
**The Impact of Influx of Refugees on Education, Literature and
Social Life of Raiganj**

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***Abstract:** Ikhtiyaruddin Bakhtiyar Khilji's conquest of Bengal completely changed the history of Bengal. If he had not come to Bengal, I think the history of Bengal would have been affected differently. But what happened or what did not happen is not a matter of history. Analyzing what has happened seems to be the task of history. A student of history can say that the coming of Shah Sultan Balkhi and Shah Sultan Makdum to Bengal for the purpose of spreading Islam right after Bakhtiar Khilji is a major event in changing history. I think that if these two religious leaders did not come to Bengal, the refugees would not have arrived in Raiganj of West Bengal. The task of history is to delve into or objectively find roots. Failure to do so will either destroy the history or simply overload it with information. Under the influence of these religious leaders who came from Afghanistan (?) and Baghdad (?), many people in Bangladesh and Barendra Bhumi embraced Islam. It is a little difficult to say when Islam entered the Kamrup region or North Bengal as a whole.*

***Keywords :** Islam, Kamrup, Literature, Partition, Refugees, Raiganj etc.*

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Introduction

We celebrated Azadi Ka Amrita Mohotsav in 2022 on behalf of Ministry of Culture, Government of India. In this year 2022, India completed 75 years of its independence. After nearly one hundred and ninety long years of rule and misrule, the British were forced to give

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independence to India in 1947. But in the same way, the birth of East Pakistan and West Pakistan was the result of the conspiracy to divide the vast India by injecting political poison at the same time as giving independence. Although both Pakistans were governed by the geography of present day Pakistan and it was one country. Later in 1971, as a result of the liberation war, independent Bangladesh was born after being separated from Pakistan. The major reason for this division was the Bengali language. On the other hand, most Indians believe and experts also agree that India was divided due to the introduction of religious poison. If we look at the history long before that, it will be seen that this kind of history might not have been created if Islam had not arrived in Bengal. Ikhtiyaruddin Bakhtiyar Khilji's conquest of Bengal completely changed the history of Bengal. If he had not come to Bengal, I think the history of Bengal would have been affected differently. But what happened or what did not happen is not a matter of history. Analyzing what has happened seems to be the task of history. A student of history can say that the coming of Shah Sultan Balkhi and Shah Sultan Makdum to Bengal for the purpose of spreading Islam right after Bakhtiar Khilji is a major event in changing history. I think that if these two religious leaders did not come to Bengal, the refugees would not have arrived in Raiganj of West Bengal. The task of history is to delve into or to objectively finding roots. Failure to do so will either destroy the history or simply overload it with information. Under the influence of these religious leaders who came from Afghanistan (?) and Baghdad (?), many people in Bangladesh and Barendra Bhumi embraced Islam. It is a little difficult to say when Islam entered the Kamrup region or North Bengal as a whole. However, Khan Chowdhury Amanat Ullah Ahmad wrote in his book "History of Koch Behar", "It is difficult to be sure when the first missionary of Islam arrived in Kamrup. It can be said that at the beginning of the 13th century, the propagation of Islam was started in the Western world and later many saints and monks belonging to the religion of Islam came to this place." This Islam also spreaded in Malda in North Bengal at that time. Khan Sahib writes in the same book, "hundreds of years ago when travel to Makkasharif was particularly difficult for common people, the Muslims of Panchatan, (in Goalpara district), Pandua (in Malda district) and Mahashan (Bogra) District) used to go to Dargahs of famous places etc. "Time marched on. After that, the moment of India-Pakistan partition was created.

It cannot be denied that its preparations had been going on for many years. But the personal greed of Jawaharlal Nehru and Ali Jinnah to sit in power is also considered as a major reason for the partition of India and Pakistan. Even though independence created great joy in the hearts of the people of India, Punjab and West Bengal became burdened by the influx of refugees. Politics and economy became unbearable. Millions of people took shelter In Punjab and West Bengal, one of the sub-divisions is Raiganj. There was a large influx of refugees after 1947. It can be said that Raiganj sub-division was not very friendly at one time This Raiganj was full of trees and greenery. In the evening, some places were waterlogged and uninhabitable. Biodiversity was also worth seeing. But this image was found not only in Raiganj of Dinajpur,

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but also in the neighboring Purnia district. From Ashok Gangopadhyay's book "Northern Bengal Identity", it was said in Maithili that "No Mohab Na Jahar". Kha, morke hai to purniya ja. It seems that if you want to die, you have to go full in this proverb.

