jainti, Raja Bhatkhawa, Jaldhaka, Samsing, Murti, Jalpesh etc. has become one of the most genuine factors for the growth and development of economy as well as modern amenities.

Garumara National Park–Green Gateway:

Garumara National Park is situated at Lataguri under the Sub–division and Police Station of Mal. It is 11 km. away from Malbazar and 60 km. from Jalpaiguri. The area of Garumara National Park is 79.45 sq. km³⁹. It was declared a Wildlife Sanctuary in 1949 and National Park in 1992⁴⁰. This area is covered by dense forest with the trees of moist sal, simul, sirish, khair, segun (teak) etc. Most of the area is in the flood plain of the River Jaldhaka and Murti. Tourists here come to see and enjoy the deep greeneries and numerous wildlives such as – rhino, elephant, bison, leopard, pig, beer, sambar, barking–deer and hog–deer etc. Besides these, many migratory birds specially 'Kulik' birds come here from different parts of the globe in every winter. Birds' chirping breaks the silence of the nature which makes new enthusiasm.

In the Garumara Sanctuary there is a rescue centre where there is the rehabilitation camp of wounded and orphan animals. To spread out the 'Eco–

tourism' and 'Nature–study' of the students of schools and colleges a 'Nature Interpretation Centre' has also been opened here. Apart from these, there are two Rhino Observation Point cum Watch–towers from where every one can see the wild animals. Finally in 1995 the Sanctuary was declared as the 'Fourth National Park' of West Bengal. However, due to the beauty of greenery it may be called 'A Green Gateway of Dooars'.

Jaldapara Wildlife Sanctuary:

Jaldapara Wildlife Sanctuary is another natural vegetation in the district Jalpaiguri. The Jaldapara Wildlife Sanctuary has made the district more important to the tourists in North Bengal. This very famous sanctuary lies between the rivers Malangi and Torsha on the east and the west. The area of the sanctuary is 114.59 sq. km. having a good variety of flora and fauna⁴¹. Truly speaking Jaldapara has become now the richest tourist spot in Jalpaiguri district. It is about 124 km. from Siliguri and 88 km. from Jalpaiguri by route. The NH–31 divides this Sanctuary into two halves. Different wildlives like – rhino, elephant, bison, leopard, pig, bear, sambar, barking–deer, hog–deer, python etc. roam freely in the sanctuary. The variety of wildlife and greenery are the main objects of tourist attraction. The one–horned rhinos are the special attraction of this sanctuary. But unfortunately poaching has become a threat to the wildlife today.

However, based on this sanctuary tourism has developed considerably in this locality. Tourists from land and abroad visit this locality throughout the year. The tourists also can have 'Jungle Safari' by jeep by taking permission from the Forest Office at Lataguri. The scenic beauty of Jaldapara has culminated to a satisfactory position in perspective of global tourism today. Depending upon this greenery and sanctuary the probability of extension of tourism is becoming brighter every day. The famous 'Halong Banglaw' in the deep into the forest is another lucrative attraction to the tourists. Staying there tourists can watch different animals and there movements specially at moon–lights.

Buxa Tiger Reserve:

Buxa Tiger Reserve lies in Buxa Duar which is in the midst of misty mountains in the North Eastern fringe of Jalpaiguri district bordering Bhutan. The area of Buxa Tiger Reserve (BTR) is 761.9 sq. km.⁴². Buxa Tiger Reserve was declared in 1983 as the 15th tiger reserve in India. It was declared Buxa Wildlife Sanctuary in 1992⁴³. Finally, the West Bengal Government declared it as the Buxa National Park with notification no. 3403 – For /11B – 6/96 dt. 05–12–1997⁴⁴. The height of Buxa is 2600 ft. from the sea level. Buxa National Park is virtually a trekkers' paradise. From Santarabari to Buxa Duar this 5 km. long area covered the hilly terrain with sub-tropical forests, a number of picturesque trekking routes lie scattered in the lofty Sinchula ranges.

However, this Reserve is the home land of tigers, a diminishing animal. Besides tiger, the tourists come to see bisons, barking–deer, hog–deer, leopard, wild Pig, pangolin, sambar, monkeys etc. Sometimes they see python lying on the forest floor. The silent movements of elephants towards water body fascinate every one at the end of the day. The faunal life of this Reserve Forest has been enriched by the numerous varieties of butterflies. Apart from these, variety of wildlives there is also dense forest with the diversity of trees such as – sal, segun (teak), sissoo, sirish, dhupi etc. A number of varieties of creepers, herbs, and grasses grow here. Among the grasses Eleohant Grass and Lemon Grass (it is tall grass and smells like a lemon) are available here. Thereafter the orchids of different colours bring an atmosphere of wilderness in the Buxa Tiger Reserve.

However, Buxa is the largest chunk of forest in West Bengal. The picturesque hilly land scape, bio–diversity and wilderness of the Buxa region is irresistible with its whispering forest, the roaring rivers and blooming Orchids welcomed several thousands of tourists from the country and abroad. A large number of Zoolozists, Botanists and nature lovers come here due to the richness of bio–diversity of the Buxa National Park.

Buxa Fort:

Buxa Fort lies in Buxa Duar and adjacent to Buxa Tiger Reserve which is 31 km. north from Alipurduar and located to Indo–Bhutan Border. The land scape is on

Sinchula range of lower Himalayas which is 2600 ft. above the sea level. The Buxa Fort is living historical evidence where there was a detention camp during the Colonial period. The freedom fighters specially Bengali freedom fighters of our country were imprisoned there. However, the Buxa Fort is a mile stone in Freedom Movement in India where the history whispers and air hums "*Vandemataram*". Numerous incidents of Freedom Movement are associated with this Fort. The hills and the decaying Fort echo the sounds of clanging swords of warriors. To get sentimental attachment with the heart and soul of detained freedom fighters a number of tourists come here every year.

Jainti:

Jainti is another important but small beautiful scenic place that lies in the lap of foliage of the Buxa forest. It is situated to the north of Rajabhatkhawa Railway Station in the Alipurduar Sub-division. Its scenic beauty is very attractive. In one side lies the deep jungles of green forests while in other side the River Jainti flows turbulently from north to south on hilly tract. The murmuring sound of the River Jainti, adjacent rocky tract and the deep greenery is fascinating the minds of the tourists who come to enjoy here. Thus, this soothing and pleasing climate specially in the time of spring and autumn to keep the physical comfort and mental peace many visitors come here.

Jainti is not famous only for her scenic beauty or as picnic spot, it also a pilgrimage centre. Where there is a cave of 'Lord Shiva'. This Cave-Temple is well reputed like Baidyanath of Bihar. It is known as 'Satipit'⁴⁵. In Hindu mythological belief, there are 51 'pits' (places) of the existence of 'Sati' across the country and Jainti is one of them. The Hindu people think one of the parts of Sati's body was dropped at Jainti and thereafter the belief grew the Jainti has an extra mythological significance to the locals as well as the visitors of far distance.

Jaldhaka:

It is a beautiful panoramic river valley and there is also a hydel power project named 'Jaldhaka Hydel Power Project'. It is situated very closed to 'Indo-Bhutan Border'⁴⁶. The ward 'Jaldhaka' owes its origin to the name of the river – Jaldhaka

of which the early name is –‘Dichu’. It is 99 km. away from Siliguri and nearly 105 km. from Jalpaiguri. In Jaldhaka Hydel Power Project there are two Sub-stations such as Jhalong–I and Jhalong–II where power produced by down stream force of the Jaldhaka River. Above 7 km. of Jhalong a dam has been constructed at Bindoo for power production.

However, Jaldhaka the hilly tracts area is a part of Darjeeling Hills in lower Himalaya. The adjacent hill ranges give it the added charms of wilderness. The entire area is decorated with the numerous small streams and deep greenery with sub-tropical trees on the slopes of surrounding hills. Overall it looks like as “Devine land on Earth”. Apart from these, the scenic beauty and the splendour of weather is one of the most enchanting aspects of the locality. The variation in climate and daily weather gives an extra importance to the place. Tourists from outside and uncountable picnic parties throng here during the winter and early spring. The natural beauty of this spot has given it an important place in the hearts of the tourists and travellers of different places of the country and beyond.

Rajabhatkhawa:

Rajabhatkhawa is an important tourists place adjacent to the Buxa Wildlife Sanctuary. There is also a ‘Nature Interpretation Centre’ (NIC). It is situated 16 km. north of Alipurduar. Rajabhatkhawa Natural Interpretation Centre was opened in 1995⁴⁷. The main objective of ‘NIC’ is to interpret the nature for people which set in natural surroundings of tropical moist deciduous forests. The NIC gives a glimpse of what the Buxa forests are alike. Rajabhatkhawa lying on the eastern part of Dooars earns a different beauty of nature. It lies between hills and plain region where the natural vegetation is rich in new species of flora and fauna. It has also an animale resource centre which saves the wildlife from the poachers.

Samsing:

It is another beautiful panoramic landscape where flouting clouds, meandering mountain streams and endless greenery give everlasting sense of satisfaction. Samsing is a small tourist spot which is 81 km. from Siliguri and 18 km. from Malbazar and very close to Chalsa (10 km.)⁴⁸. A pleasure ride from Chalsa to

Samsing through rippling landscape lying on full of tea gardens look like green carpet, sets the mood of the trips. Samsing is full of natural beauty that gives tourism an extra–dimension in Dooars. The linear fountains coming down from hill–tops give an everlasting beauty to visitors who aspire always to visit this hilly zone time and again.

Murti:

Murti is a small beautiful but an important landscape on the River Murti which lies on the lap of foliage of Garumara National Park. It is 73 km. away from Siliguri and 9 km. from Malbazar and very closed to Chalsa Railway Station (2 km.). The scenic beauty of Murti is very attractive. The eastern bank of Murti is covered by deep greenery with numerous trees. On western bank there is a Nature Study Camp where many students of several schools, colleges and the nature lovers come from the different parts of the country. The murmuring sound of the ripple of the River Murti, the roaming of the deer, the dance of the peacocks in rain and bath–game played by the wild tuskers at the time of sun down with the chirping of the home–bound birds presents a heavenly view to the tourists. These very views enchant every visitor beyond expression.

Chapramari:

For enjoying an incomparable tranquility Chapramari Sanctuary is another ideal place. It is 75 km. ride from Siliguri and very closed to Nagrakata (2 km.). The area of Chapramari Sanctuary is 8.81 sq. km.⁴⁹. It is a very dense forest with the Sal, Segun (Teak), Zarul, Sirish, Shimul, etc. A variety of wild animals like – elephant, bison, leopard, pig, sambar, deer, python etc. are found here. Apart from these, numerous Peacocks and migratory birds assemble here. The surrounding tea–belts are added beauty to the Chapramari Sanctuary region. Tourists having wander–thrust can hardly resist the call of this region specially at moonlit nights.

Jalpesh:

Among the religious field ‘Jalpesh’ has become the most important place in the district. It is situated nearly 70 km. from Siliguri and 6 km. from Maynaguri. The River Zorda is flowing north–west to south–east along this old historical temple.

This is the Temple of Lord ‘Shiva’, worshipped on the ‘14th lunar day’ of the month ‘Phalgun’ (Bengali month) in every year⁵⁰. On this occasion a fair is held here which is the 2nd largest fair of North Bengal after the ‘Ras Fair’ of Koochbehar. In this fair nearly 70,000 to 80,000 visitors come from the different corners of the district, North Bengal and even lower Assam also.

So far as known that Jalpesh Temple was founded by Koach Raja – Biswa Singha, nearly 350 years back. It was reconstructed by the erstwhile king of Koochbehar Sri Pranalarayana in the year 1663. During the monsoon month (Bengali calendar–month of Shraavan) several thousands of pilgrims of North Bengal, Assam and Nepal around flock to Jalpesh Mandir for puja, chanting – ‘Bholey Bom’.

However, a temple committee (Jalpesh Temple Committee) was set up on 4th June in 1894 to maintain and run the activity of the temple smoothly. But in 1981 the Jalpaiguri Jela Parishad took the charge of the temple⁵¹. People from different corners irrespective of caste, creed and religion assemble here almost every day on the occasions of ‘Shiva Chaturdashi’ and without occasion also to offer puja. They visit the temple and pray to Lord Shiva for their welfare. This regular assembly and visit to the temple by different people has brought a change in economy and life style of the local people. This has become a centre of exchange of culture and tastes of different sections of the people. This gradually has given the local people a trend towards the change of thought and culture. They are now prone to education as well as modernization in trade and commerce leaving the profession of cultivation behind.

Revenue Earnings:

Undeniably Jalpaiguri as well as entire Dooars is a place of tourist attraction. Since the last three decades tourism has been developing day in and day out around this locality. Tourists are also very much interested to visit Dooars with much pleasure. They make tour programmes for visiting hills of Darjeeling and Sikkim and Dooars together. This expansion of tourism has become a permanent source of revenue earning for the ‘Tourism Development Corporation’ of West

Bengal as well as national income and private tour operators. It's a source of income for each and every one dwelling in the locality. Mention should be made that the 'Home-stay Tourism' is becoming more and more popular in this stage.

So, it is doubtless to say tourism now has been the world's largest employment generating sector. Directly and indirectly nearly 20 millions people get jobs in tourism segment globally now (Honey and Rome, 2000)⁵². In India there are 9 million people get direct employment in tourism. Besides, another 13 million engaged indirectly in this field. Thus, tourism is providing a livelihood to 22 million persons in India which contributes on estimated 2.4% of the gross national product⁵³.

Tourism in localities can enhance the economic growth at the local, regional, state and national levels. It has occupied a significant position in the national economy. Communication between the different parts of the country and Dooars has become comfortable and hazard-free. The nearest national airport is at Bagdogra, simply 75 km. from Dooars. The nearest and large railway station – New Jalpaiguri (NJP) is about 65 km. and route communication is also very fast and smooth. So, tourists can easily step at Dooars very comfortably and can feed their thirsty eyes with the natural views of hills and Dooars. All these provide a scope for healthy earning which give the locals a stable livelihood. Here the researcher shows in the table no.-5.24, the gradual changes of revenue earning year wise. In table-5.25 the researcher also shows the economic growth and benefit of tourism in perspective of GDP and employment generation.

Table – 5.24

Foreign Exchange Earnings (in US \$ Million) from Tourism in India
(1996 – 2006)

Year	Earnings (in Rs. Crore)
1996	10,046

1997	10,511
1998	12,150
1999	12,951
2000	14,238
2001	14,344
2002	14,195
2003	16,429
2004	21,603
2005	25,172
2006	29,604

Source: Reserve Bank of India (2007)

Table – 5.25

Economic Benefits of Tourism

(Percentage share in total Employment)

Indicators	Year	India	World
Contribution of Tourism to GDP*	2003 – 03	5.83%	10.0% (2002)
	2003 – 04	5.90%	10.2% (2003)
	2004 – 05	6.11%	10.4% (2004)
	2005 – 06	NA	10.6% (2005)
Employment in	2002 – 03	38.0 million (8.27%)	198.09 million (7.8%) (2002)

Tourism Sector	2003 – 04	41.8 million (8.78%)	194.56 million (7.6%) (2003)
	2004 – 05	NA	214.69 million (8.1%)
	2005 – 06	NA	221.57 million (8.3%)

* Directs as well as indirect contribution of tourism

Source: 1) India figures: Tourism Satellite Account (TSA) 2002 – 03.

2) World figures: World Tourism and Travel Council (WTTC).

Employment Generation:

Tourism makes employment in several sectors of the economy of the local, regional, state and national levels with a rapid progress of tourism locals in different areas get job for livelihood. Some work as hotelier, some tour operators, some tourist guides, while some others provide accommodation locally. These give a source of earning to the people living in economically weaker condition. They give a good help during at least eight months of each year. They wait for the tourism season to earn their bread. This scope of earning is becoming wider day by day. Investors of tourism are showing uprising interest to provide more and more. Modern amenities like – 24 hours power supply, hassle free transport facility, security including medical facilities for the sake of tourism extension.

Development of Infrastructure at Regional Level:

There is no doubt to say that tourism now has become an important tool for regional development. The writers such as Selk (1936) and Christall (1954, 1964)⁵⁵ opined that tourism tends to develop the infrastructure of all regional levels by stimulating economic activities. In the same way the district Jalpaiguri obviously is trying to open a new epoch or vista for the development of tourism.

Tourism engaged local people as transport operators, tour guides, lodge owners or handicraft makers, shopkeepers and others. To get tourist attraction facilities like – construction and provision of smooth roads, buildings, hotels, electricity, gas supplies, water supply and sanitation have been made available for all the time. The researcher likes to represent here two places in Jalpaiguri district which have been developed primarily on tourism. These two places are Lataguri and Kunjanagar, Falakata.

Lataguri:

As to Lataguri, it is in between Chalsa and Maynaguri in the district of Jalpaiguri. Lataguri and Garumara National Park are synonymous from the real point of view. Lataguri has now occupied a significant position in the State and National tourism. At present there are about eight hundred resorts at and around Lataguri region. The tourism industry is developing here day by day because of variation of bio-diversity. There are so many resorts heaving ‘Three Star’ level hotel facilities for the tourists. Some of them are – *Sonar Bangla, Prime Murti, Wax pol, Green Lagoon, Green View* and many more. There has been a rapid development of infrastructure for the tourists since 2000. There is a comfortable arrangement for ‘Jungle Safari’ and ‘Watch Tower’ for the visitors. The tourist can visit the entire locality making Jungal Safari in open-hood jeep. These jeep give an extra look to the tourists. Certainly tourism has brought a healthy economic change at Lataguri centering upon the Garumara National Park with the progress of tourism handicrafts, tour operation and local trade and commerce have got a new dimension in Dooars. The researcher is here intense to show the rapid infrastructural development in tourism at Lataguri through the Table – 5.26, 5.27 and 5.28.

Table – 5.26

Infrastructural Development at Lataguri after 2000

Sources	Before 2000	2006-07
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Tourist Resort	Nil	22
Hotel (Only Fooding)	2	5
Transport (Maruti / Sumo etc)	1	49
Telephone Booth	Nil	8
Handicrafts Sales Centre	Nil	1

Source, Field survey by the author (2007-08)

Table – 5.27

Employment Generation at Lataguri after 2000

Sources	Before 2000	2006-07
Accommodation Sector	Nil	105
Transport Sector	Nil	70
Souvenir Industry	Nil	20
Employment as Guide	Nil	34
Members Engaged in Folk Dancing	Nil	40

Source, Field survey by the author (2008)

Table – 5.28

Revenue Generation from Lataguri after 2000

Sources	Before 2000	2005 – 06
Revenue from Tourist	Nil	20.92 Lakh
Guides	Nil	4.60 Lakh
Folk Artists	Nil	1.49 Lakh
Handicrafts	Nil	1.57 Lakh

Source, Treasurer, Resort Owners' Association, Lataguri (2007)

Kunjanagar:

Kunjanagar, Falakata is another tourist spot lying on the southern part of Jaldapara Reserve Forest. It is geographically now in the district of Alipurduar, six km. north of Falakata. The special attraction of Kunjanagar is its Leopard Rescue Centre (Khairbari). Tourists can enjoy the views of silent movement of wildlife travelling by soundless tourist vehicle, provided by the West Bengal Tourism Development Corporation (WBTDc). Here also tourism is growing at a fast pace. Tourists coming in North Bengal cannot resist the temptation of visiting this silent reserve area where they get a good number of wildlife like – bison, elephant, leopard, deer, sambar, peacocks, python and various types of birds. The researcher here also likes to show the economic progress from tourism at Kunjanagar through the table–5.29.

Table – 5.29

Income Generation from Tourism in Kunjanagar

Year	Income in Lakh Rupees
2002 – 03	8.46

2003 – 04	10.40
2004 – 05	10.50
2005 – 06	12.50
2006 – 07	10.50

Source: Kunjanagar Eco – Development Committee (2007)

For the rapid change and upgradation of the village areas at and around Jalpaiguri and Alipurduar tourism deserves a special appreciation. Small towns and growing towns like lataguri, Chalsa, Malbazar, Nagrakata, Madarihat, Banarhat, Gairkata, Birpara and many other places are developing depending upon tourism. These places have already occupied an important position in the more amenities for extension of education, health service, communication facilities and scope of employment and many more for their progress in the days to come. Naturally there is a rapid change of the places in this area. These are now considered urban localities for having the modern amenities.

TRANSPORT AND COMMUNICATION

Transport and communication system is the backbone of the economy of any region. Before the independence (1947) in the whole Jalpaiguri district except Western Dooars region the state of transport and communication system was almost non-existent. But in western Dooars the Colonial Government required to make a well devised plan for the improvement of communication system due to certain factors. The first factor obviously was the pressure from the tea planters. It was the bad road condition of the region that compelled the planters to make private roads. The planters came forward with heavy contribution for public roads and the district roads committee ensured an equal sum. The Government as the official guardian of the planters' interest could no longer ignore their demand. And

the second factor was the low agricultural price of the district and the dismal performance of trade in the region.

Railway Transport:

Before Independence and Partition (1947) the Dooars planters were fortunate in the sense that they started their enterprise in an age when India was very much railway minded and the Jalpaiguri district was benefited by this “progressive mood.” In the Jalpaiguri district the Eastern Bengal State Railway or as it was then called, the Northern Bengal State Railway and the Bengal Dooars Railway played a vital part in promoting the state of trade and commerce till 1968. Domohini was the Headquarter of the Bengal Dooars Railway (1893)⁵⁶ which came from Lalmonirhat Jn. (now in Bangladesh) and then extended towards Changrabandha, Maynaguri Road, Domohini Jn, Lataguri, Baradighi, and Mal Jn. One Railway has been found from Mal Jn. to Meteli via Chalsa. But the Chalsa to Meteli line is not seen now.

Another important line was built from Mal Jn. to Damdim, Odlabari and Bagrakote. But Dooars Railway much flourished when two important bridges were built on the river Teesta. One is in the hilly region near Sevok in Darjeeling in 1952 which connects Assam and Dooars with Siliguri and the rest West Bengal. Another important bridge is on the down flow of Teesta and in the middle of Domohini and Jalpaiguri (1969 – 1970) after the devastating flood of Teesta of 1968⁵⁷. This bridge is also connecting Assam, Dooars, North Eastern States with New Jalpaiguri Jn. and the rest of the country.

After introduction of Bengal Dooars Railway it benefited not only the British Planters in Dooars region but to all sections of tea-workers, local businessmen and others. Through this communication (BDR) Dooars has been connected with rest of the country. Thus a large scale of work field was opened and numerous sections of people came and lived here. After the Partition (1947) huge number of refugee’s onslaught had struck on Dooars. Thus the entire Dooars was developed within short period and emerged many Mufassal Towns such as – Dhupguri, Maynaguri, Mal, Birpara, Nagrakata etc. However, according to the

railway source, before the Partition (1947), the BDR was amalgamated with the Eastern Bengal State Railway in 1941⁵⁸.

Economically this railway was too sound and profitable. It (BDR) earned the 3rd highest amount of profit in the country. Through this railway useful daily goods such as – oil, rice, wheat, soap, dal, salt, sugar etc. were transhipped in Dooars. Through an interview Sri Subodh Ranjan Dey (Retired Senior Loco-Inspector of Mal Jn. and Secretary – Pensioners Association, Mal) says, till 1950 a train which was full of goods for marketing would come from Calcutta to Dooars named – ‘Bazar Gari’(mobile market in train).

After independence and Partition (1947) the BDR was going downward day by day. Due to partition Lalmonirhat to Patgram went to East Pakistan. Thereafter Assam Railway and Bengal State Railway were linked together and reappeared in the name of ARLP (Assam Railway Link Project) which runs from NJP to Bagaiogaon Jn. via Maynaguri – Dhupguri – Falakata and New Coochbehar. Through an interview with the present researcher Sri Subodh Ranjan Dey (former Senior Loco-Inspector – Domohini) says, “In 1958 Assam Railway, Bengal State Railway and a portion of BDR jointly formed a new railway project called – Assam Railway Link Project (ARLP). In the mean time NJP to Bangaigaon line was upgraded to broadgauge (BG) from metergauge (MG)”. Thus this railway (BDR) gradually lost its importance.

During the Chinese War in 1962 the development of Highway communication specially NH-31 B and C paralysed the needs of BDR. Finally in 1968 the BDR Line and its hinterland (heart) Domohini was totally collapsed by the devastating flood of the river Teesta⁵⁹. In the mean time all these railways were renamed as NFR (North Frontier Railway) and the head quarter was shifted from Domohini to Alipurduar Jn.

Road Transport System:

The road transport system is not well found during the period 1947 – 1977 as well as railway. Before independence for the own interest of the tea planters and the Jalpaiguri District Board took the initiative in maintaining some roads. Nine roads

in the Western Dooars region were maintained by Public Works Department (PWD). The nine roads which were under district supervision of P.W.D. were 1) Lataguri–Meteli Roads, 2) Ramshai–Sulka para Road, 3) Sulka para–Thaljhiora Road, 4) Nagrakata Feeder Road, 5) Banarhat–Chamurchi Road, 6) Ramshai–Gairkata Road, 7) Gairkata–Birpara Road, 8) Gairkata–Dhupguri Road and 9) Gairkata –Binnaguri Road⁶⁰.

The main Road NH–31 which we found from colonial ages extended from Siliguri to Eastern Dooars and Assam through Bagrakote, Mal, Chalsa, Maynaguri, Dhupguri, Birpara, Falakata, Sonapur, Koochbehar, and Bakshirhat.

After independence three important roads were built under LRP (Lateral Route Project) in connecting with NH–31. These are:

Section – 1: Kishanganj—Siliguri—Gangtok (NH–31A)

Section – 2: Chalsa—Nagrakata—Banarhat—Ethelbari (NH–31B)

Section – 3: Siliguri—Jalpaiguri – Maynaguri (NH–31C)⁶¹.

Besides these some important link roads were built at that time i.e – Dhupguri–Falakata Road, Sonapur–Alipurduar Road, Alipurduar–Koochbehar Road, Odlabari–Kranti Road, Maynaguri–Ramsai Road, Maynaguri–Bhutpatty Road etc. These all Roads were built in between 1955 – 1975⁶².

Road transport system of the district brought revolutionary change when two important bridges became fully operative on the river Teesta. One is the Sevok Bridge which also known as Coronation Bridge or Baghpool. This bridge was planned on occasion of Coronation of the king of England George–VI. On the entrance way of the bridge of both side Lion were inscribed which the symbol of British Power (Lion). Thus, it is known as the Coronation Bridge or Baghpool. The bridge is 300 ft. high from the riverbed and in Length 250 ft. According to engineering technical language it is R.C.C. Fixed Arch Bridge which is the second bridge in India after the Victoria Bridge in Darjeeling⁶³. In 1941 this bridge is open for the people and modern road communication of Dooars was started by this bridge.

The second important bridge was built on the downstream of the Teesta in between Maynaguri and Jalpaiguri. This bridge was built (1969 – 1971) to protect the Jalpaiguri town from the devastating flood of Teesta in various times. This bridge is 1000 mtr. long and possibly the second largest bridge in West Bengal after the Farakka till 1977⁶⁴. It is interesting to note that the bridge has two names. In eastern side it is known as ‘Teesta’ which is 600 mtr. After one year in western side another 400 mtr. bridge was built and connected with 600 mtr. is known as ‘Jalpesh Setu’. However this bridge connects Dooars, Assam and North Eastern States with Siliguri and the rest of the country.

Besides these numerous wooden bridges were replaced by concrete bridge specially on the Dhupguri via falakata – Sonapur – Alipurduar State High Way. These were built in between 2001 to 2011 on the rivers of Dudua, Gilandi and Shiltorsha. Among them Torsha Bridge is very important one. This bridge connects Alipurduar with the vast region of Falakata and Dooars.

River Transport System:

Geographically the Jalpaiguri district was split up by many rivers but few of the rivers were fit for navigation. The Teesta, Jalpaiguri and Kaljani were navigable by large boats. Specially, the rivers became the cheap transport way for the planters and merchants of Jalpaiguri who exported tea, tobacco, timber, rice and jute to Dhaka and other eastern markets. But with the development of railway line and road communication neumerous bridges were built for which this river–born communication slowly decreased.

Apart from these, there were 125 ferries in the district and among them 99 ferries were within the purview of the District Boards and rests of the ferries were within the provincial jurisdiction. The principal ferries were on the Teesta, Jaldhaka and Kaljani rivers and the most important ferry was the ‘Abden Ferry’⁶⁵ which was on the opposite side of the Jalpaiguri town and ‘King Saheber Ghat’ on the eastern side of the river⁶⁶. Both ferries were maintained and managed by the Bengal Dooars Railway Company. Other important ferries were situated at Paharpur, Rangdhamali, Baikunthapur, Kharchibari and Fulbari, Helapakri,

Kantimari, Boalmari etc. But the most important ferries were at the “point where the Jalpaiguri–Alipur, Ramshai–Gairkata and Ramshai–Sulkapara roads cross the rivers Shiltorsha and Jaldhaka”⁶⁷.

So, from the above discussion it is clear to us that during the Pre–partition period (1947) the Dooars Planters Association and the merchant community in the region were keen on the development of infrastructure by making railways, roads, and bridges. They also laid considerable pressure on the colonial government also provided the planters a liberal degree of assistance. But after Partition the geographical and demographical feature changed in the district. Due to the heavy influx of the refugees from East Pakistan, Assam and Nepal the population of the district highly raised within short period. So, local needs required better transport and communication system than before. In this way the urban centers in the district obviously got immense benefit for the development of transport and communication system.

Development of Mufassal Towns and Hat–Bazars

The Mufassal towns and hat–bazars have an immense contribution to the development of any region. Any urban centre is primarily an embryonic form which is called Mufassal towns, Ganjas of Hat–Bazars. The word Mufassal is relative term meaning inferior or subordinate in relation to Sadar or headquarters.⁶⁸ Calcutta was sadar in relation to Dacca, where as Dacca was sadar in relation to its dependent town Manikganj. In Jalpaiguri district context it can be said Jalpaiguri town was sadar in relation to Alipurduar town. There was a vast difference between a metropolitan town and a Mufassal town which is really a cross breeds between the villages and the cities. Thus, the Mufassal towns can be studied independently of cities or villages.

So, “the natural course in this country is that the market first attracts the people and then the people the market. It is astonishing how these Hats and Ganjas, in spite of everything, spring up sometimes in inconceivable short periods of time into flourishing towns, like exhalation, when well regulated under a

sensible superintendence, while the wrong-headed avarice of a different management reduces them in much shorter time to deserts and ruins”⁶⁹.

Basically, most of the Mufassal towns or small towns were fundamentally service towns born of the British system of the district administration. But the development of such kind of townships could not be taken place since the British authorities restricted its role to the collection of a fixed revenue and maintenance of law and order. Under such circumstances such kind of towns could hardly surpass the rural characteristics. So, there was no conscious town-planning in the Mufassal towns and everything was dependent on local topography, land ownership and social reformations. The pattern of town development thus took place of power and activities. During the 50’s and 60’s decades of the 20th century the core of the town was formed by the Courts and Kacharies – the two bedrocks of most Mufassal towns. Specially, Kachari area became the centre of the town at that time, with business and residential areas as the peripheral settlements. But the growth of population, communication system, trade and commerce, the steady rise of an educated middle class – all these factors were responsible for shifting the focal points to the business areas of the town.

The Nature of the Mufassal Towns

During the post colonial period it is quite pertinent to take a glance about the definition of a Municipal town A) if the three-fourths of the adult population mainly engaged themselves in some profession other than agriculture; B) if the population was not less than five thousand residents and C) an average number of population per square miles should not be less than one thousand. But such definition of municipal town was not above criticism. An official wrote “In the absence of my quantitative researches on this subject it is difficult to say, whether from the limited point of view administrative efficiency, ten thousand in an appropriate population figure for a municipal area. That no adequate provision of municipal services is feasible on the basis of such a small population is however more certain”.

Since 1947 Jalpaiguri district has six important Mufassal towns which have large impact on the district. These are – 1) Dhupguri, 2) Falakata, 3) Mal, 4) Domohini, 5) Maynaguri and 6) Alipurduar Railway junction (except Jalpaiguri Sadar and Alipurduar Municipal towns). Apart from these Mufassal towns the district has so many ganjas such as – Rajganj, Meteli, Nagrakata, Banarhat, Birpara, Binnaguri, Lataguri, Kamakhaguri, Kumargram, Madarihath, Kalchini etc. These ganjas have also immense contribution to the economy of the district.

The district has number of Hats, which became the nerve of the village economy. Till 1950 the number of Hats in Jalpaiguri district was 91. But from 1951 to 1974 it rose to 147. Simultaneously from 1972 to 1990 it became 320.⁷⁰ However, due to the growth of transport and communication, trade and commerce became more flourishing and thus number of hats is also increasing day by day. Due to the establishment of control on the hats then Government passed a Regulation Act. By this Act the total number of hats of the district was divided into four zones i.e. – 1) Dhupguri, 2) Belakoba, 3) Haldibari, and 4) Alipurduar. In 1975 two special market committees were formed – these are Dhupguri and Belakoba Market Committee. Aftermath Alipurduar and Haldibari Market Committee were also formed. Though Haldibari is in Coochbehar district but total marketing activities were controlled by Jalpaiguri district.⁷¹ According to the controlling authority the hats were divided into four groups i.e.-1) Government Controlled, 2) Privet Controlled, 3) Zilla Parisad Controlled and 4) Regulated Market.⁷² The important hats of the district were –

Block - Jalpaiguri Sadar: - Dinbazar, Berubari, Talmahat, Boalmari, Kadobari etc.

Block - Maynaguri: - Amguri, Barnishghat, Bhotpatty, Domohini, Jorpakri, Helapakri etc.

Block - Dhupguri: - Dhupguri, Banarhat, Gairkata, Daukimari, Nathuahat, Mogalkata, Totapara, Binnaguri, Sonatolahat (Jurapani) etc.

Block - Mal: - Bataigol, Baradighi, Odlabari, Lataguri, Kranti, Damdim etc.

Block - Meteli: - Kalabari, Mongalbari, Metelihat etc.

Block - Nagrakata: - Champaguri, Kalabari, Luksan etc.

Block - Falakata: - Falakata hat, Jateswar etc.

Block - Madarihat: - Hamiltonganj, Rajavatkhaoa, Kalchinihat etc.

Block - Alipurdua: - Damanpurhat, Bhatibari, Silbari, Salsalabari, Jashodanga, Samuktala hat etc.

Block - Kumargram: - Barabisha, Kumagram, Kamakhaguri, Valka hat etc⁷³.

However, the Mufassal towns, Ganjas, and hats have an immense contribution about the materialization in the process of urbanization. It is undoubtedly said that the Ganjas or village hat–bazars are the real economic backgrounds of urbanization. The daily needs of the people of urban centre i.e. Vegetable, food grains, fish and meat all are imported from the hats. So, the Mufassal towns became the link between urban centres and the district towns.

