

EXPLORING THE GHOTI-BENGAL DIVIDE THROUGH SAMRESH MAJUMDAR'S NOVELS

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Abstract:

The Ghoti-Bengal conflict in India is primarily centered around the Bengali dialect and the Rarhi, Jharkhandi, and Varendri dialects. Despite linguistic and cultural disparities, the two groups maintain unity in Bengal. The conflict emerged after the establishment of the East Bengal Club in Calcutta in the 20th century, and the partition of India in 1947 and the establishment of Bangladesh in 1971. The novel 'Kalbela' explores the cultural disparities and linguistic differences between the two regions, with the protagonist, Arka, living in impoverished Calcutta with his family in slums in both Ghoti and Bengal. The novel also highlights the social and cultural differences between the two regions, with the protagonist's in-laws belonging to the Ghoti community. Vidyasagar's campaign to abolish child marriage in East Bengal led to the emergence of a hybrid language and strong anti-Bengali sentiment. The Ghoti family's authority forced children to live under strict discipline, leading to a vegetarian diet. Ramla Sen, an open-minded professor, remained unaffected by the Ghoti-Bengal strife and inspired Deepavali to overcome challenges and achieve academic success. The East Bengal Club has created competition between Bengalis from East Bengal and West Bengal, but the rivalry persists due to conservative, less educated individuals from both groups. Art, literature, and fine arts represent the cultural legacy of nations, communities, and historical events. Bimalendu Majumdar's article 'Languages of North Bengal' highlights the 251 languages and dialects spoken in Jalpaiguri district, despite not distinguishing between Ghoti and Bengal based on linguistic and geographical factors.

Keywords: Ghoti-Bengal conflict, Bengali dialect, East Bengal Club, Kalbela novel, Vidyasagar, Ghoti family, Ramla Sen, Languages of North Bengal

Introduction:

The Ghoti-Bengal conflict in India is a complex issue related to cultural and linguistic diversity. The conflict revolves around the Bengali dialect and Rarhi, Jharkhandi, and Varendri dialects. Although the people of West Bengal are referred to as "Ghoti", there is a disconnect between the two groups due to linguistic differences. This article explores the Ghoti-Bengal problem through the lens of Samresh Majumdar's novels. The author observes the impact of social and cultural differences between the two regions on the lives of marginalized individuals. The article highlights the need to prioritize the totality of the two peoples, rather than dialect differences. Through their works, the author suggests that art, literature, and fine arts represent the cultural legacy of nations, communities, and historical events.

Geographical Influences on Ghoti Identity:

To adequately address the issue of Ghoti-Bengal, it is essential to get a basic understanding of its historical roots, contextual factors, extent, and intricate nature. In the context of undivided Bengal, it may be observed that India consists of the two divisions known as East Bengal and West Bengal. When the British administration proposed the partition of Bengal in 1905, the people of both Bengals opposed each other and successfully maintained the unity of Bengal. Regarding the partition of Bengal, it is evident that despite the linguistic and cultural disparities between the two groups of Bengalis, they did not succumb to the Ghoti-Bengal struggle. Instead, their attachment and fondness for a unified Bengal prevailed. Rabindranath Tagore also penned works with the intention of arousing a sense of unity among Bengalis for a unified Bengal. In one such piece, he said, 'The land of Bengal is intertwined with the water of Bengal; the atmosphere of Bengal bears the fruits of Bengal; regardless of its sanctity or divinity, O Lord'.

Historical Context of the Ghoti-Bengal Problem:

It is to be noted that we have been familiar with the word 'Bangal' since the middle ages of Bengali literature, but the word 'Ghoti' is not found anywhere in the Bengali literature of the middle ages." However, we find evidence that the word "Ghoti" "refers to the people of West Bengal in a proverb: "Ghoti does not drown in the pond of Taal,""which means that East Bengal was ahead of West Bengal in terms of crops and economy." We have become acquainted with the word 'Bangal' in Chandimangal, Chaitanya Bhagavata, and other literature. In this literature, the word 'Bangal' is mainly used as a synonym for trickster, fool, cunning, destitute, etc. Again, the word 'Ghoti' was introduced much later, and the word was established in Bengali literature in the post-World War II period. The