A little before 1947, the population of this township was close to ten thousand. During the later period i.e. between 1947 and 1971, the population of Raiganj city increased tremendously. As a result of this population explosion, economic pressures are created on the one hand, but also opportunities are created on the other hand. Several schools were built in this city. The number of students increased in Raiganj College of this city. As a result of the influx of refugees, it became necessary to change the infrastructure of Raiganj city. Children of refugee families cling to education and seek safety. Most of the people were successful in that. Children of refugee families started getting government jobs. From an extreme insecurity, they risked their lives with many hardships and sweats and started the process of organizing themselves even though they did not get adequate environment. The education consciousness among the refugee men and women of Raiganj city was much higher than that of the natives here. Since I have kept Raiganj as the subject of my essay, there is little scope for much discussion about the rest of West Bengal. But this mentality is observed more or less among the refugees of Bengal. They were more educated and economically conscious than the people of far Bengal. Shaswati Ghosh wrote about the education of refugee women in her essay "Meghe dhaka half history" about the education of refugee women - "Refugee girls from the other side of Bengal have contributed a lot to the history of the freedom of the other side. They had no capital other than their education.

Hence in many places where refugees have settled, girls have taken it upon themselves to educate others, especially girls, for a living.(1) "A large part of Raiganj's poet literary society came from East Pakistan and later East Bengal. Their early life and conflict was fierce. Coping with severe financial hardships was stressful. To alleviate that suffering, the refugee society of Raiganj has moved forward by using education as a tool and they chose politics as another means of security. Education strengthens politics and educated people become the backbone of politics throughout the ages. A section of the refugee community of Raiganj is involved in Congress politics according to the demands of the times. And the rest joined the left politics. At that time, several of the refugees who came from the other side became the progenitors of the culture of Raiganj. Sujitbhushan Roy is one of them. He was known as Master Mashai by all and he is the father of Deepali festival in Raiganj. His multifaceted talents took him to a place of excellence. Dr. Anandagopal Ghosh, former professor of history department of North Bengal School and writer about Sujit Bhushan Roy wrote in his article "Avishamranesu Agrajopam Suhrid Sujit Bhushan Roy" - "Sujit Bhushan Roy is a bright star of the social cultural literary art map of North Dinajpur i.e. Rayganj.(2)" Anand Gopal Ghosh in the same article describes Sujit Bhushan Roy's love for refugee people. He writes, "His work to bring the 'lost refugees' of post-partition Raiganj into the mainstream has been celebrated, and continues to be celebrated in the future. (3) Partition upset many people and many wrote it in their memoirs. Leila Seth, the first woman

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judge of the High Court of India, gave a similar description of the changing map of the country. He wrote from unspeakable pain - "A new name had been coined, a new nation came into existence, and I had to learn to redraw the map of my country. On the western side, 'Mother India' had lost part of her head, shoulder, arm and elbow, and on the eastern side a curious piece resembling that of a jigsaw puzzle. (4) He also forgot to write his sorrows in this book. Even after nearly fifty-six years of independence, the map of India left a deep impression on him. He wrote, "Even now, fifty six years later, I find it hard to look at the map without a twinge." I have taken the opportunity to speak to businessmen, historians and historians. It may be easier to understand the period from 1947-1971 if they are presented along with the written information. Veteran writer Sauren Chowdhury who is the founding editor of Chayan newspaper said that earlier Raiganj had nothing special in terms of population, education and culture. People from the other side of Bengal came here and crowded Raiganj in different ways.