Table – 5.30

The Growth of Population in Mufassal Towns in Jalpaiguri District:

Name of Mufassal town	Year	Persons	Males	Females
Dhupguri	1961	10,637	6,126	4,511
	1971	16,808	9,181	7,627
	2001	61,327	31,856	29,471
Maynaguri	1961	10,950	6,046	4,904
	1971	15,808	8,523	7,285
	2001	27,106	13,883	13,223
Mal	1961	9,085	5,381	3,704
	1971	10,951	6,128	4,823
	2001	23,218	12,151	11,067
Domohini	1961	9,064	5,002	4,062
	1971	7,706	4,108	3,598
	2001	---	---	---

Falakata	1961	6,413	3,532	2,881
	1971	7,194	3,851	3,343
	2001	19,379	10,095	9,285
Alipurduar Rly Jn.	1961	---	---	---
	1971	17,787	9,712	8,075
	2001	15,899	8,013	7,886

Source: District Hand Book, 1974 and 2001

So, it is clear to us from the above mentioned chart (table no.-4.30) that the population of Mufassal towns in the district rapidly increased. Specially the population of Dhupguri and Maynaguri were highly noticeable. The development of agricultural activities by the refugee persons of these two regions was the main cause behind it. On the other hand the population of Domohini was decreased from 1961 to 1971. Due to the Partition (1947) some sections Bengal Dooars Railway went to East Pakistan and due to heavy devastating flood of Teesta in 1962, 1964 and 1968 the infrastructure of Bengal Dooars Railway of Domohini has collapsed and a section rushed to Jalpaiguri. Thus, the population of Domohini where before Partition was nearly 10,000, but in 1961 and 1971's Census it was 9064 and 7706. Now Domohini is treated merely a village.

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Chapter – VI

GROWTH OF MUFASSAL TOWNS IN JALPAIGURI DISTRICT IN THE POST COLONIAL PERIOD: (Jalpaiguri and Alipurduar)

It has been already analysed that Jalpaiguri as an administrative unit came into being in 1869, by amalgamating Western Dooars with Jalpaiguri Sub-division of Rangpur (now in Bangladesh)¹. It is true that Jalpaiguri town had got municipal status in Colonial Age (1885), but till 1961 characteristically it appears to be a non-municipality or mufassal towns. During the time all types of municipal facilities were not available for community service at Jalpaiguri till 1951. Jalpaiguri despite being the district headquarter had hardly any civil amenities. In the same way Alipurduar town, the second largest settlement in the district acquired the status of municipal town in 1957. But till 1971 all the characteristics of the town were like a mufassal town. Thus, the researcher had focused his light on Jalpaiguri and Alipurduar also. Apart from the two municipal towns of Jalpaiguri and Alipurduar, there are six non-municipal towns like – Alipurduar Railway Jn., Dhupguri, Maynaguri, Falakata, Mal and Domohini

according to the Census of 1971². But in the records of Census Report it was raised in 14 in 2001 and 35 in 2011. However, the present researcher gives his light on – Jalpaiguri, Alipurduar, Falakata, Dhupguri, Maynaguri, Malbazar and Domohini. Among these towns Domohini situated on the left bank of the river Teesta attained the characterisitic of a railway settlement.

JALPAIGURI

‘Jalpaiguri’ a district town, a Municipality and a Civil Division in North Bengal is situated on the northern part of West Bengal. The *Karala* River divides the town into two parts and connects with few small beautifully laid bridges. Jalpaiguri is a picturesque town having several avenues shaded peaks of Kanchanjangha Mountains can be viewed from the town. A big well maintained park by the rivers of mound Karala and Tessta is a place to spend some leisure hours in the fresh environment.

The town Jalpaiguri is quite right to state that throughout the colonial period. Jalpaiguri district remained primarily a rural and plantation area. The most significant historical development after the formation of Jalpaiguri district was the growth of tea industry. But after Partition (1947) due to heavy influx of refugees from East Pakistan the pattern of urbanization of Jalpaiguri district rapidly changed. It not only changed the landscape but also the socio–economic and demographic pattern of the district. The vast tract of forestlands can be dotted with tea gardens, villages and markets. In the colonial period the British had a long cherished dream to make Jalpaiguri town a district Headquarter. During the Anglo–Bhutan war the southern part of the town an army cantonment was established to collect revenues from the North–Eastern Regions and to assess the potentialities of trade and commerce of the Jalpaiguri district region³.

The decision to establish Jalpaiguri town was determined by several factors. With the growth of tea plantation in the district primarily the British and the later stage the Bengali entrepreneurs began to participate in it and their respective registered offices were established in the town. Besides this,

Administrative District Headquarter, Sub–division, Police Station and so many offices were there. In this connection the growth of other cash crops i.e. tea, jute, tobacco, the colonial exploitation of natural resources like timber and the development of transport and communication system were linked with the process of urbanization in the district. In the year 1970 – 71 Jalpaiguri town was connected with the Dooars region and Assam through the ‘Jalpesh Setu’ over the Teesta River. Apart from these, the town was transformed into a vibrant trading centre and provided a channel through which various consumer goods reached the remote trading centre of the Dooars region.

In this way the town (Jalpaiguri) as a centre of export, mobilized and siphoned off tea, timber, jute tobacco, etc. to Calcutta. The expanding network of services and professional and obviously economic interests in a backdrop of colonial situation facilitated the socio–economic growth of the town.

Administrative Growth of the Town:

The Jalpaiguri Municipal Board was the oldest and sole Municipal Board in the district which was established in the Colonial Age or before Partition (1947) in the year of 1885. Thus the town has already celebrated its 125th Anniversary of Municipal Township. So, as a long history of 125 years the town has developed in area or in administration. Now it is a ‘C’ category Municipal town having its jurisdiction over 12.50 sq. km. boundary area. Three Panchayets – a) Arabinda Nagar–I G.P. b) Faria G.P.–I (part) and c) Paharpur G.P. (part) have been included in the Municipal area in 1995. According to the 1991 Census the population of the town was nerly 90,000. As per Municipal Records of 1995 the town was divided into 25 Wards and the numbers of holdings are 17,641. The Councillors are elected from each Ward. Among the Councillors 15 are male and 10 are femal. Besides these, 4 Councillors were elected from the reserved for Scheduled Casts and 5 female members elected from the seat reaserved for Women category. This representative pattern of the electoral of the municipality fulfills the aims of the WBMA – 1993 as well as 74th CAA 1992.

The most important indicator for the development of the Jalpaiguri town was the growth of population which occurred due to the influx of immigrant

populations in the town. The pattern of population from the outset was rather sluggish. In 1872 before the establishment of Municipal Board the population of the town was 6,598, but slowly the population grew and touched the figure 27,766 in 1941. But after Partition the population of the town increased. The huge influx of refugees from the East Pakistan was responsible for it. Thus, from 1941 to 1971 i.e. only in 30 years the growth of population increased from 27,766 to 55,159 and from 1971 to 2001 in this 30 years the growth of population increased from 55,159 to 1,00,348⁴. Here the researcher shows in the table No.–6.1 the growth of population in the Jalpaiguri Municipality.

Table – 6.1
Growth of Population in the Jalpaiguri Municipality
(1941–2011)

YEARS	PERSONS	MALES	FEMALES
1941	27,766	17,420	10,346
1951	41,259	24,551	16,708
1961	48,738	27,608	21,130
1971	55,159	30,665	24,494
1981	61,632	---	---
1991	90,825	---	---
2001	1,00,348	50,629	49,719
2011	1,07,341	53,708	53,633

Source: Census of India (1941 – 2011)

In the embryonic stage numerous Bengali Hindus and Muslims migrants from East Bengal particularly from Pabna and Rajshahi district (now in Bangladesh)

settled in the town. Along with Rahim Baksh came his relatives from Noakhali, Kumilla and Murshidabad. The Brahamins and other higher castes people came from Dacca and Pabna districts. Further a remarkable portion of immigrants hailed from Rangpur, Rajshahi, Maimansingh and 24–Parganas. This immigrant population was so called *bhadralok* due to their professional affiliation to different respectable jobs. They emerged as Government officers, lawyers, teachers, clerks and contractors etc. The Muslim traders from Dacca district and Marwari traders and merchants being tempted by the rising economic potentialities decided to settle in the town⁵. Specially the Tea Planters and their associates (Manager, Asstt. Manager and many others) and lawyers had played a vital role in different social activities and games & sports of the town. Apart from these the different types of lower category professionals such as washer men, barbers, sweepers specially who came from Bihar and locally called Biharies also performed a significant role for the growth of Jalpaiguri town.

Besides these the European population, a microscopic segment of the total population was the real social leaders of the town. They played the part of an arbiter for all related matters of revenue, public works and criminal affairs. They introduced the various principles, rules and regulations of municipal administration in Jalpaiguri town.

However, terminating a long wait when the independence day finally arrived the Municipal Board decided on 8th Aug, 1947 that – “It is unanimously resolved that the flag hoisting ceremony be performed at 8.15 pm. on 15.08.1947 at the Municipal office building. Honourable, Sri Tarini Prasad Roy, the first non–official Vice–chairman and eminent citizen of the town was requested to hoist the flag”⁶.

Most probably this is the first time in municipal history in India that Independence Day ceremony was observed at night. But till 17th August the people of Jalpaiguri were fully tensed, because they did not know whether Jalpaiguri would be a part of Pakistan or India. At last on 17th August by the declaration of Radcliff Award police station of Boda, Patgram, Debiganj, Pachagar and Tetulia went in Pakinstan and the rest whole district was in India⁷. So the partition of the district happened with the Partition of India (1947). However, within short period Sri Tarini

Prasad Roy who first hoisted the flag in Jalpaiguri after independence. But unfortunately he died on 25th December, 1948.

Immediate after independence numerous refugees from East Pakistan came in big numbers in the town. The refugees first took shelter in Sonallah School and Patgola of Kadamtola. In the second stage the refugee camps were made in Commerce College, Nurmanjil Bhawan (Now DPSC office) and Batia Building. At that time the town was famine-affected and the roads and passages were nasty and were all most unfit for use. The town was under utter distress by the pressure of the refugees. Cholera, Small pox were constant companion⁸. The drinking water was insufficient. In this situation the municipal election was held in 1948 and 13 members were elected in 5 wards. A new Municipal Committee was formed on 4th Feb, 1948 under the Chairmanship of Sri Jiban Jyoti Roy⁹.

The Municipal committee first arranged a condolence meeting on 6th Feb, 1948 after the death of Mahatma Gandhi (30th Jan, 1948). The Commissioner of Jalpaiguri Municipality offers their most heartfelt condolence to the members of the bereaved family and as a mark of respect to the departed great soul. The meeting was adjourned¹⁰. Then the new municipality formed 'Nagar Unnayan Parikalpana' for rearranging the Jalpaiguri town after Partition (1947).

By the recommendation of the committee to make some programmes i.e. to dig well for supply of drinking water, protective works against erosion and flooding from the river Karala, to extend and repairs of numerous roads and passages. The amount of Rs 78.80 allotted for development of the Harijan Society, some money was allotted for section of Cholera, Pox, Leprosy etc. and for buying a Steam-roller, formation of some night schools, electric poles etc.¹¹. The Municipal Board first fixed the salary of the officers of the municipality from 1st April, 1948¹².

Table – 6.2

Structure of Salaries of the Municipal Workers of Jalpaiguri¹³.

(Since – 01 – 04 – 1949)

1.Lamp Lights --- 16—01—25 Rs.	6. Tax Collector --- 21—04—75 Rs.
2. Peon --- 16 – 01 – 25 Rs.	7.Tax Inspector ---150—05—175 Rs.
3. Watchmen --- 25 – 01 – 35 Rs.	8. Asst. Inspector ---81—04—125 Rs.
4. Record keeper --- 20 – 01 – 30 Rs	9. A.L.T.D --- 60 – 04 – 115 Rs.
5. Belief --- 58 – 08 – C	10. A.L.T.D. -- 2 --- 32—04—75 Rs.

Source: Records from Municipal Office, Jalpaiguri

Sanitation Department

1. Sanitary Inspector --- 150 --- 05 --- 175 Rs
2. Additional Inspector --- 75 --- 05 --- 125 Rs
3. Health Assistance --- 40 --- 03 --- 80 Rs
4. Typist --- 45 --- 04 --- 100 Rs
5. Recordkeeper/Clerk --- 60 --- 04 --- 100 Rs
6. Asst. Head Clerk --- 85 --- 05 --- 125 Rs
7. Head Clerk --- 200 --- 05 --- 225 Rs

P.W.D. Department

1. Overseer --- 125 --- 05 --- 175 Rs
2. Building Inspector --- 100 --- 05 --- 165 Rs
1. Yard Supervisor --- 32 --- 02 --- 50 Rs

Vaccination Department

1. Chief Vaccinator --- 50 --- 03 --- 75 Rs

2.	Additional Vaccinator --- 45--- 03 --- 65 Rs
3.	Women Vaccinator --- 45--- 03 --- 65 Rs
4.	Part – time Vaccinator --- 50 Rs. Per month

Source: Records from Municipal Office, Jalpaiguri (24/02/ 2016)

An Adhoc Municipal Board was formed due to the Partition (1947) and a permanent Municipal Board came into existence after the municipal election of April 1949. Sri Satyandra Prasad Roy became the chairman. The oath was taken by the chairman with 14 ward members on 4th April, 1949¹⁴.

In this year (1949) the New Board recommended Md. Matiar Rahaman to sketch a town map of Jalpaiguri. Besides this, permission was given to the District Board for construction of buildings, a loan of Rs 62,000 was received from the Government for development of the town; interested persons were given an aid of Rs 10 each to open Ration shop. All roads and lamps were illuminated with Kerosene lamp. An amusement park was made in one acre land in the cantonment area. 20% carbolic shop was allotted free of cost for each bull and ox. Permission was given to make store house for fire wood. The Cinema Hall owners were alerted against any illegal deal. Strict vigil was imposed upon supply of pure baby milk, prohibition of selling beef in open place, building up a traffic point in Dinbazar, 27 unmetalled roads and 15 culverts etc. Besides these tax was imposed on numerous business i.e. slaughter house, tannery, fishery, soap factory, washer man, coal storage, Kerosene storage, tin, soap, jute, grocery, tea, electronic tools, cinema hall, saloon, oil mill, cloth shop etc.¹⁵

In the mean time refugees onslaught from East Pakistan were coming at Jalpaiguri town. Several thousands of refugees took shelter temporarily at Patgola and Batai Building (now in Commerce College) Refugee Camps. Then in 1951 for rehabilitation of the refugees numerous colonies such as – Arobinda Nagar–I, Arobinda Nagar–II, Patakata Colony, Maskalaibari, Pandapara, Mohit Nagar, Debnagar etc. were setup in the adjacent areas of Jalpaiguri town. Due to refugees advent the population of Jalpaiguri town heavily increased between 1941 to 1951.

Total population of 19 Wards of the town was 27,256 in 1941. But in 1951 it raised to 41,259. So, 14,000 populations increased only in 10 years.

Due to the development of refugees several 'Development Committees' were formed by themselves. By the movement of these committees and the initiative of Refugee Rehabilitation Department of the district had arranged 600 plots for settlers in Maskalaibari Colonies. Among them 220 plots measuring 10 kathas each was distributed to each family. The rest 380 plots having 7.5 kathas were given to each refugee family.

The Municipal Board had tried to rehabilitate for refugees in the town. The Honourable Governor came on 14th June, 1950 to visit the rehabilitation of refugees in the town. Some deep well were dug for purification of the drinking water. Preventive measures were taken against Cholera, Typhoid, and Paratyphoid etc. Two Lorries were purchased for carrying filth out of the town. It was also decided to take the birth–death registration.

Apart from these the Municipal Board resolved "that the councillors will make a provision for the construction of the municipal quota towards the erection of the statue of Netaji Subhas Ch. Bose and construction of a temple as proposed by Kaviraj Sri Satish Ch. Lahiri."

By the resolution of the Municipal Board this statue was erected on 23rd Jan, 1951 on the bank of the river Teesta¹⁶. But this statue was demolished by the devastating flood of Teesta in 1968. However, the statue was reconstructed by the Netaji Subhas Ch. Foundation and Municipal Board combinedly on 24th December, 2007¹⁷.

The Municipal Board granted in aid Rs 19,632 for the development of the 20 primary schools of the town. Rs. 370 was granted for the building of Indrajamal School. Municipal grants were also given to some libraries in the town i.e. – 1) Mahila Pathagar, 2) Marwari Pustakalaya, 3) Azadhind Hind Pathagar, 4) Poursabha Pathagar, 5) Rabindra Pathagar, 6) Babupara Pathagar, 7) Congress Pathagar and 8) Jalpaiguri Institute¹⁸.

In the year 1951 the Municipal Board passed a resolution from which the researcher is able to know that the rate of holdings be fixed at 10%, conservancy rate at 7%, water rate at 2.5% on holdings within the radius of 500 mtr. from pipelines¹⁹. ‘Rickshaw Owners Association’ and ‘Rickshaw Paddlers Association’ were formed. The Municipal Board imposed the tax on them which was to be renewed every year.

In 1953 municipal area was expanded and 7 wards were reformed. Service rule was passed for municipal workers. At that time in town there were 3 street Lamps of 100 wt, 7 Lamps of 25 wt, 160 Lamps of 60 wt, 67 Lamps of 40 wt, and 6 lamps of 30 wt. There is an apparent surplus of Rs 20,740 is the budget of 1953. But the real picture is a Rs. 87,000 was deficient. Govt. loan was Rs. 62,000 and grant from Govt. was Rs. 25,000²⁰.

Table – 6.3
Statement of Budget Provision

HEAD OF EXPENDITURE	BUDGET PROVISION	ACTUAL EXPENDITURE	EXCESS EXPENDITURE
General establishment	14,780.00	15,697/9/4	917/9/11
Collection of taxes	21,930.00	22,141/7/11	211/7/11
Water supply	16,420.00	19,638/11/6	3,218/11/6
Repair and construction of wells & tanks	500.00	621/3/0	121/3/0
Public latrine	2,160.00	2,180/-/3	201/0/3
Road watering	7,116.00	7,260/9/11	144/9/11
Sanitary inspector	4,992.00	5,426/9/11	434/9/1
Vaccination	3,837.00	4,056/3/10	219/3/10
Other sanitary requirements building	5,000.00	5,934/8/9	934/8/9

repair & new work			
Road repair	28,000.00	30,565/3/0	2,565/3/0
Compost manure	4,992.00	7,059/14/6	2,067/14/6
Disposal of paper / dead bodies	100.00	661/5/0	561/5/0
Miscellaneous	4,042.00	52,600/13/0	9,600/13
Purchase of ration	43,000.00	52,600/13/0	9,600/13
	1,59,165.00	1,81,416/11/6	22,551/11/8

Additional expenditure Rs. 22,251, Ana 11 and Pai 8.²¹

Due to the population growth and expansion of town the 7 wards were re-arranged and the number of members was raised to 19 in the municipality by the resolution of 16th Nov, 1953. Here scholar shows in Table-6.4 the number of wards and number of members of Jalpaiguri Municipality.

Table – 6.4

The Numbers of Wards and Members in Jalpaiguri Municipality in 1953.²²

Number of wards	Number of members
1	2
2	2
3	3
4	2
5	2
6	4
7	4

Source: Records of the Jalpaiguri Municipality

New Municipal Board was formed by the municipal election of 1955. Oath was taken on 6th Jan, 1955 under the chairmanship of Sri Kaminikanto

Rahut²³. Owing to the lack of consciousness among the members this Board did not work fully. In this situation the chairmanship of Mr. Kaminikanta Rahut was replaced by SriJiban Goti Roy. But the situation did not change. At last the Government appointed an administrator to run the Jalpaiguri Municipality in 1958.

Sri Sisir Kumar Sen first acted as administrator from 28.04.1958 to 15.07.1959²⁴. But his some decisions created many problems. Then he was replaced by another administrator Sri J.N. Maitra. Within short time he was also replaced by another administrator – Sri N.C Roychoudhury. On 10th June, 1960 he introduced the cattle Trespass Act of 1871. Notification No. 323 on 11th Feb, 1911. By this Act he imposed tax of Rs 2 for Elephant, Rs .50 for Camel and Buffalo, Rs .25 for Horse, Bear, Bull, and Rs .12 for Ram, Goat etc²⁵.

On 16th August, 1960 a New Municipal Committee was formed with 19 members under the chairmanship of Dr. Sudhir Kr. Bose²⁶. The New Board first emphasized on drainage pattern in the town. All service privies were rooted. It also decided that the plan of home could not be passed without well sanitary system. 100 dustbins were set up at different corner of the town. So many sub-committees were formed i.e. Health Committee, Road Committee, Finance Committee, Market Committee, Building Committee, Education Committee etc. In 1961 the most important work this Municipal Board was to build an auditorium hall (Rabindra Bhaban) with 500 seats. The estimated cost of this public hall was Rs. 1,25,000²⁷. For the re-construction of streets and lanes Municipal Board estimated the cost to be Rs. 80,000 from the Govt. as debt. The Board decided all previous arrears will be given to all creditors. It also decided to build up some parks and gardens for children at 1) Ward No-7, near the home of Bimal Kr. Hore, 2) Ward No-5 near the Basti area, 3) Ward No-3, near the Madrasa School, and 4) Ward No-4, near the Post Office. On 19th September of the same year a proposal of 3rd bridge over the River Karala at an estimated cost of Rs. 2,28,600 was sent to the Govt²⁸.

The Municipal Board introduced new scale for primary teachers in municipality on 26th May, 1964. The new pay scale was –

- I) Trained Metric Passed Teachers – 35—01—45—02—65—03—80 Rs.

- II) Non-Trained Metric Passed Teachers – 35—01—50—02—60 Rs.
 III) Non-Metric Non-Trained Teachers – 35—01—44—02 – 50 Rs.

Additional Rs 5 was given to the new teachers²⁹. For the re-arrangement of the area of 19 wards Municipal Board had taken delimitation in January, 1965. It also decided that all old kerosene lamps were reformed and new 46 hajak lamps and 28 electric lamps were erected.

As per the provision of the West Bengal Municipal Act, 1993 the Govt. (West Bengal) had provided the Municipality with an Executive Officer, a Finance Officer which are lying vacant. A Health Officer, an Engineer and an Office Superintendent with many other officers at the expense of the State Government were recruited. Here the table no.-6.5 shows the number of officials and the main posts of the Jalpaiguri Municipality.

Table – 6.5
Existing Personel Status

SL No.	Name of the Post	Number of Officials
1.	Excutive Officer	1
2.	Finance Officer	1 (vacant)
3.	Health Officer	1
4.	Engineer	1
5.	Office Superintendent	1
6.	Accountant	1
7.	Cashier	1
8.	Sanitary Inspector	1
9.	Conservancy Inspector	1

10.	Market Superintendent	1
11.	Food Inspector	1
12.	Head Clerk	1
13.	License In-charge	1
14.	Assessment In-charge	1
15.	Tax Collector	1
16.	T.C.S.	22
17.	Overseer	9

Source: Jalpaiguri Municipality Office

Devastating Flood of 1968

The Jalpaiguri Municipality was same as under the Administrator from 4th Sept, 1966 to 30th December, 1969³⁰. During this time the most historical event was the devastating flood of the river Teesta. On 4th Oct, the day before Lakshmi Puja at night nearly 4 a.m. the dam of Teesta was broken near Rangdhamali and within short time the town was found 8/10 ft under water³¹. According to the Administrator “All normal activities of the town have been made standstill”. All necessary goods, food, money were damaged by the sand. After displacement the water the uncountable bodies of animals and human beings were sheltered here and there. The crisis of drinking water and food had reached its highest stage. This time the people of Siliguri had played a vital role. Many clubs, organizations of Siliguri sent food, drinking water, dress, baby food as relief³². To clean the roads and lanes all clubs and welfare organization and youths of Jalpaiguri had derived the works. In this time the Administrator’s first step was to clean the drainage of the town. On 20th Feb, 1969 the Deputy Commissioner of district had paid of Rs 8 lacs to meet the crisis³³. In the meantime the elected Municipal Board took oath on 31st December, 1969 under the chairmanship of Sri Bimal Kr. Hore.

To protect the Jalpaiguri town from devastating flood of the River Teesta and Karala several alternative proposals were thought from time to time for

tackling this problem. Finally, a committee was appointed by the Government of India after the most dangerous devastating flood of Jalpaiguri town of the River Karala and Teesta. On 23rd April, 1971 all the members of the committee inspected the last 3 miles stretch of the Karala and Teesta River from the Railway Bridge to Mandalghat. The committee examined all the above mentioned 6 alternative schemes presented to them and opined in the interim report that scheme No. one (estimated to cost Rs. 173 lacs) contemplating a 4.5 mile extension of Karala channel within the Teesta, parallel and adjacent to its present right bank, with an outfall at Mandalghat is the cheapest and has the least number of human problems involved and could be executed quickly³⁴. The chairman further highlighted that no other proposal except this could lower the sub-soil water on the Jalpaiguri town and the proposal divert the flood waters but not drain sub-soil water. The chairman of the committee made following suggestions for presenting a detailed scheme given below -

1) To start within the present condition the length of the outfall channel shall be 3,048 meters (10,000 ft.) which can be extended in the as and when the gradual aggravation of Teesta affect the new mouth.

2) The section of diversion channel shall be as follows:

- | | | |
|--------------------------|------|-------------------------|
| a) Bed width | ---- | 80 meter |
| b) Full supply depth | --- | 03 meter |
| c) Longitudinal slop | --- | |
| i) Within new outfall | --- | 1 in 6,400 |
| ii) Within Karala | --- | 1 in 5,000 |
| d) Side slope of cutting | --- | 2 : 1 |
| e) Teesta side berm | ---- | 30 meter (about 100ft.) |

(To be varied with a view to prevent

Piping or flowing of sand into the channel

under flood conditions of Teesta

and no flood in Karala.)

- | | | |
|----------------------|------|-------------------|
| f) Land side berm | ---- | 15 meter (50 ft.) |
| g) F.D.L. at present | | |
| Karala outfall | ---- | 80.40 metre. |

- 3) Connected drain -- One meter deep and 4.57 meter wide—to drain out the stagnant water and put an end to the water hyacinth choking Karala within the town limits.
- 4) At the exit the end is to be flared to a width of 140 meter keeping a total cross—sectional area enough to ensure that the total energy line is not effluxed.
- 5) The crest width of the Teesta side embankment shall be 15 meters to utilize the excavated spoil as far possible.
- 6) The river face of Teesta embankment shall be protected from erosion by protruding solid super and boulder and aprons where wanted³⁵.

The committee reviewed the proposals decided to implement them in the shortest possible duration to reduce the probability of damage by the flood in the River Teesta. Accordingly the Committee took the most effective measure to save Jalpaiguri town from the grip of the River Teesta.

Educational Institutions:

It may be said that through the Colonial Ages Jalpaiguri became the town of educational institution in North Bengal. On the eve of Independence (1947) the town has so many reputed schools which are still present. First and the oldest school of the town is Jilla School established in 1876. The Joint Entrance Exam started in the school from 1887. It became the class X and class XII in 1930 and 1952³⁶. Apart from this the other important schools were Fanindra Dev Institution in 1917, Sonaula High School in 1921, Kadamtala Balika Vidyalaya in 1928, Ananda Model Vidyalaya in 1922, and Sadar Balika vidyalaya in 1910³⁷.

After the partition (1947) the first school of Jalpaiguri is Government Girls' High School, established in 1948³⁸. The school's first class started in Nurmanjil (now in DPSC Building). But in 1958 the permanent building of the school was established near Club Road. So many renowned students came from this school. Smt. Gita Ghosh is one of them who had got 3rd position in Entrance Exam (1950) and had been working as reputed doctor at London. The other

important schools are the Bhavesh Ch. Girls' Junior High School, established in 1973 – 1974 near Sirishtala, the Mohitnagar Colony, Tara Prasad High School in 1954, Begum Fayejenyesa Girls' School in 1950, Central Girls' High School in 1957, Arabinda High School in 1950, Kumodini Girls' School in 1961, and Sonali Girls School in 1954³⁹.

However, now 13 high schools and 2 Jr. High schools are in Jalpaiguri Municipal area. Among the important educational institutions in Jalpaiguri town 'The Jackson Medical Institution' was one of them. The institute was established in 1930⁴⁰. But 1948 it became the Pharmacist Training Centre. Thereafter due to inevitable cause the North Bengal Medical College was established near Siliguri and this institution gradually lost importance and became non-existent today.

About higher education 'Anandra Chandra College' (A.C. College) is the oldest college in the whole district. A.C College was established in 1942 at Racecourse Para near Police Line⁴¹. For the establishment of the college the Routh Family had left an enormous contribution. Honourable, Sri Anandra Chandra Routh was a famous Tea-industrialist, social-worker and the Ex-chairman of the Jalpaiguri Municipality. His son donated the total land for the college and also donated Rs. 1,50,000 for college building. Thus, the name of college was commemorated with the name of his father Sri Ananda Chandra Routh. Within short time the main building of this college was shifted at Maskalaibari (Arabindo Nagar). Sri Indu Bhusan Mujumder was the first Principal of this college who was a great personality. So, many reputed and talented students studied in the college and they came from different corners of North Bengal.

In 1958 the Senior Basic Training College now called Ananda Chandra B. Ed College was established in the house of Md. Waliur Rahaman⁴² on the DBC Road where now AC Commerce College was established. But after some years it was shifted on the Racecourse Road. First Principal of this college was Sri Sudhansu Sundar Maitra. This is the first B. Ed College in North Bengal and a huge number of teachers came for training from the different corners of North Bengal and South Bengal too.

The history of Educational Institution of Jalpaiguri occupied a very important place when the Jalpaiguri Engineering College was established (1961)⁴³. From 1961–1967 the college was sponsored by an autonomous body and in 1968 the college was sponsored by the Govt. of West Bengal. Prof. NC. Bose became the first Principal of the college. The class was started at the building of Political Institute. Aftermath the main building was built on the western side of the town and near NH–31B. About the female education in the town the Prasanna Dev Women’s College has immense contribution. This college was established in 1950 with the contribution of Sri Prasannadeva Raykayet⁴⁴. The first Principal was Prof. Swarna Kumari Roychoudhuri.

The Polytechnic Institute of Jalpaiguri was established in 1950 at Patgola Maidan of Kadamtala. The first Prof. was S.K. Bhattachariya. Another important college in Jalpaiguri town is Ananda Chandra Commerce College established in 1962 at the opposite side of Nurmanjil Bhaban (now DPSC office) on DBC Road. Prof. Naresh Ch. Bhowmik was the Founder Principal of this college⁴⁵.

Library and Club Culture:

Library and Club culture flourished in Jalpaiguri town since the Pre–colonial period. In 40’s in the 19th century the important Pathagars of the town were the Azad Hind Pathagar, Chalantika Pathagar and Babupara Pathagar. Sri Sushil Sannyal, Sri Sunil Chakraborty and Sri Sishir Sannyal had played an important role to establish the Azad Hind Pathagar (1946). Sri Sunil Paul is the pioneer for Babupara Pathagar. This Pathagar became the arbiter of cultural activities of the town at that time. Another Pathagar of this time is Bidhan Sangha of New town, Jagrata Sangha of Arbinda Nagar, and Sanghasree Pathagar was very important. With the contribution of Sri Syama Prasad Chaudhury and Sri Santosh Ghosh Suhrid Pathagar was established at Arobindanagar in 1952. Aftermath it was renamed Jagratah Sangha. Milan Sangha and Srikanta Pathagar were established in 1952. Sanghasree Club and Pathagar were established at New Circular Road in 1952. This Club was famous for Games and Sports of the town. An important club ‘Disaree’ was established for in 1960. This club was renowned for social welfare activities of the town. But the most important library in the town is the ‘District

Library', established at Race Course Para in 1952. More than 5000 valuable books in various sects were in this Library. Numerous Govt. declarations, Census Reports and District Hand Books are available in the library⁴⁶.

If we want to discuss the games and sports of the town, the first and most important club must be mentioned is the 'Town Club', established by the European Planters in 1898. From the Colonial Ages so many renounced national and international players came to Town Club Maidan and show their skills in 50's and 60's decades of the 20th century. They are Sri Sailen Manna, Md. Ahmed Khan, Appa Rao, Mealal, P.K. Benerjee and many others.

The other clubs of this period are JYCC, JYMM, Friends Union, Raikat Para Young Assosiation, Milan Sangha, Sporting Young, Tarun Dal, New Town, Bose Para Cultural Club, Bidhan Sangha etc. During this time the renowned player in the town were Sri Ranu Guha Thakurata, Manilal Ghatak, Arun Lama, Niti Ghatak, Sukalayan Ghosh Dostidar, Barun Sanyal, Samar Gupta, Md. Mujambel Hussain, Md. Afsab Ali, Maheswar Ghatak, Probodh Saha, Amitesh Paul, Sanker Mukherjee, Haripada Karmakar, Laloo Ganguli, Mangal Bhowmik, Satyabrota Bose, Santu Chatarjee, Pradip Ghosh and many others⁴⁷.

Cultural Activities:

Through the Colonial Ages Jalpaiguri town became the arbiter of cultural activities of North Bengal. Due to professional needs so many enthusiastic persons assembled in the town. The passage of time slowly the Bengali middle class leadership became assertive inspite of being marginalized in different sectors. The Bengali Pleaders, teachers, service-holder, traders, landowners etc. formed the backbone of the native middle class of the town. Among these particularly the legal professionals took the most proactive role and next the service-holders also had a significant role to play. It can be seen that not in Jalpaiguri town alone in the Indian sub-continent perspective also the legal professionals proved to be prominent mouth piece of the middle class people. One of the most significant features of the leadership of Jalpaiguri town is that both the Hindu and Muslim leadership were active for the development of the town. The families of Sri Gopal

Chandra Ghosh and his son Sri Jogesh Chandra Ghosh, Jaichandra Sanayal, Tarini Prosad Roy, Shashi Kumar Negogy, Md. Rahim Bakshi, his son-in-law Md. Musharaff Hossain and Mahammad Sonallah widely known for philanthropic activities irrespective of their religious and cultural backgrounds formed a solid platform. Besides these the famous Raikat family had also an immense contribution to make the town.

Magazine Culture:

From the Pre-partition Era (1947) numerous magazines were published in Jalpaiguri town. The first monthly magazine was '*Bhikshuk*' which was published in 1893 and its editor was Sri Sarada Kanta Moitra⁴⁸. Then *Tristrotā*, *Janamat*, *Muktibani*, *Bharatbani*, *Desbandhu* etc. were published. This time the Muslim middle class also published two important little magazine i.e. *Naojown* and *Nishan*⁴⁹.