word 'Ghoti' means water pot; we are all familiar with its synonym Lota. It is said that the people of West Bengal once used to hang a water-filled pot on the head of a stick to avoid waterlogging on the road while going far and wide, and with the help of this pot or lota, they used to do the necessary work by lifting water from the roadside pond. Therefore, the people of West Bengal were considered 'Ghoti' by the people of East Bengal. As an argument for this theory, we can say that East Bengal is primarily a riverine area, so water is readily available, but West Bengal being a dry and drought-prone area, there was or still is a shortage of water. Particularly in the districts of Bankura, Purulia, Midnapore, and Birbhum, there is still a water crisis. On the other hand, the Bhumiputras of the northern part of West Bengal, i.e., North Bengal, presented themselves as Kshatriyas or Rajbangshis, but to the Ghotis and Bengalis living in present-day North Bengal, they identified themselves as indigenous or non-indigenous. Those who came to Paschimbanga from Rangpur also speak the Kamrupi dialect. But their primary identity is also Kshatriya or Rajbanshi. That is, the people of the Kamrupi or Rajbongshi dialect of undivided Bengal did not come into the Ghoti-Bengal conflict. Even the lower castes of East Bengal are known to the sons of the land of North Bengal as Dhakaiya, Bhatia, or Dakshin Deshi. However, there was no clash in this case. The Ghoti-Bengal conflict is mainly between the Bengali dialect and the Rarhi, Jharkhandi, and Varendri dialects. On the other hand, the people of Jessore and Khulna identify themselves as Ghoti because the oral language, customs, and food habits of the people of Kolkata and its surrounding areas are very similar to those of these two regions. But we do not find the similarity of the languages of Bankura, Purulia, etc. with those of Jessore-Khulna, and there is a great difference even in the oral language of Rarh-Bangla with that of Kolkata-Nadia. Not only this, there is a difference in the customs and rituals of the entire West Bengal region, tribe, group, and community. This is the difference in East Bengal. Therefore, we can say in a general way that priority should not be given to the conflict between East Bengal and West Bengal but to the totality of the two peoples. In a word, all the speakers of the Bengali language are Bengalis, no matter what dialect they speak.

Literary Representation of Ghoti-Bengal Conflict:

However, the Ghoti-Bengal problem began to surface after the establishment of the East Bengal Club in Calcutta in the second decade of the 20th century. Then the partition of the country in '47 and the establishment of sovereign Bangladesh in '71 took this problem to the extreme. Because during this period, only the people of East Bengal were considered to be Bengalis, that is, foolish, cunning, or small-minded people, in Rarh Banga, Kolkata, and its adjacent areas, where even the same tribe or group was not given priority. It has already been mentioned that the people of East Bengal were not considered 'Bengal' by the Bhumiputras of North Bengal; all the people of East Bengal except Rangpur were considered Dhakaiya, Bhatia, or Dakshin Deshi by them, and the people of the almost homogeneous Rangpur district became known as 'Rangpuria' in Cooch Behar, Jalpaiguri, and its

adjoining areas. It is to be noted that the Bengali-speaking people were not easily accepted by the people of Jharkhandi and Barindri languages, as well as the Kamrupi-speaking people of North Bengal, but the people of Rangpur were not easily accepted, despite the similarity of oral language, customs, and culture. From the historical and geographical point of view, we can see that since East Bengal is an agricultural and water-intensive area, its people have also established themselves in the agricultural and water-intensive areas of West Bengal. However, educated and well-to-do families became refugees and settled in different cities in India, including Kolkata and its surrounding areas. But the history of Bengalis living in Assam, the Andamans, Mirzapur, and Dandakar is different. Although born into a pure Ghoti family in Nadia district, Samaresh Majumdar spent his childhood and adolescence in a place in Jalpaiguri district where the tribal and Rajbongshi communities mainly live. The British brought people from Hazaribagh, Ranchi, Santhal Pargana, etc. to the Dooars to work in the tea gardens. Therefore, it is natural that these tribal communities of the Dooars have physical, social, cultural, and language similarities with those regions even today. Since North Bengal is a Rajbongshi-dominated area, they are also the majority in the Dooars. That is, although Samaresh Babu's ancestors were from the Ghoti-dominated area, he grew up in the Rajbongshi, tribal, and Madesia-dominated areas. From that point of view, we can see that the culture of the Dooars was moving towards mixed culture even before the birth of Samaresh Babu. He was born during the Second World War. That is, the partition of the country happened in his childhood, and he was a full-fledged youth at the time of the establishment of independent Bangladesh in '71. So he has seen the refugees in East Bengal very closely. Samaresh Babu is still present in Jalpaiguri and Kolkata by birth and work, so in his writings, we find North Bengal, Kolkata, and its surrounding environment in the same way as we find Rarh Banga, i.e., Bankura, Purulia, and Birbhum. It is to be noted that though the people of East Bengal migrated and settled in the entire North Bengal, Kolkata, and its adjoining areas, their influence in Rarh Bengal is not much. Samaresh Babu has also been seeing these refugees since his birth, so these characters have also crowded in different ways at different times in his writings. [09/12, 2:35 a.m.] Animesh Mitra, the hero of the novel 'Kalbela', is the son of Jalpaiguri. So, which community do you think he belongs to? Bengalis, Bengalis, tribals? Because during the period of 'Kalbela', along with the Rajbangshis in the cities and villages of Jalpaiguri, the Bengalis of East Bengal also became almost equal in number. The people of Kolkata and Rarh Bengal are very few in number in the tea gardens, where Animesh Mitra was born. The tea gardens are home to various tribes. Judging from the background of the surname, we can find Animeshbabu in any community of Ghoti and Bengal because the title of Mitra is not among the Rajbongshi and tribal communities. This title is mainly among the Kayastha community of undivided Bengal. The novelist himself was born, but at what stage did he put the character he created by growing up in Bengali and Rajbongshi-dominated areas? Reading the novel, we can see that the author has shown many shades of his own life through this character. So it