It is learned from him that all the primary schools except one or two schools had single-pitched tin roofs. The people of Chashabad Raiganj did not know anything special. The refugees farmed from house to house. They also started buying large amounts of land. Interest in education was strong among them. Literary Sauren Chowdhury came from present day South Dinajpur. He added that, why only Raiganj, most of the people of Balurghat town came from East Bengal. (6) Incidentally, it is noteworthy that a large part of the Hindu Bengali people of the entire North Bengal came to this country as refugees. They came here and prospered and prospered North Bengal. However, there were several problems of Bhumiputras. They also lost their identity during those times. Maintaining one's own culture under intense new human pressure can be considered problematic. But it is not the only Hindu Bengalis who have come from the other side, many Muslim Bengalis have also left the other side and gone to the other side. Alim, a resident of Goalpara, said that several Muslim families migrated to the Bangladeshi part because they had more land in that part and also the proximity of the religious coexistence. (7) While writing this article some information was also obtained by talking to Shrivas Sheel. He came to this country at the age of seventy one. He started living in Rasbihari market of Raiganj. At that time he bought one bigha of land for only five hundred rupees. He also started cultivating that land. He also said like writer Sauren Chowdhury that the people of Raiganj did not know the method of farming.

They never thought about growing crops at home before the refugees arrived. Rasbihari Market was completely empty at that time. There will be a hundred houses in all. (8) Srivas Sheel runs a saloon. His memories also weigh him down at times. Debeshkanti Chakraborty is a memorable name in the world of literary culture of Raiganj. He suffered a sudden accident on 14th November 2022 and died untimely on 29th November 2022. A librarian by profession and a writer by passion, this man is a field reviewer and researcher. Coming from East Bengal, he used writing as a tool to get established. He has written some works on Badia Muslim society. His novel "Sholo Ghari Katha" has left a permanent place in the hearts of readers of Raiganj. Mukti

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Roy writes about Debeshkanti Chakraborty, "Debeshkanti Chakraborty was born in a refugee family in Udaipur village of Raiganj police station in Uttar Dinajpur district. This forty-year-old storyteller who is used to witnessing the merciless struggle for survival constantly explores the inexplicable contradictions within people (9). Literary Debeshkanti Chakraborty is associated with the library movement of Raiganj. He was close to the district book fair almost all his life. Debesh Chakraborty's work throughout his life and his personal life have influenced the education and culture circles of Raiganj even today. Debesh Kanti's conflict in his personal life is also highlighted in his novel "Sholo Ghari Katha". In the preface or 'Duak Katha', he wrote, "I bow down to all the potters and potters in the soil."

I wanted to express the difficulty of approaching the hearts of the people described in this novel through the language of daily life. (10) He tries to bring marginalized people back to mainstream in this novel. State leaders do not do as much to value the lives of marginalized people as writers can. Debeshkanti Chakraborty writes of the potters and potters, "These people belong to the mainstream of society. Yet on a different level, many of the languages used by them in the endless stages of life have some impurity to the dominant language" (11). Several writers influenced by Debeshkanti Chakraborty are literary. It has been revealed in the writings of many. The 27th December issue of Banga Samprachar Sangampatra is dedicated to writer Devesh Kanti Chakraborty. In the editorial of that day, it is written, "Deveshkanti Chakraborty, a prominent writer of North Dinajpur and North Bengal, has passed away. We are saddened by his untimely death. This issue is a tribute from Banga Samprachar Patrika to his memory." (12) Banga Samprachar Patrika Editor Bimal Dey He himself was personally influenced by Deveshkanti Chakraborty. He wrote "After 1883 (would be 1983) I looked for Debeshkanti Chakraborty a lot. I was scrambling to meet him. I didn't know where he lived." In the North Bengal news office, Tapan Kumar Chowdhury looked at a handsome, smiling gentleman and said, "You have been with me for so long." You are looking for that person, Debeshkanti Chakraborty. I looked at him and said, "Yes, I wrote a letter about that Bimal." He was a veteran rhymer, journalist and a bank manager by profession. He also settled in Raiganj from the other side "You wanted to live" Debesh Chakraborty was reminded of nostalgia and history while describing the poem - "You wanted to live."