After the Partition (1947) the town Jalpaiguri has been enriched by the publication of so many valuable yearly, monthly and weekly magazines. The first important weekly magazine in the town was '*Shimantik*' which was published in 1950 under the editorialship of Sri Birendra Prasad Bose. But now we cannot find it. Another important magazine—'*The Barta*' was published in 1952⁵⁰. The famous Congress leader and social activist Sri Rabindra Nath Sikdar was the pioneer of this magazine. So many reputed teachers, writers had written their articles in this magazine. The first monthly magazine - '*Amader Katha*' published in 1948 by the famous socialist leader Sri Niranjan Dutta (editor). Then after some years it was re-published by Sri Basu Neogi who was the composer, proof-reader and editor of this magazine. The office of this magazine is near Merina Nursing Home. The reputed communist leader Sri Gobinda Kundu and others used to meet here regularly. In the last phase of 60's, another important magazine '*Jalpaiguri*' was published by the editor Sri Kalyan Sikdar (lawyer) with help of Sri Gobinda Kundu. After some years the magazine was closed. But aftermath it was reprinted by the editor Sri Kalyan Dey who was the librarian at A.C. College. An editorial committee was formed with Gobinda Kundu, Subhas Choudhury, Sakti Das

Mukharjee, Smt. Meenati Sen and student's leader Milan Acharya. But after 10 years it was also closed.

Through the refugees, specially in Arobindo Colony the first hand-written magazine 'Rupayan' was published in 1952⁵¹. Then a Wall Magazine – 'Pratiti' was found⁵². Both the magazines were published from Arobindo Pathagar by the initiatives of Sri Benimadhav Bhattachariya and his associates. The first scripted magazine from the Colony was 'Manashi', published from Saktinagar, edited by Sri Santosh Kr. Chakraborty⁵³. But some opinion had come that the magazine 'Biswaghyan' was published in 1992 from Arbindanagar. But it has no historical evidence till the date.

From the College Para an important magazine – 'Tridhara' was published in 1993 under the editorship of Sri Hara Kr. Dutta⁵⁴. Then we find the magazine – 'Annyksha', edited by Sri Biplab Sikdar. This year another two important magazines - 'Nabadiganta' and 'Niharika' were published by Sri Krishnendu Sanyal and Sri Kartik Paul. About the teenagers the magazine 'Piyali' was published by Rani Roy. From the 1970's the magazine 'Sahityabharati' was edited Sri Sisir Priyopadhaya at colonies adjacent to the T.B. Hospital Road⁵⁵. The magazine 'Koshaghat' was published (2002) by Sri Tarun Bhowmick at Assam More. At the very recent time – 2007 and 2008 the famous two magazines - 'Barendrabhumi' and 'Amar Uttar Bangla' are being published by the editorship of Dr. Baren Roy and Sri Subhajit Poddar annually⁵⁶.

About the teenager an important magazine was published under Dr. Saroj Bagchi in 1954, named – *Danpiteder Asar*. At that time 'Saikat' was published from Jalpaiguri and Siliguri under Sri Arobinda Kar (editor). Another important magazine *Uttarpath* (monthly) was published in 1956 where we found various accounts on the Schedule Caste and Schedule Tribes of North Bengal. In 1957 the first Hindi monthly magazine *Ashoka* was printed by Sri Gopal Maheshswari⁵⁷. The magazine 'Chitra' published by Sri Sudhansu Bakshi. Sri Harish Choudhury and Sri Mahavir Chachan was associated with the magazine, named *Pakshik*.

The most influential daily magazine in Jalpaiguri town was *Sandha Barta* which published by Sri Birendra Prasad Bose. The others important magazine of the 60's decade were *Uttar Bangla* by Sri Debesh Roy which are renamed after was *Uttardesh*. Then we also find '*Zalarck*' by Sri Surajit Dasgupta and Sri Banabehari Dutta, '*Spasto Katha*' and '*Nirapeksha*' by Debabrata Majumder, '*Abartan*' by Sri Kalyan Sikder and Sri Amiya Majumder, '*Panchadhara*' of Sri Malay Bose, '*Disari*' by Smt. Aparna Guha, '*Uttarer Haowa*' by Sri Tusher Bandapadhaya and Kalyan Sikder etc. Another daily magazine '*Himalaya*' was published 1971 by Sri Renede Ghosh. In 1974 '*Samvabkal*' was published under editorship of Sri Sourahgsu Sekher Pramanik. The magazine '*Mandakranta*' was published in 1975. Besides these, *Ikhan*, *Samudrik*, *Budbud* by Silpi Kar, '*Aroghyo*' by Sri Sadhan Deb etc. were found. But all these magazines were short lived⁵⁸.

Amongst the today's magazine the most valuable are '*Kiratbhumi*' (1995) which have an enormous contribution in whole North Bengal and South Bengal too. The editor of this magazine was Sri Arobinda Kar and he was assisted by the sub-editor Dr. Ananda Gopal Ghosh and Smt. Gopa Ghosh Paulchoudhury⁵⁹. To realize its contribution now it may be said that it is not only a magazine, it is a book of encyclopedia of Jalpaiguri district.

Writing Culture:

About the writing culture Jalpaiguri town has become the centre or arbiter of the district from Pre-partition (1947) era to till date. The town has been enriched by numerous prolific writers. Among them the most renowned Prof. Dr. Anandagopal Ghosh who is the pioneer researcher-historian of the untolds of regional history of North Bengal. By his ceaseless effort we are able to know the different aspects of socio-economy and culture in the district. Honourable Sir had rendered services for 44 years (1979 – 2013) as Professor of the Deptt. of History, North Bengal University⁶⁰. During these 4 decades of constant services he has enriched us immeasurably. Already he had authored 12 valuable books and jointly 7 books. The number of his editorial book is 18. He also wrote preface of more than 118 books and more than 1500 essays in different magazine and little magazines⁶¹.

This great East Bengal refugee has migrated (1964) from Boalmari village of Pubna district (now in Bangladesh)⁶². However, his contribution to the progress of socio-cultural aspects not only Jalpaiguri district but entire Bengal is remarkably different. His composition has opened a new vista to the readers and research persons of North Bengal or in whole Bengal. So, without his presents history of North Bengal would remain mostly incomplete as yet.

Apart from Dr. Anandagopal Ghose Sri Umesh Sharma, former teacher of Sonaulah High School is the most important one who composed nearly 15 books on society, economy and cultural history of Jalpaiguri Town as well as the district. Dr. Charu Chandra Sanyal was reputed for many books, specially for ‘The Totos’. Besides these, the famous writer Parboti Prasad Chongdar writes many articles regularly in the news paper, magazines and the books. With them we find Sri Arunbhusan Majumdar, Sri Bimalendu Majumdar, Sri Arnab Sen, Sri Goutam Guha Roy, Sri Kartik Chandra Sutradhar, Sri Dilip Kr. Barma, Smt. Poulami Bhowal, Sri Partha Pratim Mallick, Sri Praddosh Ranjan Saha, Sri Soumendra Prasad Saha, Sri Debkumar Sengupta and many others are writing numerous books and articles to enriched the writing culture of the town Jalpaiguri as well as the district⁶³.

It is to be noted that the population pattern of Jalpaiguri town could be cited as a classic case of ethnic and cultural melting pot where castes like – Hindu, Muslim, Rajbangsi, Namasudra, Christian and others populations existed for centuries. The general picture of the Post-colonial Bengal represented the Hindu dominated urban and semi-urban structure where the Muslim population had to remain in subordinate position primarily due to their low professional activities. Generally in most cases the Hindu dominated urban and semi-urban centers’ were surrounded by Muslim and Namasudras or the lower caste Hindu populations. But the town Jalpaiguri was marked differently as it was primarily a “settler’s town of recent origin, a town in which immigrants formed the bulk of the population”⁶⁴.

According to the 1921 Census Hand Book, the number of Hindu and the Muslim population was equal. The development of the town owed as much as to the Hindu Lawyers, professionals, service holders and merchants as to the Muslim

populations. Finally, the participation of both Hindu and Muslim gentry in the tea plantation venture and these planters played a vital role in the town⁶⁵. But after the Partition (1947) the equal picture Hindu and Muslim population was changed. A huge number of refugees mainly ‘Namasudra’ community and other middle class Bengali Hindus came to Jalpaiguri town. These refugees showed tremendous enthusiasm and creativity in re-establishing their lives with minimum opportunity. They were more vocal and thus a potential force of urban youth played a significant role in the all round development of the Jalpaiguri town.

An important feature of the Jalpaiguri town’s social life was that it was completely free from communal biasness. The Muslims used to enthusiastically take part in Hindu religions and social festivals like – Durga Puja, Kali Puja, Saraswasti Puja and Holi. In the same way the Hindus used to take part in Muslim festivals like – Id Mubarak, Id-ud-joha etc. warmly⁶⁶.

However, through the colonial ages the social sphere of Jalpaiguri town exhibited a remarkable sign of cultural melting pot. But in the Post Colonial period due to the favorable political administrative, economical and educational field create a great atmosphere to make the development of the Jalpaiguri town. But practically, the all sections of the people were not developed. Though some local reputed family i.e. the Raikat House or the local Muslim gentry Md. Rahim Baksh and Md. Sonallah were responsible for the establishment of different schools and colleges in the town, but their contributions could not overcome the poor educational network of the Jalpaiguri town. The same can be said about the cultural movements. The town enriched by the tribal, backward class, mostly by working class people was really neglected in the society. Neither the upper class native population nor the middle class populations were inclined to take the organic leadership in true sense. Thus, the Jalpaiguri town primarily became the citadel of administrative and economic headquarter and then it was turned to educational and cultural sphere in the town.

ALIPURDUAR

‘Alipurduar’, the most important town of Dooars is the next significant urban centre in the Jalpaiguri district. The town is situated on the east bank of the river Kaljani, on the foothills of the Himalayas. The town is also important gateway to Bhutan. Alipurduar town was named after the late Colonel Hedayat Ali Khan, who did good service in the Bhutan War (1864 – 65) and was the first Additional–Asstt. Commissioner stationed there⁶⁷. Alipurduar was the Headquarter of the Sub–division of the same name. Within the Sub–division the important centers were – Alipurduar, Buxa, Falakata, Birpara, Madarihat, Hamiltonganj, Kmakshaguri, Kumargram etc.

Administratively Alipurduar was very important during the age of Bhutanese dominance in Dooars. At this stage Alipurduar became an important Tahashil (center of collection of land tax) in the Dooars region. After the annexation by British India Govt. (1865) the Dooars are formed a new district called Western Dooars which was divided into three Sub–divisions namely – i) The Sadar or Principal Sub–division (headquarter–Maynaguri), ii) The Buxa Sub–division and iii) Dalinkot Sub–division, though within short time on the 1st January 1869, the new district Jalpaiguri was formed. At the same time Buxa Sub–division was transferred to Falakata and the Headquarter also shifted to Falakata which was 24 miles west to Alipurduar and 35 miles east to Jalpaiguri. But on 18th April 1874, Sub–divisional head quarter again shifted from Falakata to her old place Buxa or Bhulka Sub–division. Finally in 1876 Buxa Sub–division was transferred to Alipurduar and renamed Alipurduar Sub–division. The order contained the letter of the Govt. of Bengal no.–1265T, dated 6th July, 1876 ⁶⁸.

Before the Partition (1947) Alipurduar was purely a Mufassal town. But after independence and partition with the development of tea industry and huge influx of refugees from East Pakistan and Assam Alipurduar became a popular town. This demographic improvement is remarkable in the sense that in 1930 the population of Alipurduar town stood merely at 3000⁶⁹ where in 2001 it raised to 72,999. But it is unexpectedly true that the population figure in 2011 went downwards than 2001. According to the Census report the population of Alipurduar Municipality in 2011 was fixed on 65,323.

Table – 6.6
Growth of Population in the Alipurduar Municipality
(1951 – 2011)

Year	Area in km.	Persons	Males	Females
1951	3.61	24,886	14,834	10,052
1961	3.61	28,927	16,346	12,581
1971	3.61	36,667	19,737	16,930
1991	9.80	65,241	33,519	31,722
2001	9.80	72,999	37,303	35,696
2011	9.80	65,232	33,137	32,095

Source: Census of India (1951 – 2011)

Before the Partition (1947) Alipurduar had only two significant areas i.e. – 1) Saudagar Pally and 2) Babu Para⁷⁰, the former being much older than the later. But after Partition (1947) the structure of the town was totally changed. Several thousands of refugee family came to live here. Thus so many rehabilitation centers were formed. For the permanent resident refugee youths cut the jungle and made new roads and lanes and Surya Nagar, Arabinda Pally, Subhas Pally etc. refugee colonies were formed. After Bangladesh War (1971) the second wave of refugee in flux had reached in Alipurduar. Thus so many other colonies i.e. – Newtown, Surya Nagar, Netajee Road, Arabindo Nagar etc. were established. Numerous shops, hatbazars, educational institutions, play grounds, vehicales increased with the rising population. In this way within short time Alipurduar became a hugely populated area and in 1951 it was declared the 2nd town in jalpaiguri district by the Government.

Municipal Service of Alipurduar:

Due to rising population and others development the people of Alipurduar demanded to get the municipal service from the Government. Finally, the Govt. declared Alipurduar as a municipal area by the notification of 1092/M-/M-35/5 dated 07/02/1957. This notification was published in Govt. Gazette on 5th March, 1899. A copy of notification is done by here –

‘The boundaries of newly born Municipality were North: The Mauza boundary of mauza Bholardabri, jurisdiction list No.98 and jote of 154 of mauza Paschim Jitpur, jurisdiction list No. 91.

East: The mauza boundary of mauza Dakhin Majherdabri, jurisdiction list No. 97, Changpara, jurisdiction list No. 102 and Sobhaganj, jurisdiction list No. 101.

South: District boundary of Coochbehar.

West: The mauza boundary of mauzas Birpara, jurisdiction list No. 83 and Ghagra, jurisdiction list No. 88’⁷¹.

On the basis of above notification the Government granted Rs. 50,000 for the primary infrastructure of the newly born municipality. A temporary office was started in a wooden house on the eastern side of P.W.D Road at Santinagar. The first Municipal Board was formed under the chairmanship of Sri Dhirendra Kr. Sarkar, the Sub–divisional officer at Alipurduar Sub–division with eight members on 7th Feb, 1957⁷². All members of this board were nominated by the Government except the chairman; the other members were Dr. Brajendralal Dutta, Dr. Bhupendra Narayan Talukder, Sri Hanuman Das Agarwal, Sri Dhirendra Kr. Bhowmik, Sri Haripada Miotra, Sri Pijus Kanti Mukharjee, Sri Jeeban Kr. Ganguly and Sri Nilkanta Roy. Aftermath by a Government order the members Pijus Kanti Mukharjee, Jeeban Kr. Ganguly and Nilkanta Roy were replaced by Dharma Das Mukharjee, Hemendra Nath Dhar and Dr. Nishikanta Roy⁷³.

The new Municipal Board first tried to seek a place where permanent municipal building would be built. At last 44 decimal lands was found with a double storyed building. This land was registered with Rs. 14,662.50 from the owner of land Charu Oraon on 24th May 1963⁷⁴. Finally, the permanent municipal building was made in 1964. However, the Government nominated Municipal

Board worked for seven years. This board re-arranged the municipal area and decided to make 15 wards.

In Alipurduar Municipal the first election was held on 23rd Dec, 1963⁷⁵. The Municipal Board was formed with the chairmanship of Sri Santi Ranjan Ghatak and Sri Sachindranath Ganguly became the Vice-chairman. The other members were – Sri Suresh Chandra Roy, Nani Gopal Saha, Birendra Lal Rakshit, Sanjib Kr. Roy, Jashi Mohan Pandit, Nani Gopal Sarker, Sunil Kr. Roy, Mrinal Knti Sengupta, Sailaranjan Mitra, Dharendra Kr. Bhowmik, Chiranjilal Kalyani, Shibdas Bhowmik and Dr. Santosh Kr. Palit. After two years Sri Santi Ranjan Ghatak was replaced from chairmanship by voting of the members of Municipal Board and Sri Dharendra Kr. Bhowmik got the chairmanship. The most important work of this Municipal Board was to make the permanent municipal building (1964). This board also emphasized on the drainage pattern of the town.

The Second Municipal Election was held on the 2nd April, 1968⁷⁶. The Municipal Board was formed by the chairmanship of Sri Sachindra Nath Ganguly with other 14 members. Sri Sailaranjan Mitra became the Vice-chairman of the Municipal Board. But after some months due to a political crisis the Vice-chairman Sailaranjan Mitra was replaced by Sri Sunil Kr. Roy. After one year he was also replaced by Sri Birendra Kr. Rakshit. But after two year this political crisis reached its highest stage and lastly chairman Sri Sachindra Nath Ganguly was forced to resign. Sri Dharendra Kr. Bhowmik got the chance as Chairman. So, among the members always internal fights for power continue which had a harmful effect on the development of the town. No other important work had been done due to this political instability in the town. For many years later (1968 – 1980) the municipal election was not held due to political instability not only in Alipurduar but also in whole Bengal. So, after the Left Front came to power in Bengal the 3rd municipal election was held and the Left Front came to power in Alipurduar Municipal too.

Table – 6.7

An Account of Expenditure (Income–Debite) of Alipurduar Municipality:
(1957 – 1982)

Year	Income(Rs)	Expenditure(Rs)
1957 – 58	6,404	8,075
1960 – 61	52,475	48,744
1971 – 72	5,97,272	5,96,008
1981 – 82	26,10,906	20,37,691

Source: Municipal Resolution Book (1957 – 1982).

Educational Institutions:

Alipurduar also became an important educational centre in the district. Before the partition (1947) two important high schools were in Alipurduar town i.e. – Alipurduar High School and Alipurduar Girls High School. But the most influential high school in the town, the Alipurduar Mc. William School was established in 1941. But it became high school since 1947⁷⁷. Although P.N. Mc. William (SDO) was the founder of the school but Sri Nilkanta Mukherjee the first head master was the real architect of the school. However, the other important schools of Alipurduar are Alipurduar Collegiate School, Alipurduar Hindi Madyamik Vidyalaya, Arbindo Girls High School, New Town Girls High School, Gobinda High School etc⁷⁸.

Among the higher educational institutions, Alipurduar College has got very important place in the town and the adjacent areas. It is the 2nd oldest College and largest college in the undivided district of Jalpaiguri. The first is Ananda Chandra College in Jalpaiguri town, estd.–1942. This college was established in 1957 at near Parade Ground. In the session 2015–16, 3265 students have been enrolled to the institution as regular students⁷⁹. Numerous reputed students studied in this college and they came from the district specially in Dooars, neighbouring Coochbehar district and lower Assam also.

After Partition (1947) of the country a huge number of refugees had reached in Alipurduar and the adjacent Dooars regions. In 1956, under the Refugee Rehabilitation and Development programme of the Government of India a local committee initiated by late Sri Nilkanta Mukherjee demanded the State Government to establish a graduate degree college in Alipurduar. The others initiators were Sri Pijus Kanti Mukharjee (MLA), D.N. Brahma Mandal (MLA), Sri Biren Katham and many others⁸⁰. The Union Home Minister, honourable Mr. G.B. Panth also urged the chief minister of West Bengal, honourable Dr. B.C. Roy for setting up a Government Sponsored Degree College in Alipurduar. Finally the Government accorded to established the present Alipurduar College in early 1957 under the affiliation of Calcutta University⁸¹. Honourable Si Birendra Lal Lahiri was the first principal, joined the new college on 1st August, 1957.

The 1st class was started on 21st August, 1957 at the Students' Hostel of McWilliam High School (now is the Alipurduar Collegiate School), inaugurated by honourable M.M. Kushari, the District Commissioner of Jalpaiguri. The McWilliam School authority donated 64.58 acrs of land for setup of this college. The college started with 201 students, 4 teachers (including the Principal), 1 clerk and 2 group-D staffs. Advocate Mr. H.P. Mitra became the first Secretary of the Governing Body of the college. Dr. D.M. Sen, the DPI and Secretary of the Higher Education, laid the foundation stone of the present college building on 3rd January, 1958⁸².

The college introduced 1st Year Intermediate Arts and Intermediate Science (IA and ISc) in 1957 and 1st Year B.A. classes in 1958. In the mean time Prof. Birendra Lal Lahiri left the college and Dr. S.C. Kar joined the college as Principal on 12th April, 1961. B.Sc 1st Year classes started from 1961 – 1962 Session. Finally the college came under the affiliation of the University of North Bengal in 1963. The 1st Year B.Com class started in the Evening Commerce Section from 1963 – 1964. Finally the Commerce Stream merged with the Day Section in 1978⁸³.

The college has a Boys' and a Girls' Hostel and both were established in 1962. The NCC Unit of the Boys and the Girls was introduced in 1958 and 1963.

Two separate hostels for SC and SC boys and girls have been setup by the Government. Another Girls' Hostel is under construction with the help of special UGC scheme⁸⁴.

According to the present Teacher–Incharge Dr. Jyoti Bikash Nath, “At present our college has nearly 5,500 students combined in three Years. To teach them we have 50 Permanent Teachers, 14 Guest Teachers and 4 Part–time Teachers. Our college has 14 Hons subjects such as – Bengali, English, Sanskrit, Commerce, Political Science, History, Economics, Philosophy, Geography, Physics, Chemistry, Mathematics, Botany and Zoology”.

Cultural Activities:

The cultural activities of the Alipurduar town were purely a middle class exercise. Some enthusiastic youths scripted and organized the various cultural programmes. Though this cultural programme initiated through Colonial Age, specially after the establishment of Sub–divisional status (1876), but it was highly flourished after the Partition (1947). At that time many cultural programmes were organized several years. And all the programmes were held in the Mc Williams Institute Hall and Alipurduar High school.

Library Culture:

Alipurduar has many Libraries since Colonial period. The first and important library in Alipurduar town is Edward Library which was established in 1917 at Bakribari regions (now ward no.–15). The initial members were – Sri Tara Chand Jathmal, Babu Sovachand Nahata, Rai Gurjamal, Gurung Bahadur, Babu Ramratan Agarwal, Babu Metaram Agarwal, Babu Auland Singh, Babu Haridas Gabur, Babu Ramrup Singh and then the SDO of Alipurduar E.T. Cottes etc⁸⁵. From 1917 – 1923 Sri Bijoylal Chatarjee became the head of this library.

It is very noticeable that the place of Edward Library replaced in various times. In 1949 – 50 this library replaced Bakribari to the house of Sri Sarada Kabiraj near Kaljani Bridge. But within short time it was again shifted her old

house (Bakribari). Then in 1953 – 54 the library shifted to the house Kalu Biswas and again in 1954 – 55 at Mc. William Institute. Finally in 1959 the library built up her own house at Ikhola area of the town. At that time the president of library was Sri Nilkanta Mukherjee and Secretary Sri Bhabesh Ch. Moitra. Other members were Sri Anil Ranjan Das, Bhola Sarker, Jagannath Biswas, Nirmalendu Bishnu, Manoranjan Ghose, Bimalendu Bishnu, etc⁸⁶. According to Sri Nitish Das (senior citizen, drama player and social worker) – “Nearly all the members except Nilkanta Mukherjee came from refugee families”.

However, in 1975 this library got the honour of Sub-divisional Library and Bimalendu Bishnu remained as the librarian till 1975. Finally this library became the Additional District Library in 1998. Sri Arnab Sen became the first president and secretary was Sri Anuj Mitra.

From 70's – 90's of the 20th century Edward Library reached its highest stage. This library had become the center of all cultural activities of the town. Drama, painting exhibition, literature, and poetry were flourished here. Hand-written magazine '*Aloke*' regularly published through this library. On the eve of independence (1947) a group of high educated Youngs organized 'Granthagar Andolon' (Library Movt.). The famous were Sri Jagannath Biswas, Santipada Ganguly, Sunil kr. Bhowmik, Tapas Ranjan Ghose, Sanesh Sanyal, Ahmed Hussain, Debesh Roy, Shyamapada Chatterjee and many others. At that time they took initiatives to publish hand-written magazine named '*Aloke*'. Through the influence of 'Granthagar Andolon' (Library Movt.) some number of libraries established one by one. Then Pragait Pathagar at Babupara, Subhas Pathagar at Kundu Patti and Jagriti Pathagar (for women's) at Babupara were established.

After Partition (1947) the first library in Alipurduar was established in 1954 at Surya Nagar, named 'Udayan Bitane Pathagar'. Sri Dulal Neogi, Mantu Neogi, Bivutibhusan Sarkar, Panchu Ghose, Sekhar Gupta, Ashim Bhowmik etc. assisted in the making of the Pathagar. An important library – New Town Library was established in 1958 at New Town area. The pioneer members of this library were Sri Sudhir Ranjan Ghosh, Binoy Chokroborty, and Parimal Roy Choudhury. This library got Govt. approval in 1987. New Town Durgabari Pathagar started in

1967. The organizers of this pathagar were Sri Ratan Ghosh, Swapan Gautam, Jiban Biswas, Manotosh Bose etc⁸⁷. Besides these RamKrishna Pathagar was established at Lichutala in Junction area by Sri Purnendu Sekhar Roy and his associates. We also find a library for Rail way workers in Junction area, SDO Library, LIC Office and Alipurduar College Library.

After Partition the first cultural programme was organized in 1947 at Mc. William Institute Hall. Famous poet Sri Amiya Chakroborty was the prime guest of this programme. Then in 1951 another cultural programm was organized with Dr. Nihar Ranjan Roy as the chief guest. Famous writer Sri Probodh Sannyal was the chief guest of cultural program of 1953. The famous artist honourable Udaya Sankar and his group performed in 1958⁸⁸.

The grand cultural programme was organized in 1961 on occation of Diamond Jubilee of our Rabindra Nath birthday at Mc. William Institute hall. The famous writer Sri Promoth Nath Bishi and Gajendra kr. Mitra had joined this programe. The famous singer Sri Deejen Mukherjee and Suchitra Mitra and the reputed classical dancer Santosh Sengupta and associates had performed on the stage⁸⁹.

Magazines:

The town Alipurduar was also enreached by numerous reputed magazines. This written activity of Alipurduar was made purely by middle class educated enthusiastic youths. Before Partition (1947) there are numerous manus–script magazines. *‘Dooar Lathi’* was the first manus–script magazine which edited by Sri Agasta Ram Tippny (Anil Chatterjee) in 1935. But the famous manus–cript magazine was *Aloke* edited by Sri Sunil Kr. Bhowmik and Shyamapada Chatterjeein 1941. Then we find several manus–cript magazines such as – *Mukti* (1942) edited by Sri Anil Bakshi and Md. Ahmed Hussain, *Ulka* (1944) by Sri Jagannath Biswas, *Agradut* (1949) by Sri Adhir Ganguly, *Mukul* (1954) by Sri Jyortirmoy Bhattecharya, *Satadal* (1960) by Sri Gopal Saha, *Bangla Aloke* (1961) by Sri Ramesh Mukherjee and Sri Pabitra Bhusan Sarker, *Abhijan* (1962) by Sri

Sripad Das, *Utsa* (1963) by Sri Pabitra Bhusan Sarkar and *Unmesh* (1973) by Sri Sanat Chatterjee⁹⁰.

Among the printed magazine the first was *Himalaya* edited by Sri Bijoygopal Ghose in 1926. Bijoygopal Ghose was pioneer one who edited another three magazines. These are the *Bengal Times* (English) in 1926, *Dooarbasi* in 1928 and *Dooars Barta* in 1957⁹¹. After Partition (1947) the first magazine was *Shimanta*, published in 1948 under the editorship of Sri Sunil Kr. Bhowmik and Md. Ahmed Hussain. Then according to chronology we find *Uttarbanga* (1951) edited by Sri Nagendra Nath Roy, *Mahakal* (1951) by Sri Surendra Nath Lahiri, *Chabuk* (1953) by Sri Nilkanta Mukherjee, *Oikyatan* (1954) by Sri Santosh Kr. Bhadra and Nirmalendu Bishnu, *Prantik* (1956) by Sri Kalidas Bhattachariya etc.

But after Partition (1947) the most important magazine *Dabi* was published in 1957 under the editorship of Sri Debyendu Sen. After this several magazines were published i.e. *Chalachal* (1958) by Sri Pijuskanti Mukherjee, *Roadside* (1966–67) by Sri Tushar Chattapadhaya & Joy Ghosh, *Natu Shimanta* (1961) by Sri Arnab Sen & Sri Ramen Bose, *Kanchanjangha* (1962) by Sri Bimalendu Dam etc. From 1968 – 73 numerous little magazine i.e. *Kaljani*, *Dishari*, *Sochhar*, *Jantoana*, *Bisforone*, *Uttara*, *Sapath*, *Taraier kallot* etc. were published regularly. But all these magazines are not found today.

Besides these, *Binidra* (1970) edited by Sri Benu Sarker and Sri Tapan Kr. Ghosh, *Utsa & Matir Chhoan* (1972) by Sri Pabitra Bhusan Sarkar, *Ei Satak* (1965) by Sri Bankim Mahato, *Jatrik* (1966) by Sri Sudhir Ranjan Ghosh, *Sthanio Sambad* (1977) by Sri Samir Chokroborty, *Nonai* (1971) by Sri Sudhansu Karmakar and Sri Monibhusan Roy etc. were very important at that time⁹².

After 1970 an English weekly magazine *Mountain Despatch* (1974) edited by Sri Shakti Ghosh was highly influential at that time, besides these so many child Magazines i.e. *Khelamela*(1978), *Dolna* (1974), *Kishor Ingit* (1974), *Sabuj Shikha*(1973), *Utterer Balaka*(1983), *Hutum Pacha*(1981), *Tarun Tirtha*(1980) etc. were published from the different corner of the town⁹³. These magazines were edited by Sri Tapan Gautam, Narottam Das, Manoj kr. Routh,

Chandan Roy, Soumyajit Dutta, Tanumoy Sarker, Chinmoy Deb and Sunirmal Biswas.

After 1990 the important magazines were *Trinayoni* (1990) edited by Sri Nirmal Chakraborty, *Driswa Mukh* (1991) by Sri Uttam Choudhury, *Injote* (1991) by Sri Subodh Debnath, *Bartoman Samachar* (1992) by Sri Dipak Biswas, *Bangler Mukh* (1992) by Sri Biswajit Acharya, 'Unmesh' (1992) by Sri Sanat Chottopadhaya, *Trinabhumi* (1993) by Sri Kalyan Hore, *Plabon* (1993) by Sri Ganesh Debnath, *Rupashi Bangla* (1993) by Sri Lakshi Roy, *Takdum* (1994) by Sri Nabin Choudhury, *Annyaback* (1995) by Sri Mihir Ranjan Dutta etc.⁹⁴.

Drama Culture:

In the field of drama Alipurduar town had an immense impact in North Bengal. The first important drama club opened in 1944 by the eminent dramatist Sri Debdas Benerjee, named 'Alipurduar Town Club Dramatist Section.' Afterwards it was renamed 'Agradut' and got registration in 1952. So many reputed dramas were enacted in this club. These are – *Ulka*, *Khudha*, *Mayamriga*, *Fingerprint*, *PWD*, *Matir Ghar*, *Bish Bachhar Pare*, *Bhola Master*, *Dipantar*, *Kalindi*, *Khuni Key?* *Sirajdaulla*, *Tipu Sultan* etc. Sri Sukumar Ghosh, Paritosh Sanyal, Sudhir Ghatak, Chamdu Biswas, Nirmal Dasgupta, Biswanath Mahanta, Shibnath Mukharjee, Nitya Gopal sarkar, Ajit Bhattacharaya, Nirmal Das, Nitish Das, Sailen Das, Narayan Bhattacharaya, Indubhusan Ghosh, Sunil Ghosh and many others had performed in different dramas. Among the women – Smt. Chhaya Dey, Ila Biswas, Laksmi Roy, Gouri Sengupta were played spontaneously⁹⁵.

After 60's the 20th century Agradut Drama Club was slowly deteriorating. But this time numerous drama organizations emerged. These were – Sangeet, Shilpichakra, Theater Center, Sahasa, AmarTakij, Surjanagar Dramatist Club, Recreation Club, Alipurduar Shilpi Parisad etc. Among them Uttarayan Club had get eminent position in the town. At Babupara in Alipurduar Rabindra Jayanti Club, Chittaranjan Club jointly emerged and was named – 'Uttarayan Club'. The important actors of this drama club were – Sri Prasanta Bhattacharaya, Joytirmoy Ganguly, Ramapada Chattapadhaya, Kajal Das, Mintu Dutta, Kalyan Adhikary,

Angsuman Bhattachariya, Bula Nag, Mukti Gupta and others were very important⁹⁶. However, after 80's the drama culture of Alipurduar was slowly deteriorating.

However, the pattern of urban growth in Alipurduar town was not encouraging at all in comparisons with Jalpaiguri town. The geographical and climatic position of the town was not inspiring for the people particularly the tea planters to settle here. But after the Partition (1947), particularly the refugees' onslaught in this area within short time Alipurduar became the 2nd largest town in this district.

But it is unfortunate to note that Alipurduar town often witnessed the destructive role of Kaljani River. So many areas were partly submerged by the devastating flood of Kaljani River in several times. Finally in 1951–52 dam was made up on the both sides of the river. Though in 1993 a devastating flood destroyed a large part of the town, but instant relief from different NGOs of North Bengal gave a humanitarian supports to the flood affected victims. Soon with all supports Alipurduar again woke up.

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Chapter – VII

Post Colonial Periodic Growth and Development of Dhupguri, Maynaguri, Malbazar, Falakata and Domohini:

DHUPGURI

Dhupguri, an important town of Western Dooars and has become the largest agro-based town and fourth Municipal town in Jalpaiguri district. It is located on the banks of Kumlai, Bamni and Gilandi River, serving as a gate way to the international boundary of Bangladesh. It is also situated within 90 km. radius of the other international boundaries of Nepal and Bhutan. Dhupguri was merely a village on the eve of Partition (1947). But after independence due to heavy influx of refugees from East Pakistan Dhupguri became a Mufassal town or small town in 1961. Then from 70's to 90,s Dhupguri became an important centre of communication and business in the district and thus, within short time Dhupguri has become a popular town in the district. This demographic progress is remarkable in the sense that on the eve partition (1947) the population of Dhupguri town stood merely 1,500. But in 2011 it raised to 44,719 of which 22,953 are males while 21,766 are females¹.

Table – 7.1

Area, Population and Density of Population of Dhupguri

Year	Area Sq.Km	Total population	Male	Female	Density/Sq.Km
1971	14.6	16808	9181	7627	1151
1981	14.6	23089	12206	10883	1581
1991	14.6	30375	16099	14236	2080
2001	14.6	38100	19889	18211	2610
2011	14.95	44719	22953	21766	2991

Sources: Census of India, (1971 to 2011)

Dhupguri O.P. (Out Post) was formed by the portion of Thana Salbari laying on the west of the river Dudua and the river Rohit (notification No. 4849 dated the 2nd Sept. 1895)². The O.P. was declared to be a P.S. by Notification No.

– 3222 dated the 11th July, 1905³. However, the Thana Salbari was not found till then.