is natural to be a representative of the Animaṁsa Ghoti community. That's what we got later. To differentiate Ghoti Bengal, he mentioned in the novel that 'From Shyambazar to Bow Bazar is called the Ghoti area' but soon after the Second World War, 'the rich educated people of East Bengal came and occupied the upper floors of the country and identified themselves as a separate tribe. But after independence, Calcutta took on a different form. The Belgharia Dumdum area has more similarities with the people of Tollygunge Jadavpur Garia because the people of these areas were almost destitute from East Bengal and had established colonies. The cruel experience of leaving the country has made their way of life much sharper than that of the people of West Bengal. Being very hardworking and stubborn, they have gradually established their rights over Kolkata. In the novel 'Kalbela' itself, we see that during the student days when Animesh Mitra had consulted with his friend Paramhansa in the university to save him from poverty, Paramhansa had provided him with a student and also said, 'This is the home of the pure Ghotis of North Kolkata. These girls are a bunch of crap.' When Animesh went to teach a distant relative of Paramhansa at Khas Ghoti in the Chitpur area of Shobhabazar, the novelist skillfully depicted the hatred of the Ghotis towards the Bengalis in a conversation with the student's father. We see that on the very first day, the teacher of the house, Animesh Babu, had to introduce his surname, clan, tribe, and ancestors to the girl's parents. Hearing his father's voice, the man asked, "Jalpaiguri! Are you a Bengal? Negative, we do not belong to the Bengali ethnicity. When Paramahansa attempted to provide an overview of West Bengal to him, the gentleman acknowledged with a nod and said, 'Do not come to instruct me.' Rajshahi, Rangpur, and Jalpaiguri are all part of the same tribe. We have no affiliation with West Bengal. They all consume rice while sitting on the bed. Animesh Mitra's forefathers migrated from Nadia district to Jalpaiguri to work in the tea gardens. Therefore, Animeshbabu is not a biological descendant of the Bengal family. However, the children of the pure Ghoti family have decided to hire him as a private tutor. Within this framework, it may be said that during the country's division, the Ghoti-Bengal predicament emerged as a societal issue in Kolkata and its surrounding regions. The interpersonal dynamics between the two individuals were amicable. They were unable to tolerate one another, even at social gatherings. There were variations in dietary practices, cultural norms, language, and other aspects. The socioeconomically disadvantaged and poorly educated Ghotis believed that the Bengalis had migrated to Calcutta and established themselves there, leading to a widespread social boycott of the Bengalis. The Ghotis' intolerance is likely the reason why they fall behind the Bengalis, as acknowledged by the writer. In this tale, it is evident that Animeshbabu was unable to instruct the students belonging to the Ghoti family of North Kolkata. On the first day, the guy instructed Animesh to wait in the outside room, treating him foolishly. He said, 'If you study while having breakfast, you will get fifteen rupees; if you skip it, you will receive twenty.' Animesh Babu said farewell to the tutor, expressing his conclusion about the first

day's experience: 'I have come to the realisation that I want no association with an unscrupulous entrepreneur like him'.

Extension in 'Kalpurush' and Cultural Disparities:

The majority of the primary characters in the book 'Kalpurush' have originated from the characters in the novel 'Kalbela'. Arka, the only child of Madhvilata and Animesh Mitra, serves as the central protagonist of the narrative. Arka was not born in a rural area in North Bengal; Arka was born in the impoverished neighbourhoods of Calcutta. He was born and raised in the vicinity of the third deity of Belgharia. The majority of his acquaintances are also from impoverished households residing in the slum regions, coexisting in close proximity in both Ghoti and Bengal. Due to the impoverished nature of Ishwarpukur Lane, we are unable to discern anyone's concern with the occurrences in that area. While the topic of migrants is seldom discussed, everyone is primarily focused on satisfying their hunger. From that perspective, it can be said that although Ghoti Bengal had a significant impact on affluent households, impoverished families did not exercise any agency in the matter. Despite identifying as the offspring of a refugee family, Koya shown a lack of acceptance towards the cultural disparities of Ghoti Bengal. In a naive manner, the ticket collector of the film Billu informs Arka that his wealthy ancestors are in Pakistan, maybe having adopted the title of Miya Saheb in Adin. Upon learning of her father-in-law's affliction with a mosquito-borne illness, Madhabilata, along with her kid and her husband, made her way from Siliguri to Jalpaiguri. In a sarcastic manner, she commented on the discussion, stating, 'Bati seems to possess commendable qualities.' The population of North Bengal comprises a blend of Bengali and Ghoti ethnicities. According to the novel's timeline, a new social class has developed in West Bengal, thus eliminating the division between Ghoti and Bengal in 1985. In addition to this, individuals from diverse linguistic and cultural backgrounds formed matrimonial unions and were not just confined to their own narrow-mindedness, but also expressed themselves in