Everyone has a nostalgic
talk in the soft light of the lamp
How long have I been floating in the muddy water of Kulik
You sang the song of Baitarini
Mitho laughs at the broken house of Rod Bahin.
Burned beedis floated in the city water.
Pet Bhatiali in boat seat –

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After the cloudy afternoon sun, he went back home. (15) This reporter himself wrote a few lines in memory of Devesh Kanti. In his poem Jhara Pata and Devesh's death, he wrote - "Devesh means silent conviction."

Devesh means curved emptiness

Devesh is the name of a novel

Devesh means the land of leaves. "(16) The reporter himself was inspired in many ways by Devesh Kanti Chakraborty. Devesh Kanti Chakraborty used to inspire the youth with a smile. Another progenitor of the literary culture of Raiganj was Dr. Vrindavan Bagchi. He was a famous writer. He was not only in Raiganj but his influence spread throughout North Bengal. He came to Raiganj from East Bengal. People from different parts of North Bengal used to come to meet him. The literary figure of Siliguri Bidyut Rajguru also visited Brindavan Bagchi's house twice. He also thought Brindavan Bagchi was a famous writer (17).

Several schools were established in Raiganj city and adjoining areas between 1947-1971 and some years thereafter. The increase in the number of students is a major reason for this. Sudarshan Pur Dwarikaprasad High Vidyachakra was built in 1949. The school was started on 2nd January 1950 in a shed in Mohanbati fish market. In this regard, Dr. Brindavan Ghosh writes in his book on the history of schools in North Dinajpur, "When that shed was blown away by a storm, the school was shifted from there to the land donated by the landlord of Bhupalpur (18). Raiganj Sri Sri Ramakrishna Vidya Bhavan was built in 1948. Subhashganj School was built. In 1949. Subhashganj started to have a large number of refugees at that time. Gyalal High School was established in 1954. The Junior High School of this school was established in 1962. Mohanbati Parvati Girls' High School was established in 1956. In 1954. This The headmaster of the school was Sujit Bhushan.

The Devinagara Gyalal Girls High School was established in 1963. Dr. Vrindavan Ghosh wrote: University College Principal Shambhunath Roy Udaipur Girls Vidyaniketan started auspiciously by lighting the lamp at Udaipur Primary School. "(19)

If Raiganj is a city of refugees, there may be some hesitation but it is the work of history to tell the truth. One has to think like this for the destiny of partition. However, if the undivided words are added, it will not take long for the hearts of the two Bengals to connect. Like undivided Dinajpur which had a huge geography before the partition of the country. Thinking as a refugee is also a kind of mental asylum that does not acknowledge past human mistakes. Millions of people became refugees because of someone. Some call them refugees. However, being expelled from one country to another or migrating out of fear is almost the same thing. Political share is the biggest conspiratorial element which common people are forced to accept even if they don't want to accept it. Raiganj also has to bear the witness of that historical pain even today. Anand Gopal Ghosh, in the introduction to the book History of Raiganj in Para Parta, writes, "However, history and statistics testify that Raiganj is a town of immigrants and refugees." (20) Kallol

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Bandyopadhyay, a native writer of Raiganj, claims, "There has been a population explosion in this country due to the tide of partition." "(21) The effects of the population explosion in Raiganj expressed It is natural that keeping the Bhumiputra culture alive with the influx of refugees became a difficult task. Population pressure increased not only in Raiganj but also in almost the whole of North Bengal due to the influx of refugees. It had a lot of problems in the beginning. Ghinji slums became desirable in several towns in North Bengal. Raiganj was not spared from this problem. Ashok Gangopadhyay wrote in his book Introduction to North Bengal, "Towns became Ghinji means badly crowded just like Slums grew in various cities of North Bengal. Among them, Cooch Behar, Alipurduar, Raiganj, Balurghat, Malda were not spared from slums." (22)) Raiganj was a village before the independence of the country. The population was not very high in this Raiganj. It is estimated that the population was about ten thousand. Later in 1951 the population increased to 15473 and in 1991 the population of Raiganj became 151045. (23) Before 1991, Raiganj was not even the headquarters of the undivided West Dinajpur district. According to the sources, the large number of people who started coming to this city are mostly refugees and their children. But it is also true that it is not only from the post-independence period to 1971 that they came to Bengal from Bangladesh. Long before that, he came to Raiganj from the other side of Bengal in search of life and livelihood. For example, in 1920 Rohinimohan Nag who was known as Banga Nag came from Faridpur in East Bengal. He opened a bicycle and clothes shop in Raiganj's Ukilpara.