The development of communication of Dhupguri immensely improved in 70's specially, the NH-31B was made from Siliguri via Jalpaiguri, Maynaguri, Dhupguri, Gairkata and this road is linked with the main NH-31 near Birpara which runs towards Alipurduar and Assam. An important state highway – Dhupguri – Falakata linked road was made in 1964 by which the people of Dhupguri can shortly go towards Coochbehar to Assam and towards Alipurduar to Assam. In this way Dhupguri became the nerve of the road way communication in Jalpaiguri district and by the road way the people of Dhupguri easily go to every corner of the country. The railway main line (NFR) was made from NJP via Dhupguri, Falakata to Coochbehar and Assam. Thus, the railway communication of Dhupguri also flourished and the people of Dhupguri shortly go to the major megacities of the country. Due to the highly developed communication of Dhupguri the businessmen and people of other occupations who came here in search of livelihood and the population of Dhupguri is rising day by day⁴.

Nearly 40's in the 20th century some enthusiastic persons i.e. Haran Ch. Roy, Bharat Ch. Roy, Khan Sahab Abdulkarim, Zamirulla, Mechhua Mahummad and other associates first took an initiative to make Dhupguri Hat. It may be called also *Bandar*. Then Hiralal Bayet, Gauri Sanrkar Maheswari, Ram Paul, Kanu Ram, Gani Mian and a wealthy Thakur family (Sudhir Thakur, Sachin Thakur) had played an important role to reform Dhupguri⁵. The thakur family was the pioneer of Netajee Para. And then after Partition (1947) refugees' onslaught from East Pakistan and Assam (Bangalee Khadao Andolan, 1962) in several years the population of Dhupguri highly raised. For the permanent settlement refugee youths made new roads, lanes and one by one Madhya Para, Ghosh Para, Cinema Hall Para, Bairatiguri, Mill Para, Santi Para, Bhowal Para, Netajee Para, Hospital Para, College Para etc. were developed spontaneously⁶. Numerous shops, educational institutions, play grounds, offices and vehicles increased with the rising population.

From the 60's numerous government offices, schools, hospitals etc. were established in Dhupguri. BLLRO office was established in 1956 at south side of Dhupguri Maidan. The first club – Dhupguri club was established in the western side of the Maidan. But now it became the Dhupguri Community Hall which was established in 1996⁷. Sub–registry Office was established in 1967. Sri Patiranjana Paul was the first permanent Sub–register of Dhupguri. Dhupguri B.D.O office was established in 1955. Sri Nirmal Ch. Roy was the first B.D.O of Dhupguri⁸.

Dhupguri Hospital was established on 17th March 1957. Md. Aziz, Bibhuti Bhusan Mitra, Ganga Charan Modak etc. donated the land to build the hospital. The first Doctor of this hospital was Dr. Narayan Ch. Ghosh. Then it became only a primary health center with 10 beds. Thereafter in 1985 the hospital became upgraded with 20 beds and in 1995 it rose to 30 beds. Now Banarhat, Duramari, Sakoajhora and Jhar Altagram – these 4 primary health centres are under Dhupguri hospital⁹.

The most important event of Dhupguri is establishment of the regulated market in 1975. The building was inaugurated by agricultural minister Kamal Guha on 5th May, 1980. The five markets were under the Dhupguri Regulated Market. These are Dhupguri, Maynaguri, Banarhat, Mal and Nagrakata. Another important event of Dhupguri is establishment of a Fire Station. The long ways demand of people of Dhupguri and adjacent areas finally shaped on 12th Feb, 1996¹⁰. This is the 3rd largest fire station in the district.

Dhupguri is the largest agro–based town in North Bengal. The local Rajbanshi and Muslim community had taken initiative to this agriculture. But they produced as per their needs only and they are happy with it. Among the cash crops they known only jute and betel–nut which were of good quality also had its fame and got good price enough for the simple people to lead their undemanding livelihood.

After the Partition (1947) the huge number of refugees especially the Hindu Namasudra community had flourished to introduced commercial crops there. They are very much hard worker and enthusiastic. By their contribution

Dhupguri and her adjacent areas produced a huge number of jute, tobacco, potato and others green vegetable. Due to huge production of potato Dhupguri may be said 'Burdwan of North Bengal'¹¹. Now in Dhupguri block there are six cold storages for potato. Besides this numerous vegetables i.e. tomato, green chili, cabbage, carrot were produced immensely. Dhupguri became the largest market of commercial crops (Super Market) in North Bengal. Every Tuesday and Saturday more than 20 thousand peasants gathered in Super Market with their production for selling and these vegetables especially potato and tomato are exported to different corner in the country through lorry and goods train. Thus, within short period Dhupguri become a center of agriculture in the district and Dhupguri market has become one of the best market in North Bengal.

Potato–Culture in Dhupguri

Among the above vegetables the potato should be discuss separately. Because the potato–culture become the key and backbone of the changes in the socio–economic profile of Dhupguri. Due to huge production potato Dhupguri may be said 'Burdwan of North Bengal' now days.

Soon after Independence and Partition (1947) a blow of refugee's influx from erstwhile East Bengal (now Bangladesh) makes way in to Dhupguri area. Among these people most of them were from the peasant community specially Namasudra Community who were very much skilled and laborious in agriculture. They came and bought land bit by bit from the local Rajbanshi and Muslim people who it in abundance and had no greed for getting high price for their piece of land sold from the vast stretch they had.

However, there are two types land; one is 'Dola' which is fertile moist low land. This plots of lands covered numerous rivers stream and abundant rainfall. This type of land is good for jute and paddy growing. The other type of land is 'Danga' was simple elevated land at distance from river and it is good for tobacco, potato and various types of vegetables¹². Though potato–growing started in Dhupguri after the Bangladesh War (1971) but it got raise in high after 80's in the last century. At that time the development of communications and market in

Siliguri in close vicinity with the connection with Sikkim, Nepal, Assam and North–Eastern States brought the opportunity to Dhupguri farmers to get good returns from their agro–products. These concurrent events encouraged the farmers of Dhupguri to shift towards growing vegetable in more land putting aside the cultivation of paddy, jute and tobacco as these crops were losing their demand due to diminishing of jute industry, infiltration of smuggled betel–nut from Nepal at cheaper rate etc.

The pioneer potato–grower was Sri Indra Mohan Das, Jitendra Ch. Sarker and Ganesh Ch. Dutta¹³. All of them were East Bengal Refugees and started to use new methods of farming by introducing use of chemical, fertilizer, pesticide and quality seeds in potato cultivation. This helped to increase the quantity and cosmetic quality of potatoes which attracted the instant demand in the market. By an interview with Mr. Tapas Das, son of Indra Mohan Das the researcher became able to know that they came here from Kamalabagh (PS) of Dacca district (Bangladesh). They started potato cultivation from 1980 – 81 at Khalaigram Anchal which is five km. (east) from Dhupguri town. In 1994 – 95 Indra Mohan Das was cultivated nearly 120 bigha of land for potato crops. According to him 60 bigha is their own land and rest 60 bigha is lease from others. He had paid nearly Rs. 1000 – 1200 per bigha as lease for one season¹⁴. Unfortunately Indro Mohan Das, the pioneer potato–grower of Dhupguri had died in 1995.

Sri Jitendra Ch. Sarker, by profession he is a teacher but a famous potato–grower by passion who personally brought seeds and contemporary technical supports from Agricultural Research Centers of Uttarpradesh¹⁵. Later days may other big farmers – like Sri Ganesh Ch. Dutta, Sambhu Das, Md. Ibrahim Hossain Sarker, Ajoy Nandi Subhas Sen, Subhas Roy, Sushanta Raksheet, Nihar Ranjan Kar and many others are the famous for potato–growing in Dhupguri and this potato–culture has brought a change their lifestyle. Among them the researcher took an interview with Sri Ganesh Ch. Dutta who had came as refugee in 1971 from Munshiganj, dist – Dacca, Bangladesh. He had settled Registri Office Para, Dhupguri. Ganesh babu Started potato cultivation from 1980. In the last year (2016) he had cultivated nearly 140 bighas of land in Uttar Boragari area¹⁶. His

own land is 30 bigha and rest quantity of land he takes on lease basis from numerous small farmers.

It is very noticeable feature that Dhupguri have run more than 8 – 10 thousands Rickswah Van from the adjacent areas. Most probably this huge number of Rickswah Van cannot find any other towns in North Bengal. Due to agro-based town every day the several thousands of peasants with their vegetables were come to the market by this Van. Thus, Dhupguri may be called ‘the town of Rickswah Van’¹⁷.

From 70’s of the 20th century the left political atmosphere had left far-reaching effect in Dhupguri region. Some noted communist leaders like Sri Nityananda Das Gupta, Banamali Roy, Suresh Ch. Dey, Subhash Sarker, Subhash Roy, Subodh Sen and many others organized the agro-labourers and small industry labourers at Dhupguri and her adjacent areas. After Left Government rose to power (1977) in the state, honourable Banamali Roy, an eminent personality of Dhupguri became a cabinet minister and thereafter the true development of Dhupguri started to go up. Various offices, banks, schools, college, fire station and a beautiful park were set up at that time.

Due to rising population and another development of Dhupguri need a municipality. Finally Dhupguri Municipality was established on 1st January, 2001 under the chairmanship of Sri Nitya Sundar Tribedy (SDO–Jalpaiguri Sadar). The first election of Dhupguri municipality was held in 26th May, 2002 and newly Municipal Board was formed under the chairmanship of Sri Satya Ranjan Ghosh¹³. Another fifteen members were – 1) Smt.Lalita Roy, 2) Sri Soumyajit Sinha, 3) Sri Nitai Basak, 4) Sri Abjakanti Mandal, 5) Sri Arun Sikdar, 6) Sri Chandra Roy, 7) Sri Naren Dutta, 8) Sri Badal Sarker, 9) Sri Bikash Mustafi, 10) Sri Uttam Paul, 11) Smt. Jayanti Roy, 12) Smt. Mamata Roy 13) Smt. Koushalya Baheti, 14) Smt. Mahasweta Mitra and 15) Smt. Sandhya Modak. The total area of municipality was 14.55 sq. km. In 2001 the total voters of Dhupguri town is 38,099 where the male is 19,825 and the female is 18,274¹⁸.

Educational Institutions:

The oldest and reputed educational institute of Dhupguri is Dhupguri High school—established in 1945. The first Head Master of this school was Md. Omar Ali Mian. Md. Safiar Rahaman, Sahab Abdul Karim and Bibhuti Bhusan Mitra were the pioneer of this school¹⁹. Another important school of in the town is Bairatiguri High School which established in 1960 and Sri Amulya Kr. Das choudhury became the first head master of this school. For girls the reputed school is Dhupguri Girls High School established – 1961 and Smt. Dipali Bhowmik became the pioneer head mistress of the school²⁰.

About higher education in Dhupguri Sukanta Mahavidyalaya has been playing very important role. This is the first college in the district which is established in a block town, but it covers a vast area of Dooars and the middle of Jalpaiguri, Alipurduar and Cooch Behar town. An Organising Committee was set up with the members of Sri Subodh Sen (Secretary), D. P. Bhutia (BDO), Nirmal Kr. Sarkar, Pujan Chakraborty, Banamali Roy (MLA and cabinet minister of Dhupguri), Punai Oraon (MLA Nagrata), Manik Sanyal (Jalpaiguri), Harihar Bandopadhaya, Anuradha Chakraborty, Amulya kr. Dhar Choudhury, Mohan Lal Oraon (MLA Mal), Sri Dharendra Nath Roy (MLA Rajganj) Chairman DBTA, Secretary DBTA, etc¹¹. This committee was presided by S. A. Ahmed (SDO – Jalpaiguri Sadar) as administrator. After getting Govt. notification the first class started on 25th Sept.1981 at Dhupguri Boys hostel (Sodasona Hostel)²¹.

Finally, permanent college building was established on the northerern side of the Dhupguri – Falakata State Highway which is two km. eastward from heart of the town. The college introduced subjects of English, Bengali, History, Philosophy, Political Science and Economics. Aftermath Education, Geography, Sociology, Sanskrit and science stream were also included subsequently. The first batch of the college started with 182 students, but now the number of students rose to 5500 and above²². So, it is a big trouble to accommodate all the students in the short premises of the total infrastructure of the college. Due to gradual demand and interest in higher education another similar college especially a girl's college is of utmost importance in this region. Finally, very recently (July, 2013) Govt.

notification had reached to establish a girls college (Dhupguri Girls College) in this region.

Cultural Activities

Cultural activities of Dhupguri had flourished from the embryonic form of the town. Before Partition (1947) numerous local cultural programme such as Kusan Yatra, Bisha–harir pala, Chore–chunnir Gan, Bhaoyia Gan (folk song of Rajbanshi communities) etc. happened in several times. After Partition (1947) with the coming of refugees from East Bengal various religious and cultural programme such as Krishna Yatra, Sankirtan, Kabigan, Rup–ban Yatra were found in Dhupguri. Puppet dance, mazi, Madari ka khel and Chaitra–er Gnajan dance also very popular in this region. In 80's – 90's in the last century two important yatrakala in Rajbanshi language – '*Manimala*' and '*Maynar Chakhur Jal*' had flourished not only in Dhupguri but also in whole district and North Bengal too²³.

Immediate after Partition (1947) several important Magazines were published in Dhupguri. The first important magazine *Jhankar* was published in 1958 by the editorship of Sri Nirmal Kr. Sarkar. This magazine was the first hand–script magazine in Dhupguri²⁴, though it existed only 9 – 10 months. *Lal Nakshatra* of Sri Tapan Chattopadhyaya was popular not only in Dhupguri but also in the whole district too. The famous weekly magazine *Tista–torsa* is edited by Dr. Krishna Dev. Very recently *Chaturtha Barta* edited by Dr. Sudhansu Kr. Sarkar has become prominent²⁵.

About dramatic culture Dhupguriguri had got an eminent position in 50's when Sri Nityananda Das Gupta came Dhupguri high school as a teacher. He was the pioneer of first drama club – *Rabindrayan*²⁶. Except the drama of Rabindranath numerous English drama –Shakespeare, Bernardshaw etc. were played in the club in several times. The dramatist Sri Dilip Dutta had got a close contact with famous drama artist Utpal Dutta organized *Tarun Natya Sanstha* which had left a far reaching impact on the whole district and Bengal too. Others reputed drama artist were Sri Jagadish Roy, Sri Joyangeshwar Chanda, Sri Tusher Bandyapadhyaya, Sri Amit Dey and many others. Amit Dey also writes numerous poems, songs and

dramas. The famous poet in Bengali literature Sri Subodh Sarkar had spent some years when he came to join Sukanta Mahavidyalaya as a lecturer²⁷.

About the field of music numerous personalities were stayed in Dhupguri whose contribution were flourished in whole district and Bengal too. Sri Balaram Mukharjee was a great player of sitar who had to close contact with the world famous sitarist Ustad Alauddin Khan. Son of Dhupguri famous Baul Kala Chand performed different corner of Bengal – India and outside India also. The famous spouse Siddheswar Roy – Sumitra Roy had played a regular Bhaoyia song in radio center Siliguri and TV center Kolkata. Sri Khirod Sarkar became famous for his Zari song. Besides these, Abhoy Hazr'r Dhak, Gajen Bairagi'r Bishara and Ganat Rava's Rava Dance and song are very famous in whole district and Bengal²⁸.

Puja Culture:

Among the small towns in the district Dhupguri is very important for organizing religious and social festivals like Durga Puja, Kali Puja, Saraswati Puja, Holly, Chaitra Sankranti, Iyd Utsab etc. The Durga Puja of Naba Jeevan Club and Kali puja of STS Club are very attractive²⁹. Peoples of different sections meet to come enthusiastically to take part from not only the district but also the different corners of North Bengal and Assam too³⁰.

However, the Post Colonial period (1947 – 2011) in the Jalpaiguri district ushered a phase of commercialization of crops. The amazing growth of tea–timber and tobacco (now tourism) industry in the Jalpaigur district could suggest a quantum jump in the economic growth of the region. But in Dhupguri with the growth of vegetables especially potatoes and the establishment of well communication such as rail and different highway had played an important role for initial economic growth of the region. Basically, the Partition of India (1947) was the most important factor which had an immense contribution to the process of the development of urbanization in Dhupguri. By this project it had explored and investigated a new meaningful insight in to the urban pattern of Jalpaiguri district as well as West Bengal. The Partition (1947) unleashed series of socio–economic

tension in India and Jalpaiguri district. Naturally this area witnessed the close effects of Partition.

So, from the above discussion it is clear to us that how demographic changes made close impact on socio-cultural and economic transformations in the district which leads political tension, now-a-days in the Dhupguri.

MAYNAGURI

During the period of pre-colonial and colonial age Maynaguri was described merely as a village; but it had a glorious past. Maynaguri has been known from the age legendary – ‘Queen Maynamoti’ by Gopichandra’s folk song in 11th – 12th century. But it is mythical. According to historical evidence Maynaguri first was in Kamrup rule. Then it went under the Koach dynasty. But in battle of 1714 A.D. the vast area of Dooars region with Maynaguri went to the hand of Bhutanese from the Koach dynasty³¹. At that time Maynaguri became very important in administration and economy. During the Bhutanese rule became the head quarter of the ‘Tehsils’ as well as centre of administration of the whole Dooars region comprising all areas from Tista to Sankosh River. A provincial ruler of Bhutan called ‘Subedar’ setup his office at Maynaguri³². It is a common question which spontaneously rise in our mind that why the Bhutanese chose Maynaguri as their centre of administration in Dooars which is too near by the British Empire? Actually the Bhutanese had needed to contact with Rangpur for business purpose and the location of Maynaguri is easy to communication with the Zorda River and the downward of Tista to communicate East Bengal (now Bangladesh). According to geographical feature Maynaguri can be called ‘The Gateway of Doors or Dooars’.

Administrative Growth of Maynaguri:

Finally 140 years after the British India Government captured the Dooars by a battle (1864) and formed the new district – Western Dooars till 31st December, 1868. D.H.E. Sunder writes – “The Western Dooars are divided into four Tehsils, namely – Maynaguri, Falakata, Alipurduar and Bhalka, in which there are eleven

Parganas; of these Maynaguri Tehsil is attached to the Jalpaiguri Sub-division and is incharge of a Sub-Deputy Collector under the Deputy Commissioner”³³. Mr. F.A. Donough was sent to Maynaguri as Assistant Commissioner of Western Dooars. Jhon F. Grunning writes – “Mr. F.A. Donough, Assistant Commissioner, was depereted to Maynaguri for criminal and civil work was succeded, after a few months by Mr. J. Tweedie, who was appointed in 1866. He was the first Deputy Commissioner of the Western Dooars”³⁴. The new district Western Dooars was divided into three Sub-divisions namely – 1) The Sadar or Principal Sub-division, 2) The Buxa Sub-division and 3) the Dalingkot Sub-division. The most important and prominent Sub-division was lying at Maynaguri and from Alipurduar to Jalpaiguri all areas were under this Sub-division. So it is a very glorious event of Maynaguri that the said place had been made Sub-divisional as well as Sadar district head quarter³⁵.

But on 1st January, 1869 the new district Jalpaiguri was formed with the entire Western Dooars. At the same time the district head quarter as well as the Suv-divisional head quarter was transferred from Maynaguri to Jalpaiguri. Though administrative head quarter was removing from Maynaguri but centre of land tax collection of the district remain at Maynaguri till 1947. Due to the chief Tehsil Maynaguri had a chief registry office. Mal, Metali, Maynaguri, Dhupguri, Jalpaiguri and even Patgram Thana (now in Bangladesh) came under the jurisdiction of this office. So it is unfortunate to say that status of district head quarter and even the status of Sub-division of Maynaguri had lost with the end of the British rule. After partition (1947) Maynaguri had lost her all glorious past or administrative importance and Maynaguri become merely a block town³⁶.

The name of Maynaguri had come from a legendry – ‘Queen Maynamoti’. But the most probably it is mythidical. It has no historical evidence. Some opinion’s had come from – ‘Mother Mayna’ a religious orthodox lady who lived here. Now she worshipped as Goddes ‘Mayna Ma Devi’. A para (place) is still here in her name – Mayna Para. Dr. Arun Bhusan Mazumder said, “On the west bank of Chamurchi Dooar and between the rivers of Jaldhaka and Dharala laid Yamerkot better known as Maynaguri Dooar”³⁷. So according to Dr.

Mazumder's view the earlier name of Maynaguri is Yamerkot. When the name transferred Yamerkot to Maynaguri it is not clearly mentioned.

Another important opinion came from the tree 'Mayna'. Basically the area Maynaguri totally covered by Mayna trees. Dr. Charuchandra Sannyal writes – those Janapadas developed in forest areas added 'guri' the name of the places such as – Jalpaiguri, Dhupguri, Kathalguri, Panchkelguri (Chalta tree), Maynaguri etc. Famous folk writer–researcher of Dooars – Parboti Prosad Chongder also supports this view. He also opined that the tree Mayna is a kind of thorny tree which are very important and usefull for manu social and religious retuals. Besides these the houses were also gheroud with the Maina tree for safety of life from wild animals. Thus the people of this area honoured the tree (Mayna) and named the area Maynaguri. Thus numerous names in Dooars came from Mayna – such as Maynaguri, Maynagaon (Kalchini), Maynatoli (Dhupguri), Maynamoti (Meteli), Maynar Than³⁸ etc. However, most of the writer–researchers had acknowledge the name Maynaguri coming from Mayana tree.

To maintain law and order Maynaguri Police Station was established on 1st Sept. 1883 by a government notification. About the boundary of Maynaguri Police Station A.P. Macdonell writes – “On the west–the left bank of the Teesta River Northward to its junction with Dharala River; thence the left bank of the Dharala River Northward to village of Chatterpara, thence the boundaries of villages Chatterpara, Bolbari, Bunglajhar and Borgilajhar to the Indong River thence the right bank of the Indong River eastward to its junction with the Moorti River, thence the right bank of the Moorti River upto the north–western corner of the village Tundu West Chakla Tundu. On the north–the boundary of the district”³⁹.

Through the Colonial Age Maynaguri had a little market which is the oldest and useful market in the whole Dooars region. Mr. Sunder writes – “A market here daily and country vegetables of sorts are obtainable”. Grunning writes – “The market is one of the best in the Western Dooars, the sheds have corrugated iron roofs and masoury platforms, it is well drained and a plentiful supply of water is obtained from wells”⁴⁰.

Though Maynaguri had an administrative centre but the population was not so sound. On the eve of Partition (1947) the population of Maynaguri was nearly 1200 only. Then the people were some for trade and commerce, few for the work of court–kachari – tehsils – police station; such as law–years, Muktars, Muhuri–babus, labourers etc. were came here from Rangpur and Pabna district (now in Bangladesh). Many Jotders and wealthy peasants came from Rangpur, Dinajpur and nearly Coochbehar district. Such as famous historian–writer Dr. Charuchandra Sannyal’s father Sri Bhagawan Chandra Sannyal first came in Maynaguri when it was the Headquarter of Western Dooars⁴¹. After formation of Jalpaiguri district they settled at Jalpaiguri with all their official associates like – advocates, muktars (deed–writers) etc.

On the other hand after Partition (1947) due to huge influx of refugees from East Pakistan (now Bangladesh) and also from Assam by ‘Bengali Khedao Andolon’ (1960 – 62) population of Maynaguri rapidly increased. Parallay the development of communication (NH–31, NH–31C, NFR–Broad Gauze line – NJP – via Maynaguri – Dhupguri – Coochbehar – Gowahati), Hat–bazers and establishment of numerous offices, schools, college and other institutions made Maynaguri a bigger mufassal town in the district. Thus according to census report the population of Maynaguri in 1961 is 10,950 but in 2011 it reached 30,490 where male is 15,487 and femal – 15,003⁴². As shown in table–7.2.

Table – 7.2

Population growth in Maynaguri town

Year	Area	Total population	Male	Female	Density/sq.km.

1961	12.38	10,950	6,046	4,904	885
1971	12.38	15,808	8,523	7,285	1,277
1981	12.38	19,567	10,260	9,307	1,581
1991	12.38	24,283	12,864	11,419	1,961
2001	12.38	27,106	13,883	13,223	2,189
2011	12.38	30,490	15,487	15,003	2,463

Census of India (1961 – 2011)

The river Zorda is flowing along south–eastern side of Maynaguri town. Another small stream locally called – Kalakhawa or Baghzan is flowing from north and meet the Zorda at Maynaguri near Zorda Bridge. Then the river is flowing towards south –east to meet the Dharala River in down stream. The Dharala River is flowing towards Coochbehar to meet the Jaldhaka River⁴³. However, during the Bhutanese and Colonial period the river Zorda was full of water through which numerous steamers and ferries launched at Maynaguri Bandar (small river ports). Through the Zorda River transport of coconut, dry fishes, oil, textile products etc. were imported from Barishal, Maymansingh, Dhacca, Rangpur via – Mathabhanga of Coochbehar. In the same way green – jute, bittlenut, tobacco, Bhutanese woolen cloths–blankets etc. were exported to the above said areas – through the river way of Zorda – Dharala and Jaldhaka.

In 1925 an Agricultural Farm House was established at the eastern side of the Zorda River. Two years (1927) later District Agricultural Office (DAO) was setup here and this is the only DAO in Jalpaiguri district. In 1925 a bridge was made on the river Zorda at the cost of Rs. 2.5 lacs. This bridge was built up within two years. The bridge locally called – the Zorda Bridge and this is the first iron pillar bridge in the district. In the same year the Jaldhaka Bridge was started to be made near Dhupguri which took four years to complete at the cost of Rs. 17 lacs. These two bridges were made under King Saheb who was the Executive Engineer

of P.W.D. in the district. The contractor of the Jaldhaka Bridge was Sri Haladhar Biswas of Jalpaiguri⁴⁴.

On the eve Independence and Partition (1947) Maynaguri Bandar was bounded by the Baghzan River on the North, the Zorda River on the East, Babu Para and Tehsilder's Banglow on the South and an unmetalled road towards Bhotpatty and Durgabari on the West. According to Sri Amal Kanti Roy (a senior citizen of Anandanagar and retired school teacher) – “the vast area between Durgabari and Maynaguri Rly Station and upto Baghzan Bridge was covered with deep jungal of Mayna tree – where different wild-lives used to roam even in the open daylight. This locality is known as Anandanagar now.

Before Partition (1947) the population of Maynaguri comprised of mainly the Rajbanshi community. Due to civil service, administrative service and buiseness purpose some other casts from Barishal, Maymansingh and Dacca thouse are took shelter here. They are locally called ‘Babu’. All of them were high-born educated and engaged under the British Govt. in this connection where this community settled called – ‘Babu Para’ (small locality) which is the oldest para (southern part of Maynaguri Choupati) in Maynaguri⁴⁵. Aftermath refugee's onslaught had struck on Maynaguri. They are locally called ‘Bhatiya’. Bhati is local geographical term – means lower portion of land. Topographically East Bengal is lower than Dooars. Thus, the people of East Bengal or refugees are called Bhatiya by local Rajbanshi's. But the Rajbansh's also came here from Rangpur and Dinajpur (now in Bangladesh) on the eve of Partition (1947).

However, the oldest para – Babu Para where the settelers were Sri Abani Bhattacharya, Sri Kalipada Banerjee, Sri Rakhil Raj Banerjee, Sri Lachman Banerjee, and the Tehsils Banglow also was there. Among the Lachman Banerjee's son Pravat Banerjee and his son famous football player and Coach of India P.K. Banerjee's childhood was at Maynaguri. But after some years they settled in Jalpaiguri town. Besides these famous Roychoudhury familie's four brothers – Beharilal Roychoudhury, Priyonath Roychoudhury, Somnath Roychoudhury and Srinath Roychoudhury had reached here for buiseness purpose⁴⁶. A few number of Marwoari family still found in Maynaguri those came

here from Rajasthan during the rule of Queen Victoria in England. Among them the famous were Fateh Chand Kalyany, Chimni Ram Kalyany and Bhola Das Kalyany. Their successor's Mahavir Kalyany, Hanuman Kalyany is still working here as businessman. Infront of Maynaguri Police Station 'Hat' (village market) would occur on Tuesday and Fri day in a week and same is going on till date. Then Maynaguri had no concrete building. First concrete building is the Radhika Library established in 1911. Then we find the Maynamata Kalibari Temple and a Masque which is still now⁴⁷.

After Partition (1947) refugees' influx had reached in Maynaguri Bandar area. For settlers the refugees cleaned the jungles and made their houses. In this way various para's and colonies were grewup. Early day's of 50's to 60's of the 20th century Khen Para, (now Sen para), Hari Para or Hazra Para (now Mahakal Para), Kahar Pally (now Natun Para), Nath Pally (now Debinagar), Bhujari Para (now Mayna Para), Sahridgarh, Suri Para or Saha Para (now Subhas Nagar), were setup. After 1971 the second refugees influx had stracked in Maynaguri and then Ananda Nagar, Hospital Para, Mill Para, Raouth Colony, Master Para came into existence. Finally Hatthath Colony grewup when the 2nd Zorda Bridge was established on 28th Sept, 1997. Surprisingly that day on the vast land between Sahridgarh and south-west of the 2nd Zorda Bridge nearly 100 houses were made up over the night⁴⁸.

However, after coming most of the refugees for their food and shelter chose agriculture as profession. They had no alternative option open. As refugees they reached here empty hand. Among them the large numer is East Bangal refugees specially the 'Namasudra' community who were very hard worker. They first were engaged as agro-labourers. Afterwards they earned some mony and with this mony they bought plots of land from local Rajbanshi's or Muslim's. Besides these the nature of land of Maynaguri and the adjacent areas are too fertile. Total vast land of Maynaguri is between the two big rivers; on the east – the Teesta and on the west – the Jaldhaka. As a result Maynaguri has become a fertile agricultural belt.

Before Partition (1947) the local Rajbanshi cultivators would produce mainly paddy, wheats, tobacco and jute. But after Partition(1947) by the hard working of the East Bengal refugees within short time specially after 70's in the 20th century Maynaguri produced a huge quantity of vegetables such as – potatos, cabbage, cauliflower, brinjal, tomato, green chili, carrot etc. Due to heavy density of population at Maynaguri and the adjacent areas there is much demand of these agro-products. Apart from this the market of Jalpaiguri and Siliguri are not so far from Maynaguri. The district Sadar Jalpaiguri is 20 km. and Siliguri – 60 km. from Maynaguri.

As like as Dhupguri Maynaguri also become a strong base of Potato Culture. Due to hard worker of East Bengal refugees (specially Namasudra community) potato become an important cash crops of Maynaguri and the adjacent areas. Availability of skillful labourers, fertile land, use of fertilizer – pesticides, irrigation facilities and demand of local markets such as – Maynaguri, Jalpaiguri, Siliguri, and Malbazar and nearer market of Assam, Bhutan and Nepal also highly needs potato. In 1960 – 62 Maynaguri connected with NH-31B and NFR (North Frontier Railway). Thus, Maynaguri become of centre of communication of Dooars and the district and also connected with others parts of the country. However, as like as Dhupguri Maynaguri become an agro-based commercial place after 80's in the 20's century though some people are engaged in business and shopkeeping. To strengthen their economy the refugees had need a healthy society and culture. Therefore numerous schools, college, various cultural institutions and social organizations were builtup. In this way due to development of communiton, healthy agriculture and business within short time Maynaguri has become a well populated Mufassal town in the district⁴⁹.

Educational Institutions:

The educational sector of Maynaguri was started in colonial period. British Govt. mad up an educational structure to make a clerical sections for their

administration. Thus Colonial Govt. established Middle English School (up to class–VI) 1st in Falakata in 1893 and 2nd in Maynaguri in 1895⁵⁰. But there is no historical evidence about the actual location of Maynaguri M.E. School. Through an interview with Sri Shibobrata Roy (Head Teacher of Maynaguri High School) and present researcher that the location of Maynaguri M.E. School was within the premises of Maynaguri High School.

Among the running educational institutions Maynaguri High School is playing the most important role in Maynaguri. It was established on the eastern bank of the river Zorda and south of NH–31. But there is no record about the date of inauguration of this school. According to Mr. Shibobrata Roy, “we can say only in 1947 the school got affiliated with Calcutta University”. But Sri Haripada Roy (senior citizen and former student of Maynaguri high school) writes – Md. Amirul Haque of Bhuskadanga (Tripple M.A.) became the founder Head Teacher of Maynaguri High School, established in 1946 and Sri Khageswar Roy of Singmari became School Sub–Inspector⁵¹. Mr. Shibobrata Roy says, “Sri Ramesh Dev was the first Head Teacher who came from a refugee family”.

However, Mr. Shibobrata Roy claimed that the reputation of this school is not now in Maynaguri also in whole Dooars and district. In 2017 Hiranmoy Roy and Krishnendu Roy both students had got 5th and 8th rank in H.S. Exam (WBBSE). In the same year Debarshi Roy had obtain the 1st twenty merit list of Wast Bengal Board of Secondary Education. However, in 1917 total students of Maynaguri High School were 1631 where teachers–31 parmanent, 5–para teachers and 4–is non–teaching stuff⁵².

Another important high school – Maynaguri Girls High School was established on 15th August, 1947 near Maynaguri Bus Stand and southern part of NH–31. It is very interesting to note that the date of establishment of Maynaguri Girls High School is the date of independence and the Partition (1947) in our country⁵³. This is the sole school in the whole district and most probably in North Bengal which was established on that day. According to official records the researcher come to know that Sri Prafullya Kr. Chakroborty (former Head teacher of Maynaguri high school), Sri Dhirendranath Bhattacharya (former Asstt. Head

teacher of Maynaguri high school), Dr. Saroj Kr. Lahiri, Sri Prafulla Tripathi, Sri Upendranath Chattopadhyaya and Sri Satyendra Prosad Roy (MP–Jalpaiguri) had taken the initiatives to form the Maynaguri Girls High School. The member of the 1st organizing committee was Dr. Saroj Kr. Lahiri, Rakhil Das Banarjee, Upendranath Chattopadhyaya, Sisir Kr. Bose, Harendranath Roy and Sonanath Roy. Then the building was built up with the MLA Fund of Bachhu Mohan Roy and the Zila parishad Fund of Smt. Dipti Dutta (Sabhadhipati – district Jalpaiguri). This school became High School (class–X) in 1953 and Higher Secondary (class–XII) in 1960⁵⁴. According to Dr. Pally Das (Head teacher–Maynaguri Girls High School) this is 1st girls high school in the Maynaguri Block and numerous students regularly come to our school not only of the town but also from the vast and remote area of Maynaguri adjacent. She also gave a data of 2017 that where the number of students is 1700 (approx). Teacher 26 is permanent, 06 is para teacher and 03 is non–teaching staff⁵⁵. So it is very hard to maintain the huge number of students by little number of teachers and office staff.

After 1950's huge refugee influx struck Maynaguri. Thus the rising population and increasing demand of Maynaguri had got another three schools. These are Subhas Nagar High School, Saheedgarh High School and Khagrabari Girls High School. Among these Subhas Nagar High School is the most important and reputed school now a days in Maynaguri. According to official records Subhas Nagar High School was established on 2nd Feb, 1962 in Subhas Nagar. Initiatives steps were taken by Sri Prafulla Tripathi, Dr. Saroj Kr. Lahiri and many others. Sri Umesh Ch. Paul was the first who took the charge of Head Master of Subhas Nagar High School. Sri Haridayal Roy (present head master of Subhas Nagar High School) claims that about the parameter of brilliant results, well discipline, students activities of culture and sports – above all the Subhas Nagar High School has become the top most school not only in Maynaguri, but also in entire Dooars, District and even in North Bengal too⁵⁶.

Through an interview Mr. Haridayal Roy informed the present researcher that the student Sanjoy Sarkar had got 2nd rank in H.S. Exam of 2016 of West Bengal. Dipanjan Roy had got 3rd rank in 2011 in West Bengal Board. He has

already become a doctor in NRS Hospital at Kolkata. In 2017 Chittaranjan Adhikary and Sanjay Mallick both students had got 4th and 7th rank in H.S. Exam of West Bengal Board. So from this above data it is clear that Mr. Haridayal's claim is not an exaggeration. However, in 2017 total students of Subhas Nagar High School is 2,928 where teacher-13 (permanent), para teacher-13 and non-teaching-07⁵⁷. The school has various vocational streams such as – Civil Engineering, Computer Science, mobile repairing and tailoring etc.

Another important high school, Sahridgarh High School established in 1966 on the eastern bank of the river Zorda. Prime contribution is to go for the establishment of this school is honourable Sri Surendra Nath Sarkar. He was a great enthusiastic person, social worker, and freedom fighter of Maynaguri area. He was also a honorary member of Indian National Congress of Pre-independent India ⁵⁸. Besides him the others – such as Sri Suresh Ch. Chakraborty, and his brother Sri Bibhuti Bhusan Chakraborty, Sri Madan Bhattachariya, Sri Lalitmohan Choudhury, Sri Himangsu Sarkar, Narahari Paul, Sri Rasoraj Sutradhar and many others had taken initial steps to form the school. Through an interview with present scholar Sri Deepak Chakraborty (Teacher In-charge) says, “Sri Surendra Nath Sarkar became the 1st head teacher cum Secretary of the 1st governing body of the school”. According to official records the school had got approval from the Govt. for Madhyamik in 1979 and higher secondary in 2012. In the records of 2017 the total students of the school is 1085 where teacher-16 (permanent) and para teacher-09. But there is no clerk since 2016. So it is very troublesome to continue the official works smoothly. Teacher Incharge Sri Deepankar Chakraborty claims, inspite of those limitations the students of this school had performed remarkably good for the sake of the society. Such as – Prof. Sudip Chakraborty, Head of the Dept. of Economics. A.C. College, Jalpaiguri and also performed a visiting Prof. in USA⁵⁹.

The 2nd girl's school of Maynaguri town is Khagrabari Girls High School established in 1980 at Hospital Para. According to Mrs. Suprabha Kar (present head teacher) to form the school initial role was taken by Sri Pijus Kanti Bhadra, Sri Chanchal Chatterjee, Sri Mihir Das, Sri Sukumar Chakraborty, Sri Narahari

Paul and many locals. Among them Sri Chanchal Chatterjee and Sri Pijus Kanti Bhadra became the 1st president and secretary respectively of the schools Governing Body. Mrs. Suprabha Kar is the 1st Head Mistress of this school who is still servicing the school⁶⁰. According to her the school has nearly 600 students where teacher's number is 15 (permanent), para teachers-08 and non-teaching-03.

Maynaguri College:

In the field of higher education Maynaguri College has been playing very important role in Maynaguri and a vast adjacent area between the river Teesta and Jaldhaka. Through an interview with present researcher Sri Arun Kr. Ghosh (former president of Maynaguri College) says, "It is very noticeable that others Mufassal towns like Dhupguri, Falakata, Malbazar etc. have college's earlier than Maynaguri; though Maynaguri has equal status of administration, demography and area. Parimal Mitra Smriti Mahavidyalaya at Malbazar estd. in 1985 and population of Mal town of that time was nearly 15000, whereas at Maynaguri the population of that time was nearly 25000. But the college was estd. in 1999 which is far behind than others colleges in the district, though the initial steps were taken first at Maynaguri in 1967". Then an organizing committee was formed by some enthusiastic persons with Sri Hossary Kalyani and Sri Motilal Kalyani⁶¹. It was decided that they would donate 15 bighas of land for the college, but the college will be made within 5 years. But this initiative was failed due to the lack of communication with the Higher Education Deptt.

Second initiative came out with an organizing committee in 1972. But for an unknown reason this initiative was also failed. Through an interview with present researcher Sri Arun Kr. Ghosh (Secretary of the 1st organizing committee of Maynaguri College) says, finally in June, 1997 a conference was held in front of Maynaguri Panchayet Samiti Office about discussion over the foundation of the college where all hounarable citizens of Maynaguri and adjacent areas were attended. From this conference college organizing committee was setup with 21 members. Among them the prominent role was taken by Sri Arun Kr. Ghosh (former President – Panchayet Samiti, Maynaguri), Smt. Minoti Sen (MP–Jalpaiguri), Sri Bachhamohan Roy (MLA–Maynaguri), Sri Nagen Deb, Sri Bijoy

Bandhu Majumder, Sri Pijus Kanti Karmakar (Ex-head teacher and Secretary – Nagarik Chetona Samiti, Maynaguri) and many others⁶².

Finally, the college was established on 18th Nov, 1999 in formarly Dooars Rice Mill Complex which the area Uttar Moamari – 2.5 km. west from Maynaguri town. Sri Arun Kr. Ghosh became the first President of the first Governing Body and Sri Pijus Kanti Karmakar (former head teacher of Maynaguri High School) had taken the administrative charge of the college. First permanent lecturer Sri Tapas Sarker joined on 1st Feb, 2001 and then he had taken the charge⁶³. But the true development of the college had run when Dr. Debkumar Mukherjee joined the college as Principal. Dr. Debkumar was a highly enthusiastic person by whom Maynaguri College would achieve high development in academics, culture and sports and every field within short period. Through an interview Prof. Debkumar Mukherjee says, “The students of our college got championship in drama competition in the State held at Kolkata in 2006. We are the sole college where Inter-College Athletic Meet under North Bengal University was held consecutive eight years (2003 – 2010)”. According to Sri Arun Kr. Ghosh (former President of the G.B. of the College), “This is the only College of North Bengal which would get championship three times in Drama Competition in the State. Besides these, two football players and two athletics had been selected for the Inter-State football Tournament and Athletic Meets in 2003. Next year (2004) another three students of our college were selected for Inter-State Athletic Meet. In 2007 Maynaguri College had got championship in Inter College Football Tournament in the State”⁶⁴.

According to official records in the session 2016 – 17 the college has 5,395 regular students where the permanent teachers is 07 and govt. approved partimr teachers is 25 and permanent non-teaching –14 only. Thus, the present Teacher Incharge Susmita Pandit opined that it is very troublesome to run the institution with such huge number of students only by seven permanent teachers. So, though Maynaguri College emerged very recently (according to chronology), but it soon become an important and reputed college in the district as well as in the State by its allround development.

Radhika Library:

Among the educational institutions in Maynaguri Radhika Library is the most important one. According to chronology Radhika Library is the oldest library (estd. – 1910) in the district. Though some researchers demanded that the library had started in 1902, but there is no historical evidence. The earlier name of Radhika library was ‘Maynaguri Public Library’. The prime initiator was Sri Radhikanath Nandy, who was then the Tehsildars of Maynaguri. Basically he was a great book lover and highly educated person. He tried to create an educational and cultural atmosphere at Maynaguri. Thus discussing with the local Jotedars and Civilians he established the library in the rest-room of Jotedars, near Khas Mahal Office in 1910⁶⁵. The first librarian was Md. Ali Ahmed, the record-keeper of the Khas Mahal Office, who performed his duty without any remuneration. Then the library was in a wooden house, now no longer in existence. All necessities came from ‘Jotedars Unnyan Tahabil’. Sri Kedarnath Ghosh, Overseer of District Board generously donated two bighas (60 gauz x 60 gauz = 1 bigha) of land for library in 1912. But due to some misunderstanding with the Khas Mahal Office 1.5 bighas of land was lost and only 13 Decemal land was fixed for the library. Finally, in 1918 the wooden old house was demolished and new concrete building was constructed. At that time founder Sri Radhikanath Nandy died. Then the demands of the local people the library were renamed as Radhika Library to honour and commemorate him⁶⁶.

After Md. Ali, Sri Gurucharan Chakraborty was Incharge in the library from 1925 – 1935. Then Sri Satish Ch. Chakraborty, Sri Samar Dasgupta, Sri Syamapada Banerjee, Sri Manojit Moitra, And Sri Nalini Ranjan Sarkar were the librarians successively. The library was affiliated by the West Bengal Govt. on 1st April, 1957 and on 1st May, 1983 it was declared as Town Library⁶⁷.

Though the activities of the library started at the very early stage but it was flourished after Partition (1947). Specially in 6th, 70th and 8th decades of the 20th century by huge participation of the middle class educated refugees the development of library reached its highest stage. At that time Sri Ranandra kishore Biswas, Sri Rabindra Mohan Basu and Sri Jibon Ch. Ghatak became the Secretary,

the President and the Librarian of this library. They are all very much enthusiastic. Besides these the other members were – Sri Sankar Chakraborty, Sanat Basu, Narahari Paul, Bimal Bandopadhyaya, Mihir Das, Mihir Banerjee and many others. Through their contribution the Radhika Library emerged as centre of cultural activities of Maynaguri town. Numerous programs such as – drama, seminar, symposium on poetry–literature etc. were held at that time in library. Famous drama–artist Sri Sambhu Mitra visited the library on 4th Jun, 1983⁶⁸. Apart from this the writer Sri Sudhasatya Basu, Sri Asutosh Bhattacharaya, Prof. Nirmal Ch. Bandopadhyaya (Vice–Chancellor, Biswabharati), Prof. Ranjugopal Bandopadhyaya (Vice–Chancellor, North Bengal University) with many other honourable persons attended the library on different occasions.

Through an interview with present researcher Sri Krishnakanta Roy (present librarian) says, “Our library had now nearly 15,000 books with some valuable old age’s book such as – World History in 17 volumes, Banglar Abhidhan (Bengali Dictionary), Purohit Darpan etc. various journal such as – *Tri–stotra*, *Janamat* (weekly), *Masik Bharatbarsha*, *Prabashi*, *Basumati*, *Yugantor*, would reach here from Kolkata by post. The library has mainly three sections – I) Reading section, II) Book lending and receiving section and III) Sports section. At that time different type of indoor games such as card, pasha, chess, carom etc. were played”⁶⁹.

According to official records the library have four permanent staffs, they are – Librarian – Sri Krishnakanta Roy, Asstt. Librarian Sri Sambhu Ch. Dey and the two other clerks are Sri Pradip Kr. Bhowmik and Sri Umakanta Roy. Among them Sambhu Ch. Dey and Pradip Kr. Bhowmik came from refugee family. Senior staff of this library Mr. Pradip Bhowmik says, “During 1980 to 90 nearly 80 – 100 readers had come regularly in our library where now day’s 4 – 5 readers attended here only. So it is very unfortunate to us that we are ready to give service but no one can take it”⁷⁰. Actually it is also true due to the development of e–service such as e–journal, internet, whatsapp and facebook culture the book reading culture in library going down day by day. If it is required to be promoted, the introduction of Information and Communication Technology (ICT) like poly–media of e–book, e–

journal, CD, Roam etc. are very essential in perspective of the present trend of society.

Drama Culture:

The cultural activities specially drama culture of Maynaguri started during the Colonial Period due to healthy education and society. First initiator of drama culture in Maynaguri was Sri Harendra Nath Majumder, Khas Tehsilder of Maynaguri Tehsil. He was the founder 'Maynaguri Natya Samiti' (first drama groups of Maynaguri). First drama in Maynaguri, '*Billwa Mongal*' played on 26th Dec, 1917, but till the date it is not certain about the foundation year of Maynaguri Natya Samiti. However, the first drama club of Maynaguri was 'Harendra Hall', named in memory of Sri Harendra Nath Majumder, on 1st May, 1931 by an inauguration programme⁷¹. Others initiator were – Sri Kalipada Banerjee (Secretary), Sri Nagendra Nath Choudhury, Sri Abani Ranjan Bhattacharya, Sri Sona Nath Choudhury, Sri Jotindra Kr. Choudgury, Sri Manindra Kumar Banerjee, Sri Kumar Gurudev Roykayet, Sri Mahendra Nath Das, Md. Maqtiaruddin Ahmed, Sri Harikanta Roy and many others⁷². Besides these, Mr. Polwhele (General Manager – BDR Domohini Jn.), Mr. M. Traveers (Manager – Barodighi T.E.) and some Tea-Planters and Joteders and adjacent areas 20 were became the members of this drama club.

After Partition (1947) due to advent of middle class educated refugees drama culture of Maynaguri had developed heavily. They first introduced here Yatra-pala, Kabi Gan (a kind of religious song) which they staged in East Bengal. The theme of this yatra-pala was mainly religious and historical such as – *Ram kotha, Mahirabon Bodh, Sita Haran, Raja Harishchandra, Tipu Sultaner Tarwari, Nurjahan* etc. pralally the Rajbanshi's yatra – *Kushan Yatra, Bishahara, Chor-chunnir Gan* etc. were played in Maynaguri surrounding areas. After 1950 the coming of great enthusiastic refugees Sri Rabi Deb and Dr. Pachugopal Sarkar the drama culture of Maynaguri was lavishly increased.

Rabi Deb really a drama-heart man. He was a singer and by profession he was tailor also. Except Harendra Hall, Dooars Engineering Workshop of the Routh family arranged drama every year on the occasion of Biswakarma Puja. He

was a good singer and by profession he was a tailor also. Except Harendra Hall Dooars Engineering Workshop of the Routh family arranged also drama every year on the occasion of Biswakarma Puja. Owner of Dooars Engineering Workshop Sri Khadu Rauth was a real initiator of drama in Maynaguri, but he would not act in drama. By his (Khadu Rauth) initiative and the contribution of Rabi Deb as a director cum actor the drama – ‘*Partha Sarathi*’ was played. Thereafter numerous dramas such as – *Sita-haran, Maharaj Nanda Kumar, Pather Seshe* etc. were staged in Dooars Engineering Workshop. In the meantime (Sept, 1950) a great mile stone had been achieved in Maynaguri by the drama – lovers with the establishment of Revolving Stage in Dooars Engineering Workshop. This was the first revolving stage in whole Dooars and even the district in drama culture⁷³.

From 6th decade of the 20th century social realistic drama were staged in Maynaguri. In this time numerous drama groups such as – Pragati Natya Gosthi, Uddogi Sangha and Aguntak Natya Sanstha came out. In the meantime (1961) ‘Harendra Dramatic Hall’ deteriorated and it was renamed ‘Rabindratirtha Bhavan’⁷⁴. In the middle of the 2nd decade a great drama club – ‘Maynaguri Cultural Club’ (MCC) emerged. The 7th, 8th and 9th decades of the 20th century is called ‘Golden Period’ of drama culture in Maynaguri. The club MCC had performed one by one famous drama not only in Maynaguri and adjacent areas, but also in whole North Bengal, Assam and on the famous ‘Minarva Hall’ at Kolkata. Indian famous actor Utpal Dutta, Sova Sen and their groups had performed the famous drama – ‘*Kalo-Hat*’ (Black Hand) on the stage of MCC in 1977⁷⁵. Before 8th decade of the last century the famous drama actors of Maynaguri were – Sri Rabi Deb, Rabi Choudhury, Haripada Chakraborty, Hrishikesh Chakraborty, Dr. Panchugopal Sarkar, Kamal Bhattacharya, Rakhil Raj Banarjee, Santosh Dutta, Badal Chakraborty, Puten Choudhury, Binod Behari Saha, Baren Sanyal, Ajit Biswas, Tinu Chakraborty, Yogesh Saha and many others.

Besides MCC, Maynaguri Athletic Club (1878) is also a golden name in drama culture at Maynaguri. They have also performed numerous famous drama

in Maynaguri and outside Maynaguri such as Uttar 24–Pargana, Alahabad (U.P.) and Guwahati (Assam). After 1980 to till date the famous drama artists were – Sri Himangsu Roychoudhury, Samir Barma, Bisu Choudhury, Sachigopal Banargee, Bidyut Basu Majumder, Priyokusum Chakraborty, Tarachand Das, Dipak Banargee, Jata Adak, Biman Dasgupta, Nitish Neogi, Binoy Chakraborty, Asoke Dutta, Tapan Lahiri, Subtra Chakraborty, Himadri Biswas, Tapan Chakraborty, Rampada Mikherjee, Alok Dutta, Nirmal Gope, Asoke Bhattacharya, Jagadish Saha and many others⁷⁶.

Among the female drama artists the famous were – Smt. Rekha Goswami, Manju Nandy, Kalpana Sanyal, Sandhyasree Chakraborty, Dhira Goswami Manju Sengupta, Santa Das and others. However, their participation and performance in drama has deeply touched the heart of the people of Maynaguri. It also is to be noted that the major number of artists came from purely refugees families. But it is painful to say that the drama culture of Maynaguri lost its golden period. The new young generation did not like to engage themselves in drama. They feel more comfortable to remain engaged incorporate culture through internet, laptop, facebook and whatsapp.

Writing Culture:

Writing culture of Maynaguri was flourished on the eve of independence and Partition (1947). Then Radhika Library became the centre of writing culture. So, far as writing culture is concerned Sri Sisir Kr. Dasgupta took the necessary initiatives to publish a magazine in its manu–script form. Then within short time under the editorship of Nityananda Adhikary and Kalyan Bhattacharya was published another two important hand–written magazines⁷⁷. Domohini, an adjacent (3.5km.) small town of Maynaguri had continued a strong writing culture before Partition (1947). First manu–script magazine in Domohini was ‘*Massal*’, edited and published by Sri Pradyut Kr. Dutta in 1946. The first scripted magazine in Maynaguri was ‘*Surabhi*’, edited and published by Sri Prafulla Kr. Chakraborty (Teacher of Maynaguri High School). The 2nd important scripted magazine – ‘*Agraha*’ was published from Domohini in 1950, edited by Sri Nirmal Gangopadhaya⁷⁸.

The real atmosphere of writing culture was flourished from 6th decade of the 20th century due to huge educated refugee's penetration. Numerous writers, poets, dramatists would assemble in the Radhika Library in defferent programmes. A large number of magazines and novels were published from this library at several times. But unfortunately all these magazins are not published periodically. However, at that time after *Arghya* the researcher find the magazine – '*Pragati*', edited by Sri Nityananda Adhikary and Sri Dol Gobinda Roy. In the same time another important magazine – '*Sankalan*' was published by joint editors Sri Sisir Dasgupta and Sri Dilip Bhattacharya. These two magazins (*Pragati and Sankalan*) are also hand-written magazine. Third important magazine – '*Barbela*' was edited and published by Sri Deboprasad Roy⁷⁹.

But the most important and famous magazine in Maynaguri was '*Pabak*', published in the 2nd decade of the last century, edited by Sri Sati Sengupta. Numerous famous writers not only in Maynaguri or Dooars, but also in whole North Bengal wrote in this magazine. Numerious writer such as – Sri Samaresh Majumder, Sri Haraprasad Mitra, Sri Kalikinkar Dutta, Poet – Sri Bishnu Dey, Smt. Hasi Rani Debi, and nearly 100 writers regularly would wrote in this magazine⁸⁰. However, nearly two decades (1970 – 1990) this monthly magazine *Pabak* had left far-reaching impact on magazine culture of North Bengal.

Besides the *Pabak*, numerous famous magazins were published in Maynaguri from 1980. Among them the famous are – '*Uttar Saikot*' edited by Priyokusum Chakraborty and '*Haturi*' edited by Sri Dilip Phani, '*Sanglap*' edited by Sri Swapan Dey and Smt. Shilpi Biswas, '*Ghurni Barta*' edited by Sri Ranjit Bhattacharya and Sri Mihir Chatterjee, '*Nijhar*' edited by Sri Syamapada Mukherjee, '*Batayan*' edited by Sri Rupak Roy and many others. It is very noted that in this time the '*Pohati*' was the first magazine published in the Rajbanshi language, edited by Sri Bachhamohan Roy and Sri Bhupen Roy. Within short time another two magazines were published in same language (Rajbanshi). The '*Dand*' were edited by Sri Bhupen Roy and '*Ujani*' edited by Sri Bachhamohan Roy. But all these are short lived. However, from 1970 – 90's those are enriched Maynaguri by their writings, they were Sri Samaresh Majumder (now famous writer in

Bengal), Sri Sati Sengupta, Sri Joytsnendu Chakraborty, Sri Nitin Sengupta, Sri Baidya Nath Bhattacharya, Sri Mihir Dasgupta, Sri Nityananda Adhikary, Gorachand Roy, Sri Haripada Roy, Sri Dilip Phani and many others⁸¹.

After 1960's the writing culture of Maynaguri had seen deterioration for some years then in 1997 some youths of Maynaguri like Sri Swadhin Jha, Sri Santosh Majumder, Sri Bidyut Tandra, Sri Abir Basu, had taken initiatives to publish a bi-monthly magazine called '*Diganta*'. It was edited by Sri Sushanta Lahiri. It survived only 4 years. At the same time he (Sushantan Lahiri) edited a local news paper called – '*Maynagurir Kotha*'. In the same year (1997) another local news paper was published in Maynaguri called – '*Maynaguri Samachar*' (weekly), edited by Sri Subrata Sarkar. At that time the researcher found another two important monthly magazine – '*Bikkshan*' and '*Manusher Kotha*', edited by Sri Chittaranjan Sarkar and Sri Tapan Deb Barma⁸².

During the present century the most important achievement of writing culture in Maynaguri with the publication a valuable book – '*Maynagurir Atit O Bartoman*'. This book edited by Sri Tanay Mandal. The book was published by Maynaguri Zorda Valley Sporting Club on the stage of 2nd Book Fair of Maynaguri on 8th Feb, 2003⁸³. The initiator of this book was Sri Tanay Mandal (Editor), Sri Gobindo Paul (President, Maynaguri Zorda Valley Sporting Club), Sri Subrata Chakraborty (Secretary, President, and Maynaguri Zorda Valley Sporting Club), Dr. Ananda Gopal Ghosh (Prof. of History, NBU), Sri Haripada Roy, Sri Priyokusum many others. From this book the researcher came to know the details information about socio-economic, cultural, sports and religious activities of Maynaguri. After two years revised publication of this book named - '*Maynagurir Atit O Bartoman, Vol-II*' has also become very much enriched by various information of Maynaguri. However, Maynaguri had a strong writing culture, but it was enriched by the contribution of huge number of East Bengal Refugees. Though it is unfortunately to say that the young educated generation is not interested to engage themselves in writing culture, they are too much busy in job hunting culture.

Sports & Games:

According to chronology sports culture of Maynaguri was started from 1905 with the establishment of Town Club of Maynaguri. The famous Banargee family of Maynaguri was the founder of this club. The prime initiatives were taken by Sri Kalipada Banargee, Sri Haru Banargee (father of famous Indian footballer–cum Coach P.K. Banargee) and Sri Rashid Patowary⁸⁴. About football Maynaguri played the most prominent role in Dooars, whole North Bengal and even Kolkata also. Before Partition (1947) the famous football players of Maynaguri are Md. Mujambell Haque, Sri Santipada Banargee, and his brother Sri Kantipada Banargee, Dalu Bose, Jiten Das (Goal Keeper), Bishnupada Banargee, Sankar Chakraborty, Mrinal Bhattacharya, Manka Dey and many others. Among them Md. Mujambell Haque is the best one who regularly played in ‘East Bengal Club’ (Kolkata) and ‘Bengal Dooars Railway’ (BDR) team at Domohini. Sri Santipada Bose also played in East Bengal, Dalu Bose in ‘BNR’, Kolkata and Monka Dey in ‘Arora’ Club, Kolkata⁸⁵. It is to be noted that Sri P.K. Banarjee spent his childhood at Maynaguri. But after some years his family setup Jalpaiguri, thus he played Jalpaiguri Town Club and thereafter at Kolkata.

After Partition(1947) the famous football players were Sri Girin Basunia, Dipu Bose, Panu Dey, Gourhari Paul, Badal Das, Bipin Dutta, Manik Dutta, Nanu Dey, Bimal Das, Jiten Das, Sitiesh Saha, Kanu Dey, Bhulen Basunia, Bhaduri, Jayanta Lahiri, Dipen Basu, Dilip Chakraborty, Badal Sarkar and many others. Among them Bhulen Basunia regularly played on Kolkata ground in the 7th, 8th and 9th decade of the last century. Others famous football players who enriched Maynaguri were – Sri Ratan Ghosh, Motish Roy, Durga Sen, Kalachand Das, Tapan Chokraborty, Gobindo Roy, Santosh Ghose, Nityananda Roy, Satyen Roy, Barun Chakraborty and many more. Among them Ratan Ghose and Motish Roy got chanch to play in 1st Division in Kolkata League for ‘Bhratri Sangha’ and ‘Rajasthan Royals’⁸⁶. After 1990’s Sri Prasanta Sarker, Jhulan Dey, Jhulan Sarkar, Joyanta Sarkar, Manda Roy, Bankim Roy, Amal Roy, Bobi Dey, Ananta Roy, Ashim Chattopadhaya, Surajit Paul Anup Chokraborty, Ujjal Majumder and others were prominent footballer in Maynaguri and adjacent areas.

Besides football, volleyball, cricket, badminton etc. were played in Maynaguri. About volleyball Md. Mujjambal Haque (he was also a reputed footballer) was famous player in early stage. Thereafter Sri Dilip Das, Supriyo Mukhargee, Sushil Kalyani (Chandrak), Bappa Nantu, Swapan Roy, Mintu Roy, Partha Kanwar and many others also were noted volleyball player of that time.

In cricket Maynaguri Sporting Vclub had taken initiatives from 1957. Then the famous cricketers were Sri Jayanta Lahiri, Mr. Bhabesh (then the O.C. in Maynaguri Police Station), Sitiesh Saha Jagadish Saha, Ashoke Bhattacharya (Guiram da), and many more. After 1990's Jayantan Lahiri, Md. Fikru Alam (Milu) and Amitabha Das were very important. First badminton tournament was held in Maynaguri in 1960's under the Maynaguri Town Club. Sri Kanu Choudhury, Sanat Bose (Bhambol), Mr. Badal, Dulal Ghose and Balai Das were the reputed badminton players at Maynaguri⁸⁷.

Maynaguri had got the most prominent role for athletics in the district. After 1980's one by one famous athlete came out from the field of Maynaguri. Sri Bhajan Ghose, Smt. Suparna Gun, Dipti Roy (Singimary), Binoy Roy, Ajoy Roy, Kamini Sen (Barnes), Anjana Roy (Churabhandar), Biswamoti Roy (Huchlurdanga) and many others were flourished at that time. But the most influential athlete was Mrs. Jyotsna Roypradhan who had got the numerous prizes from national and international meets, specially Singapur and Jakarta Asian Track and Field⁸⁸.

About the athletics in Maynaguri Sri Haridas Roy popularly known as Rana Roy, Physical education teacher of Paschim Mallick Para High School and Sri Supriyo Ghuha (Babua da), Physical education teacher of Paschim Doukimary High School are both the two famous coaches need to be mentioned. Both Rana Roy and Mr. Babua came from Lakshirhat and Huchlurdanga – adjacent villages of Maynaguri town. From the 1990's numerous national and international performer as like –Mrs. Jyotsna Roypradhan, Himashree Roy, Anneswa Roy, Bhairabi Roy and similar others received techniqaal skill from Rana Roy who considered the king maker till date. Thus, though he was not a diploma coach but he was honoured as – '*Coach of the Year*' by the Coach Assosiation of Bengal⁸⁹.

However, numerous clubs such as – Zorda Valley Sporting Club, Maynaguri Cultural Club, Bijli Sangha, Jagriti Sangha, Town Athletic Club etc. were the important clubs who are promoting the sports culture in Maynaguri.

About singing culture Maynaguri had also enriched before Partition (1947). Basically Maynaguri is a land of meltic pot of different music and culture due to the existence of various tribes, casts and creed. About indigenous song or folk song specially ‘Bhaoiywa’ (song of the soil) of the Rajbanshi’s Maynaguri had played a pioneering role to flourished it from 30’s to 60’s of the 20th century⁹⁰. The Rajbanshi’s another different segment of songs such as – *Kushan Yatra*, *Chor-chunnir Gan*, *Bisho-hara*, *Masia* song of local Muslims etc. are continuning till date. During 80’s and 90’s of the last century the famous drama on the Rajbanshi language – ‘*Maynar Chakhur Jal*’ (tears of Mayna) gained optimum popularity across the North Bengal and lower Assam.

With these after Partition(1947) the advent of the East Bengal refugees culture such as – different type of Yatra *pala’s* (*Rup-ban Yatra*, *religious and historical yatras*), *Charak Puja*, *Putul-nach* (*puppet dance*), *Kabi gan – Sankirtan*, *Folk-song - Baul* and middle classes educated Bengali’s Rabindra Sangeet, Najrul Geeti, devotional son of Atul Prasad with Rabindra, Najrul and Classical dances. In this way Maynaguri had become a centre of cultural mutation by the refugee’s penetration.

The famous singers in the earlystage of Maynaguri were Sri Kamal Bhattacharya, Nirmal Biswas, Anu Biswas, Pankoj Chatarjee, Bharati Sarkr, Bani Choudhury, Pranay Sengupta and many others⁹¹. From 1960’s to till date the famous singers were Sri Pulak Bhadra, Smt. Sangita Singha, Nirupam Bhattacharya and others were giving their service in Maynaguri and the adjacent areas. The famous Bhaoiywa singers from early stage to till the date were Sri Dinesh Roy, Geeta Singha, Bhim Singha, Ashok Roy and Satya Basunia⁹².

The discussion of folk culture is not enriched without the name of the famous folk culturist of Maynaguri is Sri Dinesh Roy. He is not only a good singer, but is an eminent researcher and real lover of the Rajbanshi’s folk culture

and Bhaoiwa Song. By profession he was a primary school teacher. From the 6th decade of the 20th century to till date Dinesh Roy had performed his song not only in the district or North Bengal, but also Assam, Meghalay and Kolkata and even in Japan. Twice in 2007 and 2008 respectively the capital of Japan Tokiyo Television Centre has telecast documentary film in the Rajbanshi language and culture catered by him⁹³.

Sri Dinesh Roy is not only a singer or researcher; he is also a good writer and script–writer. He writes more than 1,000 Rajbanshi songs and nearly 20 old ages short drama (Pala’s or classical story). He also writes numerous valuable articles on Rajbanshi language. He was the editor of Magazine – ‘*Pohati*’, written in the Rajbanshi Language⁹⁴. Due to enourmous contribution to development of indigenus or folk culture specisly on Bhaoiywa he had been honoured in various times by various organizations. But the most important one that he was honoured as ‘Banga Ratna’ by West Bengal Govt. in 2017 on the stage of Kanchanjangha Stadium at Siliguri.

However, every type of cultural activities such as – folk songs or Bhaoiywa songs of the local Rajbanshi’s or Muslim’s and in the East Bangal refugee’s culture – both are parally is existence in Maynaguri. These are the close effects of socio–economic and cultural mutations in advent of refugee’s penetration after Partition (1947) which the researcher wants to show in this thesis paper.

MALBAZAR

Malbazar, an important town in Western Dooars and now has become the third Sub–divisional and Municipal town in the Jalpaiguri district. The town is situated on the west bank of the river Mal. Thus, the name of Malbazar owes its

origin to the Mal River. It may be said that in the rule of Bhutanese it was known as an important 'Jote' for collection of land revenues which are locally called Mal (goods)⁹⁵. Previously it was known Bataigole Market. But now it is called Mal or Malbazar.

The location of Western Dooars is on the northern area of Jalpaiguri district of North Bengal. It forms a parallelogram with length of 86 miles from the east of the Sankoshriver to the west of the Tista, and breadth 38 miles from north–Darjeeling district and Bhutan Himalayans to south–Koochbihar and rest of the plain land of Jalpaiguri district. The total area of Dooars is 3268 sq.miles⁹⁵. It lies between 26⁰13' to 27⁰ north latitude, and between 88⁰30' to 89⁰55' east longitude.

The northern portion of the Western Dooars lies at the foot of the most southern slopes of the Bhutan Himalayas. The total area covered numerous rivers, hill streams, and the large tracts of Sal forests, heavy grass and reed jungle which have grown up in the lap of foliage and the adjacent locality of Malbazar is carpeted with tea and other greenery which gives added beauty to this locality. So due to this beauty Malbazar may be said the 'Queen of Dooars'.

The economic activities of Mal started from the introduction of Tea plantation. The first Tea Estate in Jalpaiguri district established at Gajaldoba in 1874 which is very close to Malbazar⁹⁷. Aftermath Within short time entire Malbazar area is covered by numerous tea gardens i.e. Haihaipather Tea Estate, Toonbari T.E., Songachhi T.E., Mal Nudy T.E., Baradighi T.E. Raja T.E., Needam T.E., Newglenko T.E. etc.⁹⁸. With the rise of tea gardens the socio–economic and demographic pattern of Malbazar was going to be changed and this place become a centre of mutual transfer in Western Dooars.

Though the economic activities of Mal started from the introduction of Tea plantation in this area but it was flourished with the establishment of Railway Junction Mal (1893) under the Bengal Dooars Railway (BDR)⁹⁹. According to the District Gazetteer "Mal – a Junction on the Bengal Duars Railway From which branches run east of Madarihahat, west to Bagrakot on the border of Darjeeling

district, and south to Barnes and Lalmonirhat Jn¹⁰⁰. A large market is held once a week at Bataigol, 1.5 miles away on land belonging to the Haihai pather tea garden. It is attended by number of labourers from the neighbouring tea gardens. In the 2nd decade of the 20th century the Kranty Police Station was transferred to Damdim area but within short time this police station was transferred to Mal due to rising population”¹⁰¹.

The Second Partition of Bengal (1947) led to a massive influx of refugees from East Pakistan to newly created state of west Bengal. Millions of refugees poured into West Bengal which resulted in a sudden spurt in the process of numerous small urbanizations. Malbazar is one of them. Though the migration actually started from 1946 after the Noakhali riot, but the refugees onslaught came to West Bengal after the different riots of 1950 (Khulna riot), 1958 (Barisal riot), 1964 (Khulna & Dhacca riot), 1971 (Bangladesh Mukti Yodha) and onwards¹⁰². Thus we can see in 1971 the Refugee Rehabilitation Directorate (Govt. of W.B.) counted 42, 93,000 East Pakistani Refugees in West Bengal which are the 9.68% of total population¹⁰³. But non-officially the number of percentage was twice which was not recorded in RRD Dept.