The sales at the store would have been pretty good. In 1949 he established Kamal Talkies in Bandar Hatkhola. (24) Over time the influence of some regions increases and the influence of some regions decreases. For example, Kolkata's influence as the capital city of India before 1911 began to decline when the capital moved to Delhi. Many such regions of West Bengal have declined or increased in importance before or after independence. An example is Durgapur, a town in the present West Burdwan and erstwhile undivided Burdwan districts before independence. Before independence, this town was basically a village. Due to the influx of various industries, the present population of this city has crossed twelve lakhs. The city of Siliguri also grew later. A large number of the population of this Siliguri city are refugees. The population of Siliguri was 32480 in 1951 and that population increased to 261950 in 1991. On the other hand it can be said that Churaman Zamindari was once prosperous and they had two annas of land in Mohanbati in Raiganj that Churaman Zamindari was lost in time. Raiganj had a population of 4431 in the 1901 census. Its population became 151045 in 1991. Raiganj was important for jute. Munsef Kachari is also found in Raiganj in 1912 description by F. W. Strong. He wrote - "It boasts a Munsif's kachhahri, a registration office and a charitable dispensary. (25) He has given a beautiful description of Raiganj at that time, "The greater part of the village and the surrounding country is owned by the Maharajah of Dinajpur. , who has a large kachari there and who maintains the charitable dispensary. He derives a considerable profit from the market, in which fish is an important commodity. The churaman zamindars also have valuable property in

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the village. "(26) Later Mr. Strong gave some description of business in Raiganj -"A considerable trade is carried on Jute and oil seeds, and besides many jute go downs belonging to native merchants, the large Greek firm of Ralli Brothers have a jute press near the railway station in which about 100 coolies are employed daily during the jute session. The river Kulik runs through the town, and there is a brisk trade by boat during the rains. The only Co operative Credit Society in the district has its headquarters here, although it has hitherto failed to prosper as well as might have been expected. "(27)

Raiganj's progress from the past to the beginning of the arrival of refugees has improved much more since the arrival of the refugees. Along with Hindu Bengalis, Biharis, Marwaris also started living in Raiganj as refugees and they also played a great role in the spread of education. It has been noted to have a profound effect on the spread of educational culture (28). Hazarilal Agarwal, a philanthropist from the Marwari community, donated seven bighas of land for the Dwarikaprasad Higher Vidyachakra of Raiganj Sudarshan Pur. Hazarilal Aggarwal donated seven bighas of land to Mohanbati Mauza for Raiganj Mohanbati Parbati Devi Girls School. In 1956 Dr. Ramendranath Dutta, Narendra Nath Sen, Hazarilal Aggarwal, Netaram Aggarwal took the initiative to establish this Mohanbati Parvati Devi Girls' School.(29) But with the influx of refugees, Raiganj saw its nature disappearing day by day. The population explosion is responsible for this. Rapid population growth in this backward city has also exacerbated economic problems. Thus, there is no increase in job growth or business growth or the number of entrepreneurs. As a result, unemployment has increased in recent decades. As a result, a large part of the educated society does not want to live in Raiganj. After the division of West Dinajpur, when Uttar Dinajpur district was created, Raiganj became the capital city and some government jobs increased. It is certain that the district was divided as a result of the increase in the population of Raiganj due to the influx of refugees. The main reason for declaring Raiganj as the capital city is that it is the largest city in North Dinajpur district. And the reason for the increase in size of this city is the arrival of refugees which cannot be denied. All in all it can be said that the influx of refugees has started a new chapter on the overall public life of Raiganj city on the map of West Bengal. I think Raiganj will never get out of this influence. Novelist of Raiganj city and teacher of famous coronation school of Raiganj Priyanjan Pal's novel "Hal Nai Fera" and its second volume "Hoy Nai Fera sesh porjonto " painfully portrayed the refugee life of Raiganj. An editorial in an issue of Tushkuti magazine based on this novel has some words about it. In his personal life, Ranjan Pal's roots are in Opar Bengal It is given - "Hoy Nai Fera Sesh Porjonto " novel by novelist Priyanjan Pal has just been published from Raiganj city. This is the second volume. The subject of this novel is the pain of partition, refugee life, political damadol, the life of Raiganj at that time and the entire geography associated with the characters. It has not left out is the Bogra of Bangladesh along with their liberation war, the atrocities of the Pakistani army and the meeting and transition of public life at the end. However, in the same way, the strong desire to cling to new roots and live away from the roots is also dominant in this novel. There is