Jalpaiguri district is closely related to international boundary of East Pakistan, Bhutan and too nearer of Nepal and Assam. Thus, it recorded in 1971 Census that the total refugees of the district are 2,18,341 where 1,71,617 is in rural area and 46,724 are in urban area. In India the decadal growth of population for the period of 1991–2001 is 13.81%. In West Bengal it is 17.84%. But in Jalpaiguri district it raised to 21.52%¹⁰⁴. So, from this data it is clear to us that a huge number of refugees gathered in district Jalpaiguri.

Though economic activities of Mal started from the introduction of tea plantation and the introduction of rail way but this area was really flourished after the Partition (1947) when a vast number of refugees came from East Pakistan, Nepal and Assam. Geographically Mal region is closely related to international boundary of Bhutan and too nearer of Nepal. Among the municipal towns in the district only Mal have a vast number of Nepali refugees who are locally named ‘Bhupalees’. Though this Nepali infiltration occurred in Mal and foothill of

Dooars region throughout the year from 1950 but it rose tremendously from 1975. They came here to enjoy better livelihood. But it is very lacking to us that Nepali infiltration are not recorded by Rrfugee Rehabilitation Deptt. or any Census. According to some senior citizens in 1950 Nepali population in Mal have nearly 200 to 250. But in 2011 it rose nearly 7000. Some NGO opined that Nepali infiltration rising day to day due to political compulsions in Dooars region. Some Bengali infiltration from Assam (Bangali Khedao Andolon) also occurred in shortly, but it was not also recorded. Thus, before Partition (1947) Mal became merely a village. But after independence due to infiltration in several regions in several years the population of Mal rapidly went high. Thus, we can see where before Partition (1947) the population of Mal stood merely less than 1800; but in 2001 it was raised to 25,218¹⁰⁵.

Table – 7.3

Area, Population and Density of Population of Malbazar

Year	Area Sq.Km	Total population	Male	Female	Density/Sq.Km
1961	2.56	9,085	-	-	3,549
1971	2.56	10,951	6,128	4,823	4,278
1981	2.56	14,986	8,184	6,802	5,854
1991	2.56	20,395	10,984	9,411	7,967
2001	2.56	23,218	12,151	11,067	9,070
2011	7.5	25,281	12,814	12,404	3,362

Source: Census of India, (1961 to 2011)

On the eve of independence the population of Mal had only Railquarter, Panowar Basti and scatteredly in Caltex More, Bataigol Market and Station Road.

But after Partition due to refugees onslaught at Mal and a committee was formed in 1950 with Narayan Ch. Bose, Nripen Nath Choudhury, Sarat Ch. Ghosh, Upendra Nath Ghosh and Dr. Jogesh Ch. Dutta to arrange the settlement of Refugees¹⁰⁶. Then two important colonies North and South were established and it was also decided that 15 katha lands was given to each refugees on 30 years lease. Aftermath due to the development of communication specially the introduction of Broad Gauge Line under North Frontier Railway (NFR) NJP to Alipurduar via – New Mal Jn. (1963) and NH–31C Road way from Siliguri via Malbazar, Chalsa, Madarihat, Birpara to Alipurduar. Besides this to enjoy the charming weather and natural beauty the tourists from the different corner of the country come in Malbazar. Thus, Malbazar became a popular business centre and town of Western Dooars.

It is very interesting to note that, it is the whole district only in Malbazar there is a Chinese Settlement. More than 200 Chinese settled in Panowar Basti¹⁰⁷. Most probably in West Bengal this was the 2nd largest Chinese settlement after Calcutta (China Para). From the advent of tea plantation they came as carpenter. They had a club which is now the AnandaVidiyapith School. They had a burial ground which is still in Ananda Pally. They had a reputed restaurant named – Lai–Sung (Kim–Waha) which was found on Station Road. But the all Chinese were evacuated by the government in the time of Chinese aggression (1962)¹⁰⁸. Now one Chinese family is still here (head of the family – Lai–Khai–Chee).

It also to be noted that after independence British Planters existed in Malbazar till the 70's of the last century. All European planters including their spouses of adjacent tea gardens of Mal used to meet in the 'European Club' (Puspika Vidyalaya) for entertainment¹⁰⁹. Infront of their Club here was a big ground to play Polo, Rugby and Football. But in 70's this Club was transferred to Ranichera Tea Estate near Chel River and this Club was renamed by 'Western Dooars Club'. The big ground is now the 'Government Housing Complex'¹¹⁰.

On the eve independence the important shopping center of Mal was only the Dooars Music Hall of Makhn Bose. It was a departmental store which situated at Panowar Basti and from alpine to elephant all goods were available in

this shopping center¹¹¹. Another important shop (Mukherjee & Co.) by Sushil Mukherjee, Chinese Li-Sung restaurant and Sarabji restaurant were at Mal Junction area. But after Partition several thousand of refugees came in Mal and numerous shops are opened on Station Road, Baradighi Road and Mal became a popular business center with in short time.

Due to the number Rail workers and Tea workers the political scenario of Malbazar was going to be changed after Partition (1947). The Leftist political atmosphere or Railway Majdur Union was setup at Domohini as the Headquarter of Bengal Dooars Railway under the leadership of Jyoti Bosu. In this way Leftist political activities spread out first in Dooars and then in North Bengal. Thus we may say that if Domohini became the embryonic center of Leftist Movement, Malbazar became its hinterland.

However, due to Leftist atmosphere the Te–vaga Movement in Dooars had got tremendous shape in Malbazar region. Some noted communist leaders like Sri Deboprasad Ghose (Patal Babu), Bimal Dasgupta, Parimal Mitra, Indu Dasgupta, Jadunath Singh, Haguram Oraon etc. took the leadership of Te–vaga Movement. Specially, Patal Babu and Parimal Mitra organised the agri–labourers of Mal, Meteli, Chalsa, Batabari, Mongolbari, Teshimla, Baradighi, Odlabari and the tea–workers beyond lakhs in number made the agitation. At last 20 agitators were killed in police firing at Malbazer region on 1st March and 4th April, 1947¹¹².

After Partition (1947) huge number refugees those became a supporter of Leftist party and the result of that Left Government rose to power (1977) in the state and Parimal Mitra, an anthusiastic refugee and eminent personality of Malbazar became a cabinet minister and thereafter the true development of Malbazar starting to go up. Various offices, banks, Schools, college, tourist lodge and a beautiful park were setup.

Due to rising population and another development of Malbazar need a municipality. In 1989 the Mal Municipality was established. The first election of Mal Municipality was held in May, 1994 and newly Municipal Board was formed under the chairmanship of Sri Pradip Benarjee¹¹³. Another eight members were –

1) Smt. Mariam Lakra, 2) Sri PabitraSen, 3) Sri Nilmony Bhattacharya, 4) Sri Gaur Ch. Das, 5) Sri Swapan Kr. Ghosh, 6) Sri Ram Das, 7) Sri Haripada Das, 8) Sri Niranjana Kar. It is very interesting to note that all councillors except Smt. Mariam Lakra are come from refugees. The total electors of first Mal Municipal Election were 14,325 and the area of municipality were 2.56 sq. km. But now the total voters of Mal is 25,218 where the male is 13,151 and female – 12,067 (Census – 2011) and the area of municipality rose to 4.62 sq. km¹¹⁴.

It is very noticeable feature of Mal town that the people of different caste, creed and languages live here. They are Mech, Rava, Garo, Bhutia, Limbu, Rai, Oraon, Munda, Kheriya, Kishan, Malpahari, Rajbangshi, Local Muslim, and many other sects of Bengali Hindus, Merawari, Sikhs, and Behari who came here in search of livelihood. Thus, Malbazar can be called ‘Mini India’. It is also to be noted that through colonial ages though Malbazar has multi caste–creed base but all the people of live here peacefully and no racial riot had been seen till the date.

Due to the multi–racial base the cultural activities of Malbazar did not get enriched. Because according to ethnical and caste–base Malbazar have no long past history. Adivasis (Tribals) came here after the introduction of tea plantation. Hindu refugees and other communities came here especially after Partition. Yet the culture development of Malbazar is not negligible. The East Bengal refugee’s showed tremendous enthusiasm and creativity in re–establishing their lives when provided minimum opportunity. The construction of their squatter’s colonies showed creative planning and foresight. It is true that the refugees from East Pakistan were largely different from other the migrants in respect of educational and social status¹¹⁵.

Educational Institutions:

The educational sector of Malbazar flourished after Partition (1947) by the enthusiastic refugees. Mal Adarsha Vidyabhaban is the first and most important high school (1948) in Malbazar where majority of the students were refugee childrens. Famous social workers Dr. Narayan Ch. Banerjee, Sri K. N. Dasgupta (MLA–Jalpaiguri), Sri D.N. Mukherjee (SDO–Jalpaiguri), Sri K. P. Dutta (Head

Clerk–Haihaipathar), Sri Nitya Kar, Sri Dhirendranath Mukherjee, Sir A.D. Singh, Sri Kamakshaprosad Chakraborty and many others were the organiser of the school¹¹⁶. It was decided that for the time being the abandoned ‘Surgen Kuthi’ be occupied and the school was started 23rd January, on the auspicious birth day of Netajee Subhas Ch. Bose. Sri Raimohon Goswami was the first Head Master of the school. Another important school is Subhasini Girls’ High School (1957) where the organizer and the first Teacher – In-charge Smt. Khama Ghosh came from an enthusiastic refugee family¹¹⁷.

Among the educational institutions of Malbazar the most famous and reputed school is Ceaser School. It is one of the best English medium schools in Western Dooars now days. Scottis Father Rev. John R. Thwates established this school on 9th July, 1973¹¹⁸. Numerous students had come to study here from the different corner of the Dooars and the adjacent areas. About Hindi medium St. Barthelomes High School is the oldest school in Malbazar (24th August, 1947) and for girls Puspika Girls’ School in 1972¹¹⁹.

About higher education in Malbazar Parimal Mitra Smriti Mahavidyalaya (Mal College) has been playing very important role. It is the only college which is covers not only Malbazar but a vast area of Dooars and Mal Sub–division and Kalimpong Sub–division of Darjeeling district also. An Organising Committee was set up with the members of Sri Prasanta Sikder, Sudhan Raha, Pankaj Dey, Amal Prasad Roy, Gaur Das and Mohan Lal Oraon (MLA–Malbazar). Except Mohan Lal Oraon all members were came from refugee’s family. This committee was presided over by Sri Paritosh Chakraborty, (SDO–Jalpaiguri) as administrator. After getting Govt. notification the first class started on 19thSept.1985 in Zilaparisad Bhavan at Super Market¹²⁰. Finally, permanent college building was established on the eastern bank of Mal River which is two km. eastward from the town. The location of Mal College is naturally very beautiful. It is the lap of Songachhi tea garden on three sides and Mal Nudy on the one.

The college introduced the subjects of English, Bengali, History, Philosophy, Political Science, and Economics. Aftermath commerce, Nepali,

Hindi, Geography and Sociology were included subsequently¹²¹. According to Mrs. Nandita Sarkar (first Lec-In-charge) the first batch of the college started with 68 students. But now the number of the students rose to 6000 and above¹²². So it is a big trouble to accommodate the all the students in the short premises of the total infrastructure of the college. Due to gradual demand and interest in higher education specially a Girl's College is of utmost importance at Malbazar region. However, this college is very important for the enthusiastic refugee students of whole Western Duars to get higher education.

Cultural Activities:

Due to multi-racial and multi-lingual base the cultural activities of Malbazar did not get highly improved. Yet the cultural development the refugees had left a far-reaching impact on Malbazar. Honourable Sri Priyotosh Pandit (Ex-Principle of Ceaser School) and Sri Ananda Mohan Chakraborty were the great refugee personalities had a great contribution for folk culture in Malbazar¹²³. Sri Subhash Paul and Sadhan Dasgupta reputed for Drama Culture. *Oikkyatan Gosthi* was a famous dramatist group had staged numerous important dramas in Malbazar and the adjacent area. But this dramatist club is not found today. But very recently 'Mal Actowala' (2011) had staged numerous dramas in Malbazar and adjacent areas. Director Sri Sudhangsu Biswas and others – Sri Sadhan Dasgupta, Smt. Meenakshi Ghosh, Surajit Bose (Tito), Biswanath Bagchi, Dilip Dey, Rama Prasad, Sulekha Bose, Uma Dutta and Sabita Majumder are playing the important role in spreading the message of the Drama¹²⁴. From 2011 they have been organising 'Natya Utsav'(Dram Festival) during 4 – 5 days and this festival is enriched by various dramatist organization from Kolkata, Howra, Balurghat, Siliguri, Jalpaiguri etc. The *Mal Actowala* has not played only; they have published a reputed magazine also named – '*Darpan*' under the editorship of Sri Sudhangsu Biswas¹²⁵. He (Sudhangsu Biswas) directed another drama organization named – '*Damdin Yubo Natya Sanstha*' which had also made a far-reaching impact of Mal adjacent areas. Now-a-days Mal Actowala and Damdin Yubo Natya Sanstha play different corner of North Bengal and even Kolkata also.

Besides Malbazar, nearer Odlabari, Damdim, Chalsa, Meteli, Lataguri also are developing dramatist culture. Salboni Sangha of Chalsa had a Revolving Dias on 50's in the 20th century. Friends Union Club of Damdim had been playing drama from 1948. From the writer of Sri Sanat Bose and Sri Amalendu Dey (famous editor and dramatist of Duars) we know specially on the occasion of Durga Puja and Dolyatra various drama were played in various tea-estates such as – Damdim, Rangamati, Neora Nudy, Nidam, New glenco, Kumlai, Ranichera, Shaily, Goodhope etc. working Babu staff, teachers and businessman jointly took part in such cultural activities. But after 80's of the last century this culture started diminishing.

Yet after 1990's the dramatist culture revived in Western Dooars with the hand of Sri Pallav Bose (famous journalist & drama worker) in Odlabari. He organised 'Dooars Natya Utsav' every year during 6th days. Here numerous famous dramas would have been played in national and international level such as honourable Sri Soumitra Chattopadhaya, Rudra Prasad Sengupta, Arun Mukhopadhaya, Meghnad Bhattacharya, Chandan Sen, Debsankar Halder and Md. Habib Tanbir¹²⁶. However, Odlabari Duars Natya Utsav becomes a remarkable contribution of dramatic culture in entire Duars.

For recitation Smt. Meenakshi Ghosh, Nita Shaha and very recently Dr.Chandan Khan, Asst. Prof in Bengali of the same College is very important one. About singing Sri Sadhan Maitra is reputed for folk song in 60's and 70's decades in the last century. He gets honoured from the desk of the President of India for his enormous contribution. Others reputed singers were Sri Sambhu Nath Dutta, Chandranath Bhattacharya, Kajal Sengupta, Uttam Biswas, Sikha Sengupta, Chhabi Biswas, Suvra Bhowmik, Saswati Thakur, Sanchari Naha, Soham Das and many others¹²⁷. Except Dr. Khan all the cultural activists were became from refugee family.

Besides these the cultural organization Sruti, Sur O bina, Pragati Sangha Town Library, and the numerous clubs such as Satkar Samiti, ATO club, Sporting Union, Friends Conqurance, JTS, Damdim Yubo Natya Sanstha etc. arranged various culturul programmed on different festive occasions throughout the year in

Malbazar. Very recently *'The Drubatara'*, an important cultural organization arranged numerous culture and social programs throughout the year¹²⁸. In Karam Utsav and Hooll Utsav the Oraon Community, Bhaitika by Nepali community and Chhat Puja by Bihari community arranged their traditional dance & songs in Malbazar.

It is really true that writing culture in Malbazar is not satisfactory. There is no article found during 50's, 60's and 70's of the last century. After that some educated refugee boys and girls were published numerous novels and magazines at Malbazar in several times. But unfortunately all these magazines are not published periodically. First written document found under the title – 'Mal Thanar Kathokata' written by Sri Sankar Kr. Chattopadhaya (Prof. Parimal Mitra Smriti Mahavidyalaya) in 1999. Thereafter came *'Amar kotha O Duars-er Kotha'* – by Sri Bimal Dasgupta (1401–in Bengali year), *Sekaler Jalpaiguri Saharer Ebang Samajic Jiboner Kichu Kotha* – by Sri Kamaksha Prosad Chakroborty (2004). Sri Priyotosh Pandit (Ex–Principal, Caesar School) wrote nearly 100 poems. He also is famous for writing numerous 'Jari Song' about Tevaga Movt. (1946 – 47). His book – *'Prithivi Akhono Urbor' is a volumous work*¹²⁹.

But there came a good change in writing with the joining of Dr. Chandan Khan in Parimal Mitra Smriti Mahavidyalaya as professor in Bengali Dept. He writes numerous books, pomes and drama till date. His famous three research works are *'Sunil Gangopadhaya-er Kavyabhuvan'*, *'Munir Choudhurir Kabar'* and *'Adhunik Bangla Manabider Kotha'*. Besides these, he writes nearly 30 books such as – *'Bus-stope Tin Minute'*, *'Jekhane Jevabe Dariye'*, *'Ekaler Kabita'*, *'Banan O Bishlesan'*, *'Samayer Darpan'*, *'Amar Hridoy Jure Rabindranath'*, *'Debigarjan'* etc. His editorial magazine – *'SAMPARK'* regularly published since 2006¹³⁰. Very recently Prof. Swapan Kr. Bhowmik (Dept. of History, Parimal Mitra Smriti Mahavidyalaya) completed an important research work (MRP) titled – *'Nature of Urbanization in the Jalpaiguri District in the Post Colonial Period'* in 2013. He has been writing numerous research papers about Te–vaga Movt. in Doars, Tana Vagat Movt. in the Oraon Community, Changing Economy of the

Totos etc. in various national and international seminars. Finally he enriched Malbazar by his contributory work – *'Itikathay Paschim Duars O Malbazar'*.

However, though the growth of tea industry and the establishment of a Railway Jn. under the Bengal Dooars Railway (B.D.R.) had played an important role for initial economic growth of Malbazar but basically, the Partition of India (1947) was the most important factor which had an immense contribution to a process the development of urbanization in the region. Here by the researcher it had explored and investigated a new meaningful insight in to the urban pattern of Malbazar as well as Jalpaiguri district and West Bengal too. The Partition (1947) unleashed series of socio-economic tension in India and Jalpaiguri district. Naturally this area witnessed the close effects of Partition.

So, from the above discussion it is clear to us that how refugee's penetration made demographic changes which left close impact on socio-cultural and economic transformations in Malbazar. Very recently these changes left a far-reaching impact which leads political tension, now a day in the Malbazar and adjacent areas. In the same way due to Partition (1947) and refugee's penetration and contribution had left enormous impact on socio-cultural and economic transformations in Jalpaiguri district and West Bengal too.

FALAKATA

Through the age of Bhutanese dominance in Dooars Falakata became an important Tahasil (centre of collection of Law Tax) among the other three Tahasil

(Maynaguri, Alipurduar & Bhulka) in the Dooars region¹³¹. In the colonial age Falakata came up an important centre of administration in Jalpaiguri district.

Administrative Changes of Falakata:

After the annexation (196) by the British India Govt. the Dooars area formed a new district called Western Dooars which was divided in to three Sub-division namely – 1) The Sadar of Principal Sub-division (Headquarter – Maynaguri), 2) The Buxa Sub-division (Headquarter – Alipurduar) and 3) the Dalingkot Sub-division¹³². But within short time on 1st Jan 1869, the new district Jalpaiguri was formed. At the same time Buxa Sub-division was shifted to Falakata and the Headquarter also removed to Falakata which was 24 miles west to Alipurduar and 35 miles east to Jalpaiguri. An extra Assistant Commissioner was stationed at the Sub-divisional town of Falakata. According to a Govt. notification (8th December, 1968) W.M. Clay was appointed an Assistant Commissioner of Falakata Sub-division on 1st April the area comprising Patgram police station was included in to the Falakata Sub-division of the district¹³³. The concrete signboard of the office of the Assistant Engineer PWD, Falakata Sub-division bears the evidence of the Falakata Sub-divisional administration which is still laying on the eastern part of the Falakata Block Hospital.

But on 18th April, 1974 Sub-divisional head quarter was shifted from Falakata to Buxa and the name changed to Buxa or Bhulka Sub-division¹³⁴. So it is unfortunate to say tha the Sub-divisional status of Falakata had lost its administrative importance with the end of the British rull and after Partition (1947) Falakata has become a block town only.

To maintain law and order Falakata Police Outpost (under Salbari Police Station) was setup on 1st September, 1883 by a Govt. notification. But in 1895 (11th April) this Police Outpost was abolished (the Govt. notification no.–2158) and entire Falakata area went under Salbani Thana¹³⁵. Finally in 1976 (12th June) by a Govt. notification no.–7649 Falakata had got a new I.C. Police Station or Thana¹³⁶. The 100 years old wooden building at the Falakata Police Station is still

present at Falakata town and it demands to be declaring as heritage building of Falakata.

However, Falakata became an important Mufassal town in Jalpaiguri district. The town is situated on the east bank of the River Mujnai. Falakata is surrounded by Mathabhanga–I Block towards South, Madarihat Block towards North, Dhupghuri Block towards West and Mathabhanga–II Block towards East and South. A small river ‘Saptana’ is flowing from North–East to West dividing heart of the town into two halves and meets the Mujnai River. The Saptana River divides Falakata town specially Falakata hat into two pieces of lands. Thus the name Falakata owes its origin to the cutting of land (locally called – Fala–Kata)¹³⁷.

On the one eve of Partition (1947) though Falakata had an administrative importance but the population was not more than 1000. But after Partition due to huge influx of refugees from East Pakistan (now in Bangladesh) and Assam by ‘Bangali Khedao Andolon’ (1960 – 62) population of Falakata rapidly increased. Parally the development of communication, hat bazaars and establishment of various offices, schools and other institutions made Falakata a bigger locality in the district. Thus according to the Census reports the population of Falakata in 1961 was 6,413¹³⁸, but in 2011 it raised 19,716 where male – 10,022 and female 9,694. As shown in table – 7.4.

Table – 7.4

Demographic Changes in Falakata Town

YEAR	AREA	TOTAL POPULATION	MALE	FEMALE
1961	4.9 sq.km	6413	3532	2881
1971	4.9 sq.km	7194	3851	3343
1991	4.9 sq.km	15536	7981	7555
2001	4.9 sq.km	19379	10095	9284
2011	4.9 sq.km	19716	10022	9694

Source: Census of India (1961 – 2011)

The River Mujnai is flowing along the western part of Falakata. During the colonial period Mujnai was full water by which numerous ships, steamers and ferries launched at Falakata Bandor (small river–ports). Through the Mujnai River transport coconut, dry fishes, clothes, clay pots etc. were imported from Dhacca, Barishal and Khulna. In the same way raw jute, beetle nut, tobacco, Bhutanese woolen–cloths, blankets etc. were exported to Dhacca – Barishal via Mathabhanga of Coochbehar. During the time of Bhutanese rule was an important *Tehashil* (center of collection of land tax). Bhutanese Tahashilder would come to collect the taxes and revenues and stay at village on the western bank of Mujnai called Bhutnir Ghat (Bhutanese Ghat). Apart from this ghat there were Panjabir Ghat, Dashamir Ghat, Hat Kholar Masjid Ghat, Singijanir Ghat etc¹³⁹. An old masjid called Falakata Jami Masjid is still in the Hatkhola area. An interview with Ekramul Haque Chisti (now the Moulana of Falakata Jami Masjid) reports that the Falakata Jami Masjid is nearly 200 years old. In the Masjid campus an old cenotaph is still there where Moulabi Sajjad Ali, born – 1182 and death – 1303 were inscribed. So, he alived 125 years and according to Moulana Ekramul Haque – he (Md. Sajjad Ali) was a famous Tahashilder – Jotdar of this area.

In the early days the Falakata area was covered with forest of sal, teak and reed jungles’ where wild animals like tiger, elephant, bison, cheetah etc. used live. Matherihat jungles are too nearby Falakata (four miles). People used to live Falakata Hatkhola, Choupati and Jadav Pally area in a scattered way. Falakata Hat

is the oldest and renowned hat in the whole plain land in Dooars area. The hat-days were Tuesday and Friday. In this hat all type of food grains, agri-crops and products including cattle are soled widely till the date.

Every winter there occurred a big agro-fair on different crops in a big field where now Subhas Pally, Lions club ground and SSB camp exist. In this agro-fair the businessman of Assam, Bhutan, Coochbehar, Rangpur and a vast area of Dooars joined. Huge number of Bhutanese had come riding horses with endi, woollen blankets, and oranges with the tales of chumri cows (having a tuft of hair). In exchange they took rice, cotton dress, tobacco, utensils, mustered oil etc. a big number of cows, and buffalo's, horses, elephants, camels etc. were sold in this fair. But in the post independence period this fair disappeared solely slowly.

Before Partition (1947) some local tribes – Meches, Ravas, Rajbanshi Hindus and Muslims scatteredly lived here. After the introduction of tea-gardens in Falakata surroundings' some Santal tribes came from Ranchi, Hazaribag of Chhotonagpur area. Yadav Pally was created by Yadvas community who came here in response to the call of them the Koch King for making milk and card. The village Kunjanagar situated 2 km. north-east from Falakata Choupati. This vast land was sold by to a Mech jotder to Kunja Behari Mukhuti. Thus this area came to known as 'Kunjanagar'¹⁴⁰.

After Partition refugee's influx had struck Falakata bandor area. The refugees cut the jungles and made their houses for which various colonies and para's. Early days of 50's – 60's of the 20th century Subhas Pally, Mukti Para, Babu Para, Subhas Colony, Desbondhu Para etc. were set up. Afterwards Ramkrishna Colony, Netajee Para, Aobindo Pally, Babu Para, Mahakal Para, Asutosh Pally, Vivekananda Pally, Masala Patty, Master Para, Rabindra Nagar, Ashram Para, Motheri Road, College Para etc. were established¹⁴¹.

Before Partition the communication is not so well. Only one road was before the Falakata Thana. This road is known as District Board Road. In 70's of the last century it was renamed Manindralal Bosu Road. This road meets at the Falakata Choupati. In the time of 2nd World War (1941 – 1945) NH-31 was made

up which came from Siliguri via Sevok – Malbazar – Mainaguri – Dhupguri – Birpara – Jateswar – Falakata – Sonapur to Coochbehar and Gowhati. Aftermath two important road were linked with Falakata. One is Falakata – Motherihat – Joygaon Road another is Dhupguri – Falakata State Highway¹⁴². The true development of Falakata started when the Dhupguri – Falakata State Highway connect with the district town Jalpaiguri reducing the distance between Falakata and Jalpaiguri.

After coming the refugees for their food & shelter major portion were engaged in agriculture. The East Bengal refugees cut the jungles and made the barren land fertile by their hard work at and around Falakata. As a result Falakata and the adjacent areas became highly rich in cultivation. Producing on huge quantative of paddy, wheats speacially numerous vegetables and potatos. As like as Dhupguri Falakata also became an agro–based commercial place. Some people were engaged business shop–keeping also. To strengthen their economy they had a need a healthy society and culture. Therefore, numerous schools, college, various cultural institutions and social organizations etc. were built up. In this way due to development of communication, agriculture and business within short time Falakata became a well populated Mufassal town in the Jalpaiguri district.

Educational Institutions:

The educational sector of Falakata was started at the very early age. In 1893 first a Middle English School (MES) was established at Falakata (where now Falakata high school). This was the first M.E. School in the Jalpaiguri district¹⁴³. It is initially first primary school which was established in 1880. But the actual educational sector of Falakata flourished after Partition (1947) when Falakata High School came into existence in 1949 on the southern part of NH–31 and the eastern part of Falakata Choupoti¹⁴⁴. Falakata high school is the first Bengali medium and most important high school in Falakata and adjacent area where most of the students were came from refugee families. Famous social and political worker Sri Ramani Ranjan Das first took an initiative to form an organising committee for the proposed school. The others member was Sri khagen Das, Sri Tarini Roy Patowary, Sri Durgamohon Gope, Sri Sachindra Bose, Sri Banshidhar

Dube, Sri Bidyasundar Gupta, Sri Prafulla Banerjee, Sri Damodar Roy etc. Sri Ramani Ranjan Das became the president of this organising committee who was the former president of the governing body of M.E.School. Sri Prafulla Kr. Bhattacharya was the first Head Master of the school¹⁴⁵.

Due to rise of population and increasing demand Falakata Girls High School was established in 1967¹⁴⁶. At that time Sri Nirad Baran Roy took the charge of Head Master of Falakata high school. He was a great enthusiastic person and social worker. By his initiative the educational sector of Falakata truly flourished. Thus within 1975 Falakata had got Yadav Pally High School, Falakata Girls High School, Subhas Girls High School and Bhutnirghat High School. Finally Parongerper High School was established in 2000 at Dhupguri More.

Due to increasing demand of English medium in modern education sector numerous English medium schools specially nursery schools were established in Falakata town. Among them South Nursery Nivedita Academy, Ananda Mela, Vivekananda Nursery, Happy Child, Morning Star etc. are important. But the most important and noticeable English medium school in Falakata is 'Raymond Memorial High School' which was established in 1949¹⁴⁷ having the facilities of boarding and day-scholar. The campus of this school is very big and nearly 900 acres of land (though 300 acres land was taken to make Falakata Railway Station) and boundary was covered by beautiful trees and flowers. Nearly 2500 students of this school are studying here now. The students come from Falakata town, adjacent localities of Falakata and the different corner of North Bengal.

To promote higher education in the locality Falakata College is playing an important role. Due to rising population and demand of higher education of the town and surrounding areas a college would be setup from 1978 (after the Left Front Govt. set on the power). An organising committee was set up under the Presidentship of Sri Debaditya Chakraborty (SDO-Alipurduar Sub-division). Other members were Sri Nirad Baran Roy, Sri Ranen Chakraborty, Sri Prithwis Sarkar, Sri Nripen Mitra Sri Felan Chandra, Sri Mrinal Kanti Sarkar, Smt. Maya Bose and others. After getting Govt. notification (19th September, 1981) the first class started on 9th November, 1981 in Falakata old hostel which was in Falakata

high school campus¹⁴⁸. Finally the college building was established in 1986 at nearly 3 km. north–west from Falakata Choupati. Local 5 – 6 land holders generously donated the land of 7 acres to build up the college. The boundary of the college covered by numerous trees specially sale, teak and other greeneries. The college introduced the subjects of Bengali, English, History, Philosophy, political Science and Economics. Aftermath Education, Sanskrit, Geography and Physical Education were included subsequently¹⁴⁹. According Dr. Hirendranath Bhattacharya (Principal of the college) the first batch of the college started with 58 students only. But now the number of the students rose to 5000 and above. It is a big trouble to accommodate all the students in this short premise of the total infrastructure of the college. Due to gradual demand and interest Falakata Polytechnique College and a self–financing B.Ed College established (2005) in Falakata. However the educational sector of Falakata becomes very important to build an enriched and healthy culture and society at Falakata town and adjacent areas.

Drama Cultural:

Due to healthy education and society the cultural activities of Falakata get highly improved after the partition (1947). Dramatic culture and Yatrapala were introduced here with the hands of middleclass educated enthusiastic refugees. The dramatic culture of Falakata was found by the establishment of ‘Falakata Dramatic Hall’ (now in Gouri Cenema Hall) in 1926¹⁵⁰. Then the organisers of Falakata Dramatic Hall were Sri Banshidhar Dube, Harak Chand Malchand Bhadani, Sirish Bose, Durgamohon Gope, Abdul Sovan Miah, Kunjabehari Mukhuti, Dhaniram Karjee, Dhaneswar Barman, Dbendranath Nandi, Kaji Nawab Ali, Amiruddin Miah, Moni Bose, Ramani Nag, Tarapada Roy, Swachandra Ghosh, Suren Bhowmik, Anadi Sarkar (Tahashilder) and some British Civilians¹⁵¹.

First drama in Falakata is *Debola Debi* which played in 1924 at Barowari Durgabari Chattar near Dramatic Hall¹⁵². Aftermath in every Durga puja festival numerous famous histirical drama such as – *Alibaba, Billyamongal, Kripaner Dhan, Mewar Patan, Shahjahan, Bange Bargi, Harish Chandra, Sindhu Gourab, Pandav Vijoy, Sirajdualla, Tipusultan* etc. were played in Dramatic Hall. Kartik

Mukhuti, Manik Bose, Dr. Prafulla Banarjee, Subal Das, Nani Roy, Adhir Gupta Sudhir Bose, Haripada Sajjan, Kalipada Sajjan, Dr. Ramani Ranjan Das, Anup Das, Mantu Bhowmik, Ajit Guha Neogi, Sailen Dey, Moti Sen, Mojambal Haque, Shibdas Ganguly, Gedu Miah, Barin Bose, Paritosh Ghosh, Deben Nandi (second master) etc. were the famous dramatic personalities at this time¹⁵³.

After Partition (1947) '*drama played drama*' not for puja festival – by this slogan Sri Pakhi Ghosh, Kanu Chanda, Sadhan Nandi, Satya Ranjan Nandi, Binayek Deb, Indu Deb, Amarendra Nath Choudhury, Paritosh Chakraborty etc. were involved in drama culture in Falakata¹⁵⁴. Govt. Workers Samity, Friends Union Club, Unmad Sangha, Tarun Dal, Hill Stations Club, Subhas Pathagar etc. were the organisations where these drama was played.

In 1960 a great changed in drama culture of Falakata where first lady actor Smt. Pakhi Ghosh played a drama 'Chirokumar Sobha'¹⁵⁵. Aftermath a large number of actresses – Smt. Parul Das, Anjali Guha Majumder, Popy Roy, Gouri Dutta, Mira Bose, Doli Roy, Hena Deb, Shibani Ghosh, Dipali Dey and some others were flourished the dramatic culture of Falakata from 1960 – 1990. First dramatic club in Falakata was Betal Sangha. Thereafter the Unmad Sangha, Sakher Theature, and Netajee Natya Sanstha flourished in 60's – 70's in 19th century¹⁵⁶.

From 1970 – 90 it was called that the golden period of drama culture in Falakata. One by one famous dramatist club such as – Renaissance, Yubo Shilpi, Rannar, Bidrohi, Kheyali, Koras, Uddyog, Amorshi etc. were established. In 1980 'Falakata Muktamancha' was established by Rannar and Renaissance group theatres jointly. Jalpaiguri District Drama–Workers Union (Jalpaiguri Jela Natya Karmi Sangathan) was established in 1994 where presided by Sri Binayok Deb – famous director–actor of Renaissance of Falakata¹⁵⁷.

'Renaissance' became the first group theatre in Falakata which established in November, 1969. The prime member and actors of Renaissance is Sri Binayek Deb, Hena Deb, Dilip Mukhuti, Nitish Das, Panna Hussain, Dilip Banarjee, Pradip Chakraborty, Priyotosh Chakraborty, Pakhi Ghose, Sadhan

Nandi, Arun Dasgupta etc. They performed not only at Falakata and North Bengal but also far away from Falakata such as – Bangaigaon, Guwahati, Noagaon, Silchor, Meghaloy, Lakhnow etc. ‘Falakata Ganonaty Sastha’ was established in 1999 under the Presidentship of Sri Dilip Banik. The famous actors of this organisation were Sri Sujit Chakraborty, Radhagobindo Modak, Alok Das, Tushar Das, Kanika Chakraborty, Kumkum Banarjee, Chaitali Modak, Moumita Dutta, Bithika Kundu, Chandrima Roy, Keka das, Sefali Bhowmik, Biplab Bhadra, and Krishna Das Roy and many others¹⁵⁸. However, it is truly say that the drama culture of Falakata lost their glorious age due to immense introduction of corporate culture through use of mobile–Internet (facebook, whatsapp etc.).

Writing culture of Falakata was also enriched and this writing culture started from Subhas Pathager (library) earlier name was ‘Edward Library’ established in 1926 near Gouri Cinema Hall¹⁵⁹. After Partition (1947) this library renamed ‘Netaji Subhas Pathager’ which is now become as the Town Library. Numerous writers, poets, dramatists though are basically assembled here in different programmes. A large number of novels and magazines were published from this library in several times. But unfortunately all these are not published periodically. First hand written magazine – ‘*Bhaboghurer Diary*’ was published in 1952 under the editorship of Sri Debdas Choudhury¹⁶⁰. But it was very short lived. At the same time another hand written magazine ‘*Jonaki*’ was published as the mirror of Subhas Pathagar. For publication in first volume took the necessary initiatives were taken by Sri Pradip Neogi (Librariyan of Subhas Pathagar), Sri Bibhuti Bandopadhaya (editor) and Sri Binayak Deb (hand–scripiter). After some years the *Jonaki* published in block alphabets and Sri Dilip Mukhuti, Ashim Roy, Khitish and Ghose were engaged with this magazine. Another hand–written magazine ‘*Mujnai*’ publishrd by Sri Madhumay Roy (editor) was also short lived.

From 1970’s numerous famous magazines were published in Falakata town. ‘*Renaissance*’ was the most important one which edited by famous writer–drama- director Binayak Deb¹⁶¹. The other magazines were – *Natun Surya*, *Patatra*, *Kakoli*, *Arghya*, *Prashun Bharati*, *Koras*, *Sabuj Sanket* etc. but all these magazines were diminished within short period. After 90’s the reputed magazines

of the Falakata town were '*Uttar Mallar*' edited by Sri Kartik Das and Parimal Kr. Das, '*Sarater Haowa*' edited by Sri Bijoy Kr. Roy, '*Annyabak*' – Sri Mihir Ranjan Dutta, '*Spandan*' – Sri Narayan Dutta, '*Shilabhumi*' – Sri Subhas Sengupta, Madhusudan Dutta, Narayan Dutta, Radhagobinda Modak, Sabyasachi Ghose was periodically. Besides these, the magazines – *Sarater Haowa*, *Abesh*, *Pallabi*, *Nabik*, *Srijaner Alinde*, *Mujnai*, *Purnima* and *Ekfali Raddur* etc. were very important. Among these magazines '*Purnima*' is the pioneer is being published periodically for last 26 years under the editorship of Sri Nirad Baran Roy (famous writer and social worker)¹⁶². *Sarater Haowa* (editor–Bijoy Kr. Roy) and *Ekfali Raddur* (editor–Syamal Roy) published every year. But the writing culture of Falakata decreased day by day in present days as like as others Mufassal towns in Jalpaiguri district.

Soulmari Ashram:

The history and culture would not be enriched without discuss of famous Soulmari Ashram which established in 1959 by Srimat Saradanandaji Maharaj¹⁶³. The location of this Ashram is at Soulmari village in Mathabhanga Sub–division, dist – Coochbehar and only 1.5 km. south to Falakata town. Srimat Saradanandaji resembled like a true sannyasi. He attained the degree of DSC from Oxford University (Great Britain) and Ph.D. from Harboured University (USA). He is looking tall and appearance and personality were very much impressive. He meditated on the Himalayan Mountain and way to Assam in 1959 he met Dr. Ramani Ranjan Das (famous cultural personality) at Falakata Choupati¹⁶⁴.

After some days Srimat Saradanandaji met again with Dr. Ramani Ranjan Das when he backed from Assam. Within short time it was spread out in whole town that a sannyasi had reached in Falakata who looked like Netaji Subhas Chandra Bose. However, numerous honourable citizens are gathered in front of Saradanandaji. Among them some people of Soulmari village requested Maharaj to visit their village. Then Maharaja went to the village and rested under a big tree. Then he (Maharaja) proposed would they (villagers) build a kutir (hut) for his meditation. The villagers accepted his proposal gladly and made an Ashram within short time.

Srimat Saradanandaji underwent meditation for 7 days *upabas* (fasting). According to Haripada Mitra (a member of ashram committee and also member of Zila Parishad, Coochbehar) there was a great excitement attained around Falakata and Soulmari Village. Every day thousands of people came to see the Maharaja and many devotees left their all resources and earning to join the Ashram for whole life. They are called *Team Member*. The Ashram was made in around 4 acres of land and it was donated by Sri Dinabondhu Dutta, Haribandhu Dutta, Harekrishna Mitra, Rasbehari Mitra, Ranendra Nath Bhowmik and many others¹⁶⁵.

A residential school was setup in 1960 where nearly 60 - 70 students used to stay. Except Ashram building and in front a field another 2 acres were used for cultivation of food grains and vegetables. In 1960 high breed vegetables produced in this Ashram which is first used in this area. Nearly more than 500 devotees used to stay in the Ashram every day. Naturally heavy expenditure of Ashram had need huge money which was collected from the donation of various people of Falakata and the outside. A committee was formed under the Secretariatship of Dr. Ramani Ranjan Das¹⁶⁶.

In Ashram every *Team Member* had gone by a tight schedule. Every day they had leave from bed in early morning. After bath and freshness they used to go prayer and exercise and then they took breakfast. After breakfast they would do their daily work. Here religion into came from realization and the realization is to do our work. So “*work is worship*” this is the main theme here. To achieve this we have need *Self-development and Self-determination which are persuading by Self-correction, Self-purification and Realization of truth*. According to Srimat Saradanandaji – “*Constantly and persistently without any reserve without hiding behind any subterfuge, expose what you are, your physical, ritual and mental nature to the Devine Light and force descending without your knowing from above and disclosing likewise from within*” . He also knew to world citizen that “*A new era has come slowly but surely dawning up on the humanity, the era of spirituality*”¹⁶⁷.

However due to propaganda that Saradanandaji himself is Netaji – every day several thousands of people from different corners of the country came to visit

him and gathered in Soulhari Ashram. Major Satya Gupta (General, Ajad Hind Foj), Sirish Mukherjee (CBI Officer), Uttam Chand Malhotra of Afganistan (where Netaji took shelter when he disappeared in Disguise) and some members of 'Mukharjee Commission' reached in this Ashram to clarified rumour. But Saradanandaji always told that he was not Netaji. But rumour did not stop there. Finally in 1964 a large open meeting was held in Town Club Maidan of Falakata where Saradanandaji he was not Netaji and he had no connection with the family of Netaji Subhas Chandra Bose¹⁶⁸. It was a miss-conception – simply propaganda. But till then the propaganda continued. Aftermath in 1967 Saradanandaji had gone Amarkontak and on 8th April, 1977 he had gone to heaven¹⁶⁹. After leaving of Saradanandaji the Soulhari Ashram lost its glory day by day.

Puja Festivals:

Puja culture of Falakata also flourished after the refugee penetration in this area. Before Partition (1947) Falakata had only 'Falakata Barowari Durga Puja', Bose Barir Puja and Kunjanagarer Mukuti Barir Puja. Among them Falakata Barowari pujais the oldest one, started nearly in 1910 which is still now. Sri Bisweswar Das, Sisir Bose, Manik Bose, Moti Ghose and others were the pioneer of this Puja Comittee. Founder of the house of Mukutti Barir Puja in Kunjanagar started in 1936 by Sri Kartik Mukutti¹⁷⁰. But after 1990' this puja was abolished. According to Sri Nirad Baran Roy (former head master & social worker) Durga puja of Bose Bari started in early age (1940) and founder of this puja was Sri Manik Bose. This puja also is discontinuing.

But after Partition (1947) due to heavy influx and rising population the puja culture of Falakata flourished. Thus numerous Durga Puja were seen in Falakata. Among them the famous are – Puja of Shitalabari Babosay Samiti (1965), Durga puja of Mill Road (1966), Masala Putty Durga Puja (1971), Desbondhu Para (1950), Arabindo Para Barowari Puja (1982), Collee Para Club (1976), Subhas Pally Unit, Mukti Para Club etc¹⁷¹.

Kali Puja of Falakata also flourished from the Partition (1947). It is known that Mahakalbari Kali Puja in Hatkhola was started before the Partition (1947). But in Falakata numerous gorgeous Kali Puja were arranged such as –

Tarun Dal at Dackbanglow, Venous Club in Dhupguri More, Subhas Pally Club, and Desbandhu Para Club etc.

On the day of Dashami'r Durga Puja a great fair locally called 'Dashami'r Mela' (fair) is arranged every year at Mahakalbari Ghat which is locally called Dashmi'r Ghat. Once upon a time the river Mujnai would flow through this ghat. But aftermath Mujnai had turned nearly 2 km. far from here. Now this ghat became like horse-foot Lake. However, this Mela now become the largest Dashami'r Mela in the entire district. Now nearly 140 – 150 Durga Murti (idols) in Falakata and the adjacent areas are immersed in this ghat. In this fair all types of stationary and wooden furniture are sold. The people of entire Dooars including the lower Assam had come in the fair. Numerous tabloos make nice processions in disciplined way. Adivasi's also joined with their traditional dance bringing Dhamasa–Madal¹⁷⁸.

It is well known to us that the Post Colonial period (1947 – 2011) in the Jalpaiguri district ushered a phase of commercialization of crops. The amazing growth of tea – timber and tobacco (now tourism) industry in the Jalpaigur district could suggest a quantum jump in the economic growth of the region. But in Falakata as like as Dhupguri with the growth of vegetables especially potatoes and the establishment of well communication such as railway and different high way had played an important role for initial economic growth of the region. Basically, after the Partition of India (1947) coming of huge East Bengal refugees and their immense contribution had multiplied the most important factor to the process of the development of urbanization in Falakata.

So, by this project it had explored and investigated a new meaningful insight into the urban pattern of Jalpaiguri district as well as West Bengal. The Partition (1947) unleashed series of socio–economic tension in India and Jalpaiguri district. Naturally this area witnessed the close effects of partition. It is clear to us that how demographic changes made close impact on socio–cultural and economic transformations in the district which leads political tension, now-a-days in Falakata.

DOMOHINI

Domohono was the first RailwayTown in North Bengal before Partition (1947). It (Domohini) became the most important place after Jalpaiguri town in the district and the largest headquarter of Bengal Dooars Railway (BDR). It was one of the pioneering rail way companies that opertated from 1894 to 1941 in Bengal Province of British India for connecting Dooars with the Jn. of Eastern Bengal Railway at Lalmonirhat (now in Bangladesh). Through this railway the British Govt. setup their railway connection from the hinter land of the foot of the Himalays with the Bhutan Border¹⁷⁹. Domonihi stands on the left or east bank of the river Teesta and it is to the east by 6.5 km. from Jalpaiguri town and 3.5 km. west from Maynaguri Town. The name Domohini owned the origine of the Junction or ‘Mohon’ of two rivers – the Teesta and the Dharala. This is now two k.m. north–wards from Domohini Bazar.

Administratically Domohini was under Maynaguri Tehsils, but not treated as Parganas or Taluk, because it was totally made for as the Headquarter of Bengal Dooars Railway. According to the Census – 1971 the list of Jalpaiguri district had six – non–municipal towns – like Alipurduar Railway Jn., Falakata, Dhupguri, Maynaguri, Malbazar and Domohini apart from two municipal towns – the Jalpaiguri and Alipurduar¹⁸⁰. So, Domohini became an important non–municipal town before 1971. According to the Sunders Report (1889 – 95) before Partition (1947) Domohini was treated the 2nd important and populated town after Jalpaiguri. But now Domohini was purely a village under Domohini–I Gram Panchyet, where before Partition (1947) Domohini was nearly 10,000 but now it is treated merely a village. According the Census 2011 population of Domohini is 1505 – area – 273.2 hectors and 368 house holders¹⁸¹.

According Dr. Charuchandra Sannyal (famous researcher–historian and the pioneer social anthropologists on North Bengal), Dooars is virtually gold mine. This gold mine is tea by which in thr Dooars is doling out immense wealth for the British Govt. and the Tea Planters¹⁸². From the rise of Gajaldoba Tea Estate (1874)

to 1900 with in 26 years entire Dooars employed three lacs of labourers and more than one lac out side people, with works connected with tea–trade. So capturing thr wealth from Dooars mine i.e. tea–belt of Dooars had a need of large scale medium of communication. For the transportation of huge quantity of tea-products and timber the British Tea Planters demanded to setup railway in Dooars immediatly. Therefore the British Govt. had to decide to establish Bengal Dooars Railway (BDR) in Dooars region.

Bengal Dooars Railway (BDR):

Establishment of Bengal Dooars Railway is a revolutionary change in the total history of Dooars. In 1891 a treaty was signed between the British India Govt. and ‘Mesers Octivian Still Company’ in London and Calcutta¹⁸³. Through this treaty it was decided that the line run from Eastern part of the river Teesta (Barnes Jn.) to Damdim via Domohini – Lataguri – Baradighi and Mal Jn. Finally in 1893 Bengal Dooars Railway was opened and Domohini became the head quarter and the largest Junction in it. From Domohini the extension of Bengal Dooars Railway towards South–East to Maynaguri Road – Patgram – Baura to Lalmonirhat Jn. of Rangpur district (now in Bangladesh)¹⁸⁴.

Another important Junction establishment at Mal where all stations of North - West such as Lataguri, Baradighi, Mal, Damdim were under it. After one year (1994) this line was extended to Odlabari and Bagrakot¹⁸⁵. It is noted in the District Gazetteer - “Mal – a Junction on the Bengal Duars Railway From which branches run east of Madarihath, west to Bagrakot on the border of Darjeeling district, and south to Barnes and Lalmonirhat Jn. A large market is held once a week at Bataigol, 1.5 miles away on land belonging to the Haihai pather tea garden. It is attended by number of labourers from the neighbouring tea gardens. The Damdim Police Station was remove to Mal and an Inspector of Police will have his headquarter here” (Census–1961, Page–96)¹⁸⁶.

Another branch line was opened from Mal Jn. to Meteli via Chalsa (5 miles). on 1st April 1901; Chalsa to Chengmari (14 miles) opened on 1st Jan, 1903; Chengmari to Dalgaon (16 miles) opened on 23rd March, 1903; Dalgaon to

Madarihat (9 miles) on 14th June 1903. Lastly Chalsa to Meteli (5 miles) opened on 10th June, 1918 and then Chalsa treated as Junction. Another branch called – Ramsai Branch was opened on 11th June, 1893 from Lataguri Jn. to Ramsai (6 miles)¹⁸⁷.

After introduction of Bengal Dooars Railway benefited retains were not only the British Planters in Dooars region, it benefited to all section of tea-workers, local businessman and others. Through this communication (BDR) Dooars has been connected with rest of the country. Thus a large scale of work field was opened and numerous sections of people came and lived here. After Partition (1947) huge number of refugee’s onslaught had struck on Dooars. Thus the entire Dooars was developed with in short period and emerged numerous Mufassal Towns such as – Dhupguri, Maynaguri, Mal, Birpara, Nagrakata etc. however, according to the railway source, before the Partition (1947), the BDR was amalgamated with the Eastern Bengal State Railway in 1941¹⁸⁸.

Economically, this railway was too sound and profitable. It (BDR) earned the 3rd highest amount of profit in the country. Through this railway useful daily goods such as – oil, rice, wheat, soap, dal, salt, sugar etc. were transhifted in Dooars. Through an interview Sri Subodh Ranjan Dey (retired senior Loco-Inspector of Mal Jn. and Secretary – Pensioners Association, Mal) says, till 1950’s a train which was full of goods for marketing would come from Calcutta in Dooars named – ‘Bazar Gari’(mobile market in train). A the table – 7.5 is given below where passangers and goods were carries and the table – 7.6 bears the Number of Passangers and Quantity of Goods Transported Till – 1907 in BDR.

Table – 7.5

Number of Passangers and Quantity of Goods Transported Till – 1907:

I.	Passangers	-----	Travelled	-----	60, 60, 000
II.	Goods	-----	Transhifted	-----	1, 14,000 Ton.
III.	Coal	-----	Imported	-----	14,910 Ton.

IV.	Food Grains	-----	Impofterd	-----	19,507 Ton.
V.	Salt	-----	Imported	-----	4,458 Ton.
VI.	Metalics	-----	Imported	-----	3,397 Ton.
VII.	Textile Goods	-----	Imported	-----	952 Ton.
VIII.	Tea	-----	Exported	-----	16,229 Ton.
IX.	Jute	-----	Exported	-----	17,106 Ton.
X.	Tobacco	-----	Exported	-----	6,302 Ton.

Source: The Book – ‘Mal Thanar Kathokata’, Writer – Sankar Kr. Chattapadhaya,
 Publisher – Debojit Guhachoudhury, Mal, Jalpaiguri, February, 1999.

Table – 7.6

A Fare Chart Displayed at Lalmonirhat Jn. in 1938.

Sl. No	Name of the Stations	Rupees	Anna	Pie
1.	Aditamari	-----	01	15
2.	Kakina	-----	03	10
3.	Tushbandar	-----	04	05
4.	Bhotmari	-----	05	10
5.	Hatibandha	-----	07	05
6.	Barghata	-----	08	10
7.	Baura	-----	09	10
8.	Patgram	-----	10	10
9.	Changrabandha	-----	13	10
10.	Bhotpatty	-----	15	----
11.	Maynaguri Road	01	----	10
12.	Barnes Jn.	01	01	05
13.	Domohini	01	02	15
14.	Lataguri Jn.	01	03	10
15.	Neora Nudy	01	04	35
16.	Baradighi	01	05	05
17.	Mal Jn.	01	06	10
18.	Chalsa Jn.	07	01	05

19.	Nagrakata	01	10	----
20.	Keron	01	10	15
21.	Chengmari	01	11	----
22.	Banarhat	01	12	10
23.	Dalgaon	01	15	----
24.	Mujnai	02	15	----
25.	Madarihat	02	01	05

Source: The Book – ‘Mal Thanar Kathokata’, Writer – Sankar Kr. Chattapadhaya, Publisher – Debojit Guhachoudhury, Mal, Jalpaiguri, February, 1999.

After Independence and Partition (1947) the BDR was going downward day by day. Due to partition Lalmonirhat to Patgram went to East Pakistan. Thereafter Assam Railway and Bengal State Railway were linked together and reappeared in the name of ARLP which runs from NJP to Bagaioagaon Jn. via Maynaguri – Dhupguri – Falakata and New Coochbehar. Through an interview with the present researcher Sri Subodh Ranjan Dey (former Senior Loco–Inspector – Domohini) says, “In 1958 Assam Railway, Bengal State Railway and a portion of BDR jointly formed a new railway project called – Assam Railway Link Project (ARLP)¹⁸⁹. In the meantime NJP to Bangaigaon line was upgrade broad gauge to meter gauge”. Thus this railway (BDR) gradually lost its importance.

During the Chinese War in 1962 the development of Highway communiton specially NH-31 B and C parallised the needs of BDR. Finally in1968 the BDR Line and its hinterland (heart) Domohini was totally collapsed by the devastating flood of the river Teesta¹⁹⁰. In the meantime all these railways were renamed as NFR (North Fronteer Railway) and the head quarter was shifted from Domohini to Alipurduar Jn.

So, incourse of time this railway (BDR) accepted its spontaneous extinction. Today it has a painful memory only leaving its golden past behind. Today the Polhoyel High School (the oldest and reputed high school in Dooars)

and the Railway Protection Force Institute (RPF) are bearing the witness of Domohini's glorious past¹⁹¹.

However, since the establishment of Bengal Dooars Railway (1993) to eve of Partition (1947) Domohini was really a much populated town. Dr. Jyotsnendu Chakraborty (former teacher of Polhoyel School) writes an article – 'Fire Dekha' (Smaranika – 75 Year's Utsab Committee, Polhoyel High School) – "Domohini is a railway town which is very beautiful with huge greenery. Large hat of two days – Sunday and Wednesday were arranged here weekly. Here fishes are very cheap which comes from the river Teesta. Apart from this cented rice (Nunia Atap), chira and card are available here. So, it is a land of peace and Mountain River the Teesta is flows touching the Domohini and offering an indescribable beauty"¹⁹².

The famous and pioneer writer in Bengal Sri Sirshendu Mukherjee writes – "When I reached Polhoyel High School (1944 – 45) for study then I enjoyed the beauty of Domohini. Really what a beautiful place which I never seen before. As if a painter has stepped out leaving his portrait. Huge trees covered the whole town. The road is straight with pubbles and cleaned. Different trees either side of the road are standing like disciplined soldiers. A big Loco-shed was attached to the Junction where many engeens were repaired, storage of the coal in engen and cleaning of the coaches etc. on the one side of the junction was railway township and other side there was the settlement of the locals"¹⁹³.

Mrs. Manjusree Chanda, a senior citizen of Domohini going down to her memory lane, shered her views with the present researcher that in the Loco-shed would have been a big Biswakarma Puja and Durga Puja which became the entire of attraction for the visitors of locality and far. Through an interview with the present research scholar the writer Sirshendu Mukharjee says, "My father Sri Manindralal Mukherjee came to Mal Jn. and joined as Asstt. Traffic Superintendant (ATS) in 1942. Then there was no high school in Mal and adjacent areas. Railway's high school – Polhoyel at Domohini was the sole high school of Western Dooars at that time. Thus, my father admitted me in class –V in this school. Due to far distance nearly 40 km. from Mal, I stayed at school boarding.

Then I saw what a big ground with soft green grass. Our school building is to be as like as a calendar picture. In front of our school field there was a large building where General Manager of Domohini Jn. (BDR) Mr. Polhoyel stayed. What a beautiful time I passed, I can never forget.....Then the head teacher was Md. Emdad Ali Biswas who was disciplined but well-hearted for the students”¹⁹⁴.

Cultural Activities:

As a Railway headquarters of BDR Domohini became a centre of highly middle class educated people. They came here to undergo their respective jobs under the BDR. Besides this, Domohini had a high school since 1927 which became a centre of cultural activities at Domohini and surrounding areas. Naturally healthy education and society made up a healthy cultural atmosphere which are seen was Domohini before partition (1947).

So far as writing culture in Domohini is concerned Sri Bimol Ganguly who took the necessary initiatives to publish a magazine in its manuscript form named – ‘*Arghya*’¹⁹⁵. But it was short lived. There in 4th decade of the 20th century by the initiatives of poet and pioneer cultural activist Sri Nitin Sengupta, Sri Sovan Chakraborty and Sri Malay Ghose writing activities of Domohini reached to a new height. The famous magazine – ‘*Patita Surya*’ and the ‘*Altaraff*’ were edited by Nitin Sengupta. The famous magazine – ‘*Anami Sambhabh*’ and ‘*Bangla*’ was edited by Sovan Chakraborty and Malay Ghose¹⁹⁶.

Sri Priyokusum Chakraborty, an important writer and cultural activist of Maynaguri wrote that the magazine ‘*Massal*’, edited and published by Sri Pradyut kr. Dutta was the first hand-written magazine in Domohini. Then he (Sri Priyokusum Chakraborty) wrote, “the first scripted magazine in Maynaguri was ‘*Surabhi*’ (1949) edited by Prafulla Chakraborty (teacher of Maynaguri High School). Then the first scripted magazine was ‘*Arghya*’, Published in 1950, edited by Sri Nirmal Gangapadhay”¹⁹⁷. He also writes his article that Sri Nitin Sengupta’s editorial magazine was published in 7th to 8th decades of the 20th century¹⁹⁸. Another important magazine titled – ‘*Smaranika*’ of Polhoyel High School used to be published every year. Mainly some enthusiastic teachers took the necessary steps to publish this magazine, but the researcher is yet in the dark regarding exact

year of publication. However, the magazine reflected the total fields on society, economy and cultural scenario of the contemporary Domohini.

However, through an interview Sri Priyokusum Chakraborty (Essayist and drama–artist of Maynaguri) said that after the independence and Partition (1947) the flourished writing culture of Maynaguri got its outlet found from the embryonic stage at Domohini. It is fact that the constant effort of Poet Sri Nitin Sengupta, Bimal Ganguly, Sovan Chakraborty and Malay Ghose of Domohini helped developed to flourished the writing at and around of Maynaguri in the subsequent period.

Drama is an integral part of the British culture. This drama culture inspired the Bengali soceity very much in India. The educated Bengali Soceity stepped forward to stage different dramas during the different occasions throughout the year. Thus Bengal only in India had the opportunity of popularizing drama in the rest of the country. Naturally drama and theature culture of Domohini became enriched before Partition (1947). Through the initiatives of Mr. Polhoell (General Manager of BDR, Domohini) drama would have been staged on the Railway Institute Hall on the occasions of Durga Puja and Biswakarma Puja. Some railway officers and teachers of Polhoell High School were performed in the drama. According to Sri Pradip Sensharma (senior citizen and former student of Polhoell High School), “during the 60’s to 80’s of the 20th century Domohini had got enriched through the performance of famous drama artists of Sri Shyamal Routh and his family, Sri Bipad Bhanjan Tarafder (teacher – Polhoell High School), Sri Bidyut Ghosh, Sri C.C. Routh (Head Teacher – Polhoell High School) and many others”¹⁹⁹. Many English dramas were performed on the stage. Parallaly various Bengali drama also performed.

About music culture Smt. Mitra Madam of Polhoyel High School was famous. Minoti Tarafder, Seeta Acharya and Suvra Acharya were famous for classical dance. Sri Rakhhal Tarafder was reputed for Tabla. Mr. Tarafder was also a good scrip–writer and prompter. Sri Jyotsnendu Chakraborty (teacher – Polhoell High School) was also a good sript–writer of that time²⁰⁰.

Sports & Games:

Sports culture of Domohini also started before Partition (1947). About football Sri Hriakesh Roy, Md. Mujambel Haque, Monka Dey, Girin Dutta, Paltu Ghosh, Shyamal Routh, Pijush Senchoudhury and many others were regularly played in the BDR Team of Domohini. Among them Mujambell Haque is the best one who regularly played in East Bengal Club (Kolkata) and Monka Dey in Arora Club, Kolkata. Before Partition (1947) Hriakesh Roy became the captain of the BDR Team. During the 50's of the 20th century the BDR football team of Domohini was one of the best railway football team in Eastern India. According to Mr. Pradip Sensharma (senior citizen and former student of Polhoell High School), “during 50,s of the 20th century the member's of the best eleven of BDR football team of Domohini were – Dhanagoured (nick name), Birendra Nath Ghosh, Ranjit Lal Guha, Monka Dey, Girin Dutta, Shyamal Routh, Amarendra Nath Chakraborty, Tara Ghosh, Md. Abdul Mian and Gun Nandy”. Through the initiatives of Sri Umapada Ghosh (teacher – Polhoell High School and a reputed footballer) Polhoyel High School played in ‘All India Subrata Cub’ in several years²⁰¹.

About volleyball the Polhoyel High School team had got the highest passion in 7th decade of the last century. Honourable teacher Sri Umapada Ghosh and Sri Jyotsnendu Chakraborty were also well played in volleyball. In athletics Nani Gopal Dutta, Shyamsundar Banarjee and Pradip Sensharma were much popular. Another senior citizen and locals of Domohini, Smt. Tarubala Dey (home maker) opined that “I have been staying here since 1939 when Domohini became a populous place and in the vast area Domohini hat was the next largest hat after Lalmonir hat²⁰². Except Railway Institute Hall and Polhoyel High School, numerous clubs and libraries are there. Such as – Bidyut Sangha, Netajee Pathagar, Kathalguri Pathagar etc. the former name of Netajee Pathagar as Sadhana Bayamagar where ‘Biswasree’ Manohar Aich had come. Then Durga Puja was arranged in Railway Colony, Puran Bazar – Durgabari Committee and Bidyut Sangha. The noted Sen Family would also arrange their traditional Durga Puja on their own. Kali Puja was arranged in Netajee Sangha and Puran Bazar Kalibari Mandir (temple)”.

Polhoyel High School:

Polhoyel High School is also integral part of Domohini and the BDR. Thus, without discussion of Polhoyel High School the discussion of Domohini is not completed. The school was estd. on 7th January, 1927. Initiative steps were taken by Mr. Polhoyel (General Manager – BDR, Domohini). Thus, the school was named Polhoyel High School to honoured and commemorate him. According to chronology it is the oldest high school in Dooars and the 2nd oldest high school in the district which is still running. Though Sri Birendra Prasad Basu writes his article in ‘Kiratbhumi’ – that the date of estd. of Polhoyel High School is 1893. But most probably it was the in praimary stage²⁰³. The oldest high school in the district is Fanindra Dev High School – estd. in 1921.

The Polhoyel High School had been enriched by the activities of several reputed and enthusiastic head teachers. Among them the famous are honourable Sri Kamada Kinkar Mukharjee, the father of the honourable President of our country Mr. Pranab Mukharjee. He took the charge during the revolutionary movement in Bengal in the 40’s of the 20th century. He had the close contact with many freedom fighters such as – Khagendra Nath Dasgupta, Sasadhar Kar, Rabindra Nath Sikder, Charu Chandra Bhattacharya and many others. Charu Chandra Bhattacharya came here from Medinipur and joined here as a mathametics teacher²⁰⁴. Many patriots throwing dust in to the eyes of the British police and took shelter at Domohini under his (Mr. Kamada Kinkar Mukharjee) strategy and supervision. Through the influence of the teachers the student of class IX and X started picketing movement in 1930’s Civil Disobidience Movement under the leadership of Gandhiji. Two students of class – X, Deb Narayan Roy and Kharga Narayan Roy of Lataguri took the leadership of this movt. Being Furious Mr. Polhoyel suspended the class IX and X in 1930.

First head teacher of the Polhoyel High School was Sri Radhaballav Mukharjee. He was very much dignified and disciplined. Then all subjects were taught in English except the laungage subject Bengali. Then the charge was taken by Sri Satkari Chatterjee and thereafter Sri Kamoda Kinkor Mukharjee²⁰⁵.

After Mr. Sri Kamoda Kinkor Mukharjee, Md. Emdad Ali took the charge. He was very much disciplined but kind hearted for the students. After Partition (1947) Sri Kanai Lal Roy, Sri Pujan Chakraborty, Sri Subal Ch. Saha, Sri C.C. Routh, Sri Bhabani Debobhuti were on the chair of the head teacher with utmost sincerity of the same institution. Now Sri Gautamendu Nandy is performing the duties of head teacher.

In 1981 the Polhoyel High School got affiliated to the West Bengal Board of Secondary Education and leaving the Railway Board. From the 4th decade to 8th decade of the 20th century Polhoyel High School was the arbiter of all cultural activities of Domohini. Dr. Jyotsnendu Chakraborty (teacher – Polhoell High School) writes his article (Fire Dekha) that “In 60’s, 70’s and 80’s of the last century I have the opportunity to work with the galaxy of good teachers of the school those had a close attachment of the sports and cultural activities. They were – Sri Sachin Duttagupta, Rajen Ghosh, Himangsu Choudhury, Bipad Bhanjan Tarafder, Rakhhal Roychoudhury, Anil Mitra, Satin Biswas, Reboti Mohan Bosu, Umapada Ghosh, Smt. Indu Rani Guha, Mitra Dutta and many others. 7th decades of the 20th century our school football and volleyball team were unbeatable in the district. Teacher Sri Umapada Ghosh was really a sports person who had extraordinary passion for football, volleyball and badminton. Student Pradip Sensharma was a good smasher of that time. Besides these, Student Shyamsundor Banarjee and Nani Goopal Dutta were both reputed athletics, not only in Domohini but in the whole district”²⁰⁶.

About cultural activities the school had got a leading role at Domohini. Except thr Railway Institute Hall the school had regularly performed various cultural programmes on every foundation ceremony and Saraswati Puja. On the occasion of school Foundation Day (7th January) two to four days programme were fixed. Drama, recitation, singing – dancing was performed on the stage. Drama-script was written by teachers Sri Rakhhal roychoudhury and Joytsnendu Chakraborty. Girl’s students performed their song under the guidance of Smt. Mitra Madam. Students Minoti Tarafder, Pranonti Tarafder, Geeta Acharya, Subhra Bhattacharya were reputed for classical dance. To enjoy this programme

huge number of people would come here from Domohini and adjacent localities. The school has produced a good number of nationally successful personalities like the famous Bengali writer Sri Sirshendu Mukharjee, ICS officer Sri Prabodh Ch. Bhattecharya who had achieved the Head of the Finance Dept. in India in 1964 and in 1965 became Chief Advisor to the Defence Ministry²⁰⁷. So it was the great achievement of Polhoyel High School.

It is true that only Domohini is a small town or Census town before 1971 where refugee's influx after Partition (1947) had no effects. Besides this, Domohini is the only town not only in the district but most probably in the whole state where population went down day by day. However, this is the first time in the history of the district that the status of town Domohini was lost and now she is treated merely as a village. The population of Domohini where in 1894 – 95 is nearly 10,000 but in 1961 and in 1971's Census was 9,064 and 7,706 and now it has gone down to nearly 2,000²⁰⁸. So in course of time Domohini has lost her past glory in to the stream of the river Teesta.

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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 Darjeeling¹. 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)². 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 ways³. 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 night⁴. 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’⁵. 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 lands⁶.

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 Bengal⁷. 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 land⁸. 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-income⁹. So, this abolishment of zamindari 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 Community¹⁰. 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 benefits¹¹.

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 3rd 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 RSP¹².

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 Burima¹³.

The leader Burima organized the movement with the support of 700 similar minded women named – ‘Gyne Bahini’ against the inhuman deception of the Jotedars¹⁴. This role of Burima created an awareness in the entire Dooars. It led to the consecutive sanguinary movements against the so called Jotedars on 1st March and 4th April (1947) in Dooars. These movements caused sacrifices of 20 agitators during their protest against the allied power of Jotedars and the police¹⁵. 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 Bengal¹⁶. 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 lot¹⁷. 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 district¹⁸.

Within one year when the Left Government was in power (1977), the Three–tier Panchayet Election was introduced on 4th June, 1978¹⁹. 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 others²⁰.

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 13th 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'²¹. 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'²². 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 land²³. This very feeling made the

Rajbanshi Community united to form a regional movement which afterward was known as ‘Uttar Khand’ Movement in 1967²⁴.