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love, affection, compassion and friendship. The characters who became refugees from Bogra to Raiganj seemed to be true many times. The language of the two places is completely different. And understanding is sometimes difficult. But Priyaranjan is good there too. The way he interprets the Bogra language as written language deserves praise. Partition is like a running wound in our Bengali life. Although India and Pakistan were divided on the basis of religion, Bangladesh became independent from Pakistan on the basis of language. Just as we saw religious fanaticism in the partition of India and Pakistan, we saw passion for the Bengali language in the liberation war of Bangladesh.

This novel can also be a component of regional historiography. Students of Bengali and regional history may need this book to know the public life of Raiganj at that time. Bogra will not be left out. In this context it is good to mention that possibly the first book of regional history in Bengali language was published from Bogra. The name of that book was 'Setihas of Bogra. At last, Bulbuli, a central character in the novel, never returns to his roots. At the very end of the novel, Bulbuli dies after giving birth to her child and is cremated in the Bandar crematorium on the banks of the Kulik River in Raiganj. Priyaranjan chose the ancient town of Raiganj in North Bengal as the central place from the beginning to the end. He made the geography of Raiganj a prominent place in the history of partition and refugee public life. Although this novel is regional in character, I think its pasture is the entire Bengali language. Priya Ranjan, the wordsmith, has been able to break the myth of Kolkata centrality" (30). Priya Ranjan Pal is an exemplary and professional teacher and his contribution to the education of school students cannot be denied. He has established himself in life by clinging to education. Even at the beginning of the article on this subject. Several things have been discussed which will be helpful for the refugee society. A large part of the artists of Raiganj are from the other side. Several other things are not discussed in this article I can take this work forward if I get a chance. But some people came to Raiganj city after 1947. Many people don't want to admit that they came from East Bengal It happens in the market. They don't want to give this information in the first place. They may have taken refuge here because of the fear of living in other countries. Everyone has the right to live and the whole world is a family Civilization and culture. Vasudaiva Kutumbakam is the main mantra of Indian culture as we have read it in various newspapers. But at the same time it needs to be said that they should come only with the permission of the Government of India and through legal procedures otherwise they will face repeated problems and their detention will become normal. Their danger will continue to increase if NRC is introduced by the Indian government. Many learned people could not be named in my article. Many of them have come as refugees to various villages and towns of North Bengal including Raiganj. Some of them are established in government jobs or society.

Conclusion

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I am hoping to work with them. But at the very end, it can be said that the refugees who came to Raiganj from another country with the hardships and sorrows of public life and loved Raiganj and became a part of the education, culture and intellectual practice of the city of Raiganj, how else can they be called refugees. Although not the birthplace, this Raiganj has become the motherland for many such people. Some of them are not alive today and some are alive. One of the survivors is a patron of culture who is teacher, field researcher and journalist Dr. Sunil Chand. He is one of the guardians of the culture world of Raiganj. He writes in his book "Dinajpur Katha, II Manjushe -"Dinajpur is not my native land but it is my mother's land. I was nurtured by the gentle touch of this fertile land, the seat of ancient history and culture (31). Dr. Sunil Chand was born in 1947 in Tangail, now Bangladesh. He is the most senior doctoral researcher in Raiganj University. Raiganj has received many scholars like this over the ages. Kabiguru Rabindranath is also memorable in this context - "As much as you have received, you have made me a debt."

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