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 district²⁵. 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 Bengal²⁶. 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 leadership²⁷. 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 Dooars²⁸

Name	Residence	Date of Assassinate
Dilip Roy	Maynaguri, Panbari, Dooars	19 th Febriary, 2000
Nitai Das	Maynaguri, Dooars	7 th August, 2000
Sunil Dutta	Dhupguri, Dooars	4 th March, 2000
Subhas Sarkar	Dhupguri, Dooars	4 th August, 2000
Gopal Chaki	Dhupguri, Dooars	17 th August, 2002
Gosai Sheal	Dhupguri, Dooars	17 th August, 2002
Ganesh Roy	Dhupguri, Dooars	17 th August, 2002
Dulal Roy	Dhupguri, Dooars	17 th August, 2002
Subal Roy	Dhupguri, Dooars	17 th August, 2002
Pranesh Paul	Barovisha, Dooars	17 th May, 2000
Sudhir Das	Kumargram, Dooars	12 th December, 2000
Ranjit Singh	Kumargram, Dooars	Date not ascertained
Shibcharan Thakur	Doukimari, Dooars	11 th 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)²⁹ 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 clerk³⁰. 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"³¹. Then the people inhabited here were Mech, Rabha, Katham, Garo, Dukpa and Totos³². 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 2,38,563³³. 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 district³⁴. 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 region³⁵.

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 area³⁶. 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 Dooars³⁷. 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 date³⁸.

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 district³⁹. 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 basis⁴⁰.

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'⁴¹. 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) category⁴². 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 India⁴³.

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)⁴⁴.

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 rest⁴⁵. 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.

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IV. News Papers (Bengali):

Anandabazar Potrika, Basumati Patrika, Bartaman Potrika, Uttarbanga Sangbad, Uttarer Saradin, Agradut, Ajkal, Yugantar, Sandhya Barta and various local news papers.

Interaction of Eminent Personalities of the different Mufassal Towns in the District

1. Dr. Anandagopal Ghose: Eminent historian–researcher of North Bengal and former professor of North Bengal University, Jalpaiguri, Age – 69 (27 – 10 – 2016)
2. Sri Umesh Sharma: Noted local historian – researcher and former teacher of Sonaulah High School, Jalpaiguri, Age – 66 (27 – 10 – 2016)
3. Sri Bimalendu Majumder: Noted writer and activist of Folk Culture, Jalpaiguri, Age – 69 (22 – 10 – 2015)
4. Sri Debobrata kr. Das: Social activist and Librarian, District library, Jalpaiguri, Age – 56 (27 – 10 – 2016)
5. Sri Dipak Kr. Chakborty: District Rehabilitation Officer, Jalpaiguri, Age – 58 (27 – 10 – 2016)
6. Sri Partha Chakraborty: Former teacher In-charge, Ananda Chandra College of Commerce, Jalpaiguri, Age – 61 (20 – 10 – 2017)
7. Dr. Santi Chhetri: Principal and social activist of Prasannya Dev Women’s College, Jalpaiguri, Age – 57 (20 – 10 – 2017)
8. Dr. Md. Abdur Rezzak: Principal and social activist of Ananda Chandra College, Jalpaiguri, Age – 54 (20 – 01 – 2018)
9. Gautam Guha Roy: Noted writer–social worker of Jalpaiguri and Branch Manager, Central Co operative Bank, Malbazar, Age – 52 (23 – 02 – 2018)
10. Dr. Diganta Chakraborty: Asstt. Professor, Deptt. of History, Ananda Chandra College, Jalpaiguri, Age – 51 (20 – 01 – 2018)
11. Dr. Parimal Bapari: Asstt. Professor, Deptt. of History, Ananda Chandra College, Jalpaiguri, Age – 48 (20 – 01 – 2018)
12. Dr. Rupan Sarkar: Asstt. Professor, Deptt. of History, Prasannya Dev Women’s College, Jalpaiguri, Age – 43 (20 – 10 – 2017)
13. Dr. Syamal Sarkar: Asstt. Professor, Deptt. of History, Prasannya Dev Women’s College, Jalpaiguri, Age – 44 (20 – 10 – 2017)
14. Sri Arnab Sen: Former Lecturer of Alipurduar College, writer and cultural activist, Alipurduar, Age – 66 (28 – 10 – 2015)
15. Sri Sudhir Ranjan Ghosh: Former Lecturer of Alipurduar College, writer and cultural activist, Alipurduar, Age – 65 (28 – 10 – 2015)

16. Sri Nitish Das: Writer and Cultural Activist, Alipurduar, Age – 75 (28 – 10 – 2015)
17. Sri Promod Nath: Activist of Folk Cultural and Writer, Alipurduar, Age – 68 (28 – 10 – 2015)
18. Sri Ajitesh Bhattacharya: Noted Dramatist, Alipurduar, Age – 72 (22 – 11 – 2016)
19. Smt. Sanchita Das: Writer and Cultural Activist, Alipurduar, Age – 50 (22 – 11 – 2016)
20. Sri Pabitra Bhusan Sarkar: Writer and Cultural Activist, Alipurduar, Age – 67 (22 – 11 – 2016)
21. Sri Arun Kr. Chakraborty: Cultural Activist, Alipurduar, Age – 79 (22 – 11 – 2016)
22. Sri Subodh Sen: Cultural Activist and former head master, Shalbari High School, Dhupguri, Age – 71 (28 – 10 – 2013)
23. Sri Pujan Chackraborty: Old Citizen, Cultural Activist and former Head Master – Bairatiguri High School, Dhupguri, Age – 70 (28 – 10 – 2013)
24. Sri Mrinal Kanti Sarkar: Cultural Activist and former head master, Jateswar High School, Dhupguri, Age – 71 (29 – 10 – 2013)
25. Sri Monotosh Pramanik: Cultural Activist and Asst. Professor, Sukanta Mahavidyalaya, Dhupguri, Age – 46 (10 – 11 – 2013)
26. Sri Parimal Ch. Sen: Cultural Activist and former Principal – Sukanta Mahavidyalaya, Dhupguri, Age – 71 (28 – 10 – 2015)
27. Sri Sailen Roy: Political Activitist, teacher of Bairati High School and Chairman of Dhupguri Municipality, Dhupguri, Age – 58 (16 – 06 – 2017)
28. Sri Ganesh Ch. Dutta: Famous Potato-grower, Registri Office Para, Dhupguri, Age – 76 (16 – 06 – 2017)
29. Sri Indra Mohan Das: Famous Potato-grower, Khalaigram, Dhuphuri, Age – 81 (16 – 06 – 2017)
30. Md. Sirajul Haque: Head Teacher, Bairatiguri High School, Bairatiguri, Dhupguri, Age – 58 (17 – 0 – 2017)

31. Sri Babulal Majumder: Teacher and social worker, Bairatiguri High School, Bairatiguri, Dhupguri, Age – 50 (17 – 06 – 2017)
32. Sri Bhagirath Roy: Former teacher of Dhupguri High School and former head teacher of Jurapani High School, Jurapani, Jalpaiguri, Age – 66 (22 – 04 – 2017)
33. Sri Priyokusum Chakraborty: Writer, Drama–Actor and Social Activist, Maynaguri, Jalpaiguri, Age – 82 (16 – 02 – 2015)
34. Sri Arun Kr. Ghose: Social Activist and former First President of Maynaguri College, Maynaguri, Jalpaiguri, Age – 81 (04 – 08 – 2017).
35. Sri Amal Kanti Roy: Political Activist and former Teacher, Mal Adarsh Vidyabhaban, Mal, Jalpaiguri Age – 60, (04 – 08 – 2017).
36. Sri Tanay Mandal : Editor – ‘Maynagurir Atit O Bartoman’, Cultural Activist and teacher – Helapakri High School, Maynaguri, Jalpaiguri Age - 50, (04 – 08 2017).
37. Dr. Debkumar Mukherjee: Former Principal – Maynaguri College and now the Vice – Chancellor, Thakur Panchanan University, Pundibari, Koachbeher, Age – 58 (13 – 01 - 2017).
38. Sri Shibobrata Roy: Head Teacher – Maynaguri High School and Social Activist, Maynaguri, Jalpaiguri, Age – 58 (08 – 08 – 20017).
39. Sri Haridayal Roy: Head Teacher – Subhas Nagar High School and Social Activist, Maynaguri, Jalpaiguri, Age – 56 (08 – 08 – 20017).
40. Sri Dipak Chakraborty: Teacher Incharge – Shahidgar High School and Social Activist, Maynaguri, Jalpaiguri, Age – 50 (08 – 08 – 20017).
41. Dr. Pali Das: Head Teacher – Maynaguri Girls High School and Social Activist, Maynaguri, Jalpaiguri, Age – 57 (12 – 08 – 20017).
42. Smt. Suprabha Kar (Lili de): Khagrabari Girls High School and Social Activist, Maynaguri, Jalpaiguri, Age – 60 (12 – 08 – 20017).
43. Miss. Susmita Pandit: Teacher – Incharge, Maynaguri College, Maynaguri, Jalpaiguri, Age – 46 (12 – 08 – 20017).
44. Sri Jibon Poddar: Accountant – Maynaguri College, Maynaguri, Jalpaiguri, Age – 56 (12 – 08 – 20017).

45. Sri Bidyut Sarkar: Cultural Activist & Senior Citizen, Malbazar, Jalpaiguri, Age – 82 (28/11/2016).
46. Sri Sushanta Das: Head Master – Adarsha Vidyabhaban, Malbazar, Jalpaiguri, Age – 58 (10 – 09 – 2016).
47. Smt. Karabi Das: Head Mistress – Subhasini Girls High School, Malbazar, Jalpaiguri, Age – 58 (10 – 09 – 2016)
48. Sri Dilip Kr. Sarkar: Principal – Ceaser School, and Cultural Activist of Malbazar, Jalpaiguri Age – 55 (12 – 10 – 2016)
49. Sri Mickel Topno: Head Master – St. Barthelomes High School, Malbazar, Jalpaiguri, Age – 58 (14 – 12 – 2016)
50. Smt. Minati Kundu: Head Mistress – Ananda Bidyapith Pry School, Malbazar, Jalpaiguri, Age – 55 (22 – 01 – 2017)
51. Lai Khai Chee: Only Chinese being in Malbazar, Jalpaiguri, Age – 55 (25 – 01 – 2017)
52. Smt. Nandita Sarkar: Lec–Incharge – Parimal Mitra Smriti Mahavidyalaya, Malbazar, Jalpaiguri, Age – 55 (03 – 02 – 2016)
53. Sri Prashanta Sikder: Former–President(GB), Parimal Mitra Smriti Mahavidyalaya , Malbazar, Jalpaiguri, Age – 65 (23 – 02 – 2017)
54. Sri Chinmoy Sarkar: Old Resident and Buisnessman of Malbazar, Jalpaiguri, Age – 86 (18 – 03 – 2017)
55. Sri Nilmony Roy: An eminent personality and reputed businessmen of Malbazar, Jalpaiguri, Age – 85 (21 – 03 – 2017)
56. Sri Mohon Lal Oraon: Former MLA Malbazer Constituency and Social Activist, Malbazar, Jalpaiguri, Age – 75 (12 – 02 – 2016)
57. Sri Pabitra Sengupta: Former teacher and Social Activist of Malbazar, Jalpaiguri, Age – 72 (12 – 10 – 2016)
58. Sri Haripada Das: 1st Anchal Pradhan, Political Activist and Buisnessman of Malbazar, Jalpaiguri, Age – 86 (37 – 03 – 2016)
59. Sri Pradip Banarjee: 1st Chairman – Mal Municipality and Social Activist Malbazar, Jalpaiguri, Age – 73 (02 – 04 2017)
60. Sri Devi Sankar Agarwal: Secretary, Marchent Association, Malbazar, Jalpaiguri, Age – 65 (27 – 03 – 2017)

61. Sri Swapan Saha: Chairman, Mal Municipality, Political and Social Activist of Malbazar, Jalpaiguri, Age – 55 (02 – 04 – 2017)
62. Sri Nirad Baran Roy: Former Head Teacher – Falakata High School, First President of Governing Body of Falakata College and cultural Activist, Falakata, Jalpaiguri, Age – 85 (22 – 04 – 2017).
63. Sri Subhas Sengupta: Former Head Teacher – Falakata High School and cultural Activist, Falakata, Jalpaiguri, Age – 69 (22 – 04 – 2017).
64. Sri Nirendra Kr. Chanda: Former Teacher – Falakata High School and cultural Activist, Falakata, Jalpaiguri, Age – 70 (22 – 04 – 2017).
65. Sri Haripada Mitra: Former Teacher, Kunjanagar Special Cader High School. Falakata, Jalpaiguri, Age – 68 (28 – 04 – 2017).
66. Md. Moulana Ecrumul Bari: Moulana – Falakata Jami Masjid, Falakata, Jalpaiguri, Age – 52 (28 - 04 – 2017).
67. Md. Altab Hussain: Head Teacher – Fulbari High School and Social Activist of Falakata, Jalpaiguri, Age – 52 (28 – 04 – 2017).
68. Dr. Hirendra Nath Bhattarya: Principal – Falakata College and Social Activist, Falakata, Jalpaiguri, Age – 56 (28 – 04 – 2017).
69. Sri Satya Nandi: Former teacher of Falakata High School and Cultural Activist of Falakata, Jalpaiguri, Age – 72 (28 – 06 – 2014).
70. Sri Manoranjan Das: Former Buisnessman and senior citizen of Falakata, Jalpaiguri, Age – 72 (12 – 06 – 2017)
71. Sri Tapan Dutta: Noted Buisnessma of Falakata, Jalpaiguri, Age – 51 (12 – 06 – 2017)
72. Dr. Gopal Chakraborty: Senior citizen and regular practionar in Domohini , Age – 75 (10 – 12 – 2017)
73. Sri Makhan Biswas: Teacher of Polhoyel High School, Age – 59 (12 – 12 – 20017)
74. Sri Goutamendu Nandi: Head Teacher of Polhoyel High School, Age – 58 (12–12–2017)
75. Smt. Manjusree Chanda: Senior citizen and homemaker (house-wife) of Domohini, Age – 76 (18 – 12 – 2017)

76. Sri Subodh Ranjan Dey: Retired Senior Loco-Inspector of Domohini Jn. and Mal Jn. and Secretary – Pensioners Association, Mal, Age – 67 (14 – 02 – 2018)
77. Sri Gaur Chakraborty: Senior citizen and Social Activist of Domohini, Age – 68 (14 – 02 – 20018)
78. Sri Pradip Sensharma: Senior citizen and former volley ball player, Age – 61(10 – 12 – 2017)
79. Smt. Tarubala Dey: Senior citizen and homemaker (house-wife) of Domohini, Age – 86 (18 – 10 – 2016)
80. Sri Gautam Dey: Buisnessman and Social Activities of Domohini, Age – 56 (18 – 10 – 2017)
81. Sri Rabisankar Chanda : Branch Manager, JCI Changrabandha and the locals of Domohini, Age – 55 (18 – 10 – 2017)

Appendix

Pictures of Mufassal Towns Forming Urban Structurs in Jalpaiguri District



Ajad Hind Pathagar
Estd. – 1946 (Jalpaiguri)



Ananda Chandra College
Estd. – 1942 (Jalpaiguri)



Jalpaiguri Govt. Engineering College
Estd. – 1961 (Jalpaiguri)



Fanindra Dev High school
Estd. – 1971 (Jalpaiguri)



District Library (Jalpaiguri)



Divisional Post Office (Jalpaiguri-1958)



Poura Bhaban (Alipurduar)
Estd. – 1964



Alipurduar College
Estd. – 1957



Mac William High School
Estd. – 1937 (Alipurduar)



Kaljani Bridge on the river Kaljani
Estd. – 1964 (Alipurduar)

Dooars Kanya (Alipurduar)



Students Theatrical Sporting Club

Estd. – 1972 (Dhupguri)



Sukanta Mahavidyalaya (Dhupguri)

Estd. – 1981

Dhupguri High School

Estd. – 1945



Dhupguri Girls High School

Estd. – 1960



Bairatiguri High School

Estd. 1960 (Dhupguri)



A house of potato-grower (Dhupguri)



Falakata Cummunity Hall
Estd. – 2006



Falakata Subhash Girls High School
Estd. – 1973



Falakata High School
Estd. – 1945



Falakata Town Club
Estd. – 1954



Maynaguri High School
Estd. – 1945



Maynaguri Girls High School
Estd. – 1962



Mal Adarsha Vidya Bhaban
Estd. – 1948



Subhashini Girls High School
Estd. – 1957



Caesar School (Malbazar)
Estd. 1973

Tourist Lodge (Malbazar)



Balaji Mandir Balaji (Malbazar)
Estd. 2011

Chinese Club (before 1962),
Now Ananda Vidyapith Pry School



Chinese Burialground (Ananda Pally)
Malbazar



Lai-Khai-Chee
Ony Chinese being in Malbazar



Polhoyel High School. Domohini (Jalpaiguri)
Estd.- 1927



Chel Club (European Planters' Club) near Cheal River (Malbazar)

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PARTITION AND REFUGEES PENETRATION: A Changing Demography, Economy and Culture of Dhupguri in the post colonial period (1947-2011)

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Dhupguri, now an important town of Western Duars and has become the largest agro-based town and fourth Municipal town in Jalpaiguri District. It located on the banks of Kumlai, Bamni and Gilandi river, servings as a gate way to the International boundary of Bangladesh.....it is also situated within 90 km. radius of the other international boundaries of Nepal and Bhutan. Dhupguri was merely a village on the eve of partition (1947). But after independence due to heavy influx of refugees from East Pakistan Dhupguri became a Mufassal town or small town in 1961. Then from 70's to 90,s Dhupguri became an important centre of communication and business in the district and thus, within short time Dhupguri has become a popular town in the district. This demographic progress is remarkable in the sense that on the eve partition (1947) the population of Dhupguri town stood merely 1,500. But in 2011 it raised to 44,719 of which 22,953 are males while 21,766 are females¹.

Area, Population and Density of Population of Dhupguri

Year	Area Sq.Km	Total population	Male	Female	Density/Sq.Km
1971	14.6	16808	9181	7627	1151
1981	14.6	23089	12206	10883	1581
1991	14.6	30375	16099	14236	2080
2001	14.6	38100	19889	18211	2610
2011	14.95	44719	22953	21766	2991

Sources: Census of India, (1971 to 2011)

Dhupguri O.P. (Out Post) was formed by the portion of Thana Salbari laying on the west of the river Dudua and the river Rohit (notification No. 4849 dated the 2nd Sept. 1895). The O.P. was declared to be a P.S. by Notification No- 3222 dated the 11th July 1905². However, the Thana Salbari was not found till then.

The development of communication of Dhupguri immensely improved in 70's specially, the NH-31B was made from Siliguri via Jalpaiguri, Maynaguri, Dhupguri, Gairkata and this road is linked with the main NH-31 near Birpara which runs towards Alipurduar and Assam. An important state high way- Dhupguri- Falakata linked road was made in 1964 by which the people of Dhupguri can shortly go towards Coochbehar to Assam and towards Alipurduar to Assam. In this way Dhupguri became the nerve of the road way communication in Jalpaiguri district and by the road way the people of Dhupguri easily go to every corner of the country. The railway main line (NFR) was made from NJP via Dhupguri, Falakata to Coochbehar and Assam. Thus, the railway communication of Dhupguri also flourished and the people of Dhupguri shortly go to the major megacities of the country. Due to the highly developed communication of Dhupguri the businessmen and people of other occupations who came here in search of livelihood and the population of Dhupguri is rising day by day.

Nearly 40's in the 20th century some enthusiastic persons i.e. Haran Ch. Roy, Bharat Ch. Roy, Khan Sahab Abdulkarim, Zamirulla, Mechhua Mahummad and other associates first took an initiative to make Dhupguri Hat. It may be called also Bandar. Then Hiralal Bayet, Gauri Sanrkar Maheswari, Ram Paul, Kanu Ram, Gani Mian and a wealthy Thakur family (Sudhir Thakur, Sachin Thakur) had played an important role to reform Dhupguri³. The thakur family was the pioneer of Netajee Para. And then after partition (1947) refugees' onslaught from East Pakistan and Assam (Bangalee Khadao Andolan-1962) in several years the population of Dhupguri highly raised. For the permanent settlement refugee youths made new roads, lanes and one by one Madhya Para, Ghosh Para, Cinema Hall Para, Bairatiguri, Mill Para, Santi Para, Bhowal Para, Netajee Para, Hospital Para, College Para etc. were developed spontaneously⁴. Numerous shops, educational institutions, play grounds, offices, vehicles increased with the rising population.

From the 60's numerous government offices, schools, hospitals etc. were established in Dhupguri. BLLRO office was established in 1956 at south side of Dhupguri Maiden. The first club- Dhupguri club was established in the western side of the Maiden. But now it became the Dhupguri Community Hall which was established in 1996⁵. Sub-Registry Office was established in 1967. Sripatiranj Paul was the first permanent sub-register of Dhupguri. Dhupguri B.D.O office was established in 1955. Nirmal Ch. Roy was the first B.D.O of Dhupguri⁶.

Dhupguri Hospital was established on 17th March 1957. Md. Aziz, Bibhuti Bhusan Mitra, Ganga Charan Modak etc. donated the land to build the hospital. The first Doctor of this hospital was Dr. Narayan Ch. Ghosh. Then it became only a primary health center with 10 beds. Then in 1985 the hospital became upgraded with 20 beds and in 1995 it rose to 30 beds. Now Banarhat, Duramari, Sakoajhora and Jhar Altagram- these 4 primary health centre are under Dhupguri hospital⁷.

The most important event of Dhupguri is establishment of the regulated market in 1975. The building was inaugurated by agricultural minister Kamal Guha on 5th May, 1980. The five markets were under the Dhupguri Regulated Market. These are Dhupguri, Maynaguri, Banarhat, Mal & Nagrakata. Another important event of Dhupguri is establishment of a Fire Station. The long ways demand of people of Dhupguri and adjacent areas finally shaped on 12th Feb, 1996⁸. This is the 3rd largest fire station in the district.

Dhupguri is the largest agro-based town in North Bengal. The local Rajbanshi and Muslim community had taken initiative to this agriculture. But they produced as per their needs only and they are happy with it. Among the cash crops they known only jute and betel nut which were of good quality also had its fame and got good price enough for the simple people to lead their undemanding livelihood.

After the Partition (1947) the huge number of refugees especially the Hindu Namasudra community had flourished to introduced commercial crops there. They are very much hard worker and enthusiastic. By their contribution Dhupguri and her adjacent areas produced a huge number of jute, tobacco, potato and others green vegetable. Due to huge production of potato Dhupguri may be said 'Burdwan of North Bengal'. Now in Dhupguri block there are six cold storages for potato. Besides this numerous vegetables i.e. tomato, green chili, cabbage, carrot were produced immensely. Dhupguri became the largest market of commercial crops (Super Market) in North Bengal. Every Tuesday and Saturday more than 20 thousand peasants gathered in Super Market with their production for selling and these vegetables especially potato and tomato are exported to different corner in the country through lorry and goods train. Thus, within short period Dhupguri become a center of agriculture in the district and Dhupguri market has become one of the best market in North Bengal.

Potato – Culture in Dhupguri

Among the above vegetables the potato should be discuss separately. Because, the potato - culture became the key and backbone of the changes in the economic profile of Dhupguri. Due to huge production potato Dhupguri may be said 'Burdwan of North Bengal' now days.

Soon after Independence and Partition (1947) a blow of refugee's influx from erstwhile East Bengal (now Bangladesh) makes way in to Dhupguri area. Among these people most of them were from the peasant community specially Namasudra Community who were very much skilled and laborious in agriculture. They came and bought land bit by bit from the local Rajbanshi and Muslim people who it in abundance and had no greed for getting high price for their piece of land sold from the vast stretch they had.

However, there are two types land; one is 'Dola' which is fertile moist low land. This plots of lands covered numerous rivers stream and abundant rainfall. This type of land is good for jute and paddy growing. The other type of land is 'Danga' was

simple elevated land at distance from river and it is good for tobacco and various types of vegetables. Though potato – growing started in Dhupguri after the Bangladesh War (1971) but it got raise in high after 80's in the last century. At that time the development of communications and market in Siliguri in close vicinity with the connection with Sikkim, Nepal, Assam and North Eastern States brought the opportunity to Dhupguri farmers to get good returns from their agro-products. These concurrent events encouraged the farmers of Dhupguri to shift towards growing vegetable in more land putting aside the cultivation of paddy, jute and tobacco as these crops were losing their demand due to diminishing of jute industry, infiltration of smuggled betel nut from Nepal at cheaper rate etc.

The pioneer potato – grower were Indra Mohan Das, Jitendra Ch. Sarker and Ganesh Ch. Dutta. All of them were East Bengal Refugees and started to use new methods of farming by introducing use of chemical, fertilizer, pesticide and quality seeds in potato cultivation. This helped to increase the quantity and cosmetic quality of potatoes which attracted the instant demand in the market. By an interview with Mr. Tapas Das, son of Indra Mohan Das the researcher became able to know that they came here from Kamalabagh (PS) of Dacca district (Bangladesh). They started potato cultivation from 1980-81 at Khalaigram Anchal which is five km. (east) from Dhupguri town. In 1994-95 Indra Mohan Das was cultivated nearly 120 bigha of land for potato crops. According to him 60 bigha is their own land and rest 60 bigha is lease from others. He had paid nearly Rs. 1000 – 1200 per bigha as lease for one season. Unfortunately Indro Mohan Das, the pioneer potato-grower of Dhupguri had died in 1995.

Sri Jitendra Ch. Sarker, by profession he is a teacher but a famous potato-grower by passion who personally brought seeds and contemporary technical supports from Agricultural Research Centers of Uttarpradesh. Later days may other big farmers – like Ganesh Ch. Dutta, Sambhu Das, Ibrahim Hossain Sarker, Ajoy Nandi Subhas Sen, Subhas Roy, Sushanta Raksheet, Nihar Ranjan Kar and many others are the famous for potato-growing in Dhupguri and this potato-culture has brought a change their lifestyle. Among them the researcher took an interview with Sri Ganesh Ch. Dutta who had came as refugee in 1971 from Munshiganj, dist-Dacca, Bangladesh. He had settled Registri Office Para, Dhupguri. Ganesh babu Started potato cultivation from 1980. In the last year (2016) he had cultivated nearly 140 bighas of land in Uttar Boragari area. His own land is 30 bigha and rest quantity of land he takes on lease basis from numerous small farmers.

It is very noticeable feature that Dhupguri have run more than 8-10 thousands Rickswah Van from the adjacent areas. Most probably this huge number of Rickswah Van cannot find any other towns in North Bengal. Due to agro-based town every day the several thousands of peasants with their vegetables were come to the market by this Van. Thus, Dhupguri may be called 'the town of Rickswah Van'.

From 70's of the 20th century the left political atmosphere had left far-reaching effect in Dhupguri region. Some noted communist leaders like Nityananda Das Gupta, Banamali Roy, Suresh Ch. Dey, Subhash Sarker, Subhash Roy etc. organized the agri-labourers and small industry labourers at Dhupguri and her adjacent areas. After Left Government rose to power (1977) in the state, Banamali Roy, an eminent personality of Dhupguri became a cabinet minister and thereafter the true development of Dhupguri started to go up. Various offices, banks, schools, college, fire station and a beautiful park were set up at that time.

Due to rising population and another development of Dhupguri need a municipality. Finally Dhupguri Municipality was established on 1st January, 2001 under the chairmanship of Sri Nitya Sundar Tribedy (SDO-Jalpaiguri Sadar). The first election of Dhupguri municipality was held in 26th May, 2002 and newly Municipal Board was formed under the chairmanship of Sri Satya Ranjan Ghosh. Another fifteen members were- 1) Smt.Lalita Roy, 2) Sri Soumyajit Sinha, 3) Sri Nitai Basak, 4) Sri Abjakanti Mandal, 5) Sri Arun Sikdar, 6) Sri Chandra Roy, 7) Sri Naren Dutta, 8) Sri Badal Sarker, 9) Sri Bikash Mustafi, 10) Sri Uttam Paul, 11) Smt. Jayanti Roy, 12) Smt. Mamata Roy 13)Smt. Koushalya Baheti, 14) Smt. Mahasweta Mitra and 15) Sandhya Modak. The total area of municipality was 14.55 sq. km. In 2001 the total voters of Dhupguri town is 38,099 where the male is 19,825 and the female is 18,274⁹.

Educational Institutions

The oldest and reputed educational institute of Dhupguri is Dhupguri High school- established in 1945. The first Head Master of this school was Omar Ali Mian. Md. Safiar Rahaman, Sahab Abdul Karim and Bibhuti Bhusan Mitra were the pioneer of this school¹⁰. Another important school of in the town is Bairatiguri High School which established in 1960 and Amulya Kr. Das choudhury became the first head master of this school. For girls the reputed school is Dhupguri Girls High School established – 1961 and Dipali Bhowmik became the pioneer head mistress of the school.

About higher education in Dhupguri Sukanta Mahavidyalaya has been playing very important role. This is the first college in the district which is established in a block town, but it covers a vast area of Dooars and the middle of Jalpaiguri, Alipurduar and Cooch Behar town. An Organising Committee was set up with the members of Subodh Sen (Secretary), D. P. Bhutia (BDO), Nirmal Kr. Sarkar, Pujan Chakraborty, Banamali Roy (MLA and cabinet minister of Dhupguri), Punai Oraon (MLA Nagrata), Manik Sannyal (Jalpaiguri), Harihar Bandopadhaya, Anuradha Chakraborty, Amulya kr. Dhar Choudhury, Mohan Lal Oraon (MLA Mal), Sri Dharendra Nath Roy (MLA Rajganj) Chairman DBTA, Secretary DBTA, etc¹¹. This committee was presided by S. A. Ahmed (SDO- Jalpaiguri Sadar) as administrator. After getting Govt. notification the first class started on 25th Sept.1981 at Dhupguri Boys hostel (Sodasona Hostel)¹². Finally, permanent college building was established on the northerem side of the Dhupguri – Falakata State High Way which is two km. eastward from heart of the town. The college introduced subjects of English, Bengali, History, Philosophy, Political Science and Economics. Aftermath Education, Geography, Sociology, Sanskrit and science stream were also included subsequently. The first batch of the college started with 182 students. But the number of students rose to 5500 and above. So, it is a big trouble to accommodate all the students in the short premises of the total infrastructure of the college. Due to gradual demand and interest in higher education another similar college especially a girl's college is of utmost importance in this region. Finally, very recently (July, 2013) Govt. notification had reached to establish a girls college (Dhupguri Girls College) in this region.

Cultural Activities

Cultural activities of Dhupguri had flourished from the embryonic form of the town. Before Partition (1947) numerous local cultural programme such as Kusan Yatra, Bisha-harir pala, Chore-chunnir gan, Bhaoyia gan (folk song of Rajbanshi communities) etc happened in several times. After partition with the coming of refugees from East Bengal various religious-cultural programme such as Krishna Yatra, Sankirtan, Kabigan, Rupban yatra were found in Dhupguri. Puppet dance, mazi, Madari ka khel and Chaitra-er Gnajan dance also very popular in this region. In 80's – 90's in the last century two important yatrपाला in Rajbanshi language – 'Manimala' and 'Maynar Chakur Ja'l had flourished not only in Dhupguri but also in whole district and North Bengal too¹³.

Immediate after partition (1947) several important Magazines were published in Dhupguri. The first important magazine Jhankar was published in 1958 by the editorship of Sri Nirmal Kr. Sarkar. This magazine was the first hand script magazine in Dhupguri¹⁴, though it existed only 9-10 months. Lal Nakshatra of Sri Tapan Chattopadhaya was popular not only in Dhupguri but also in the whole district too. The famous weekly magazine Tista-torsa is edited by Dr. Krishna Dev. Very recently Chaturtha Barta edited by Dr. Sudhansu Kr. Sarkar has become prominent¹⁵.

About dramatic culture Dhupguri had got an eminent position in 50's when Sri Nityananda Das Gupta came Dhupguri high school as a teacher. He was the pioneer of first drama club -Rabindrayan. Except the drama of Rabindranath numerous English drama –Shakespeare, Bernardshaw etc. were played in the club in several times. The dramatist Dilip Dutta had got a close contact with famous drama artist Utpal Dutta, organized Tarun Natya Sanstha which had left a far reaching impact on the whole district and Bengal too. Others reputed drama artist were Sri Jagadish Roy, Sri joyangeshwar Chanda, Sri Tusher Bandyapadhya, Sri Kr.Amit Dey etc. Amit Dey also writes numerous poems, songs and dramas etc. The famous poet in Bengali literature Sri Subodh Sarkar had spent some years when he came to join Sukanta Mahavidyalaya as a lecturer¹⁶.

About the field of music numerous personalities were stayed in Dhupguri whose contribution were flourished in whole district and Bengal too. Balaram Mukharjee was a great player of sitar who had to close contact with the world famous sitarist Ostad Alauddin Khan. Son of Dhupguri Baul Kala Chand Darbesh is famous Boul singer performed different corner of Bengal – India and outside India also. The famous spouse Siddheswar Roy – Sumitra Roy had played a regular Bhaoyia song in radio center Siliguri and TV center Kolkata. Khirod Sarkar became famous for his Zari song. Besides these Abhoy Hazr'r Dhak, Gajen Bairagi'r Bishara and Ganat Rava,r Rava Dance and song are very famous in whole district and Bengal¹⁷.

Among the small towns in the district Dhupguri is very important for organizing religious and social festivals like Durga Puja, Kali Puja, Saraswati Puja, Holly, Chaitra Sankranti,Iyd Utsab etc. The Durga Puja of Naba Jeevan Club and Kali Puja of STS Club are very attractive. Peoples of different sections meet to come enthusiastically to take part from not only the district but also the different corners of North Bengal and Assam too.

However, the post colonial period (1947-2011) in the Jalpaiguri District ushered a phase of commercialization of crops. The amazing growth of tea – timber and tobacco (now tourism) industry in the Jalpaiguri District could suggest a quantum jump in the economic growth of the region. But in Dhupguri with the growth of vegetables especially potatoes and the establishment of

well communication such as rail and different high way had played an important role for initial economic growth of the region. Basically, the partition of India (1947) was the most important factor which had an immense contribution to the process of the development of urbanization in Dhugguri. By this project it had explored and investigated a new meaningful insight in to the urban pattern of Jalpaiguri district as well as West Bengal. The partition (1947) unleashed series of socio- economic tension in India and Jalpaiguri district. Naturally this area witnessed the close effects of partition.

So, from the above discussion it is clear to us that how demographic changes made close impact on socio-cultural and economic transformations in the district which leads political tension, now-a-days in the Dhugguri.

Foot notes: 1) Mufassal town – Small town /census tow,
2) Bandar -- Small market
3) Dola -- Low land,
4) Para – Small locality
5) Bigha – Land measuring unit (60x60 gauges)

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Interaction of Eminent Personalities of Dhugguri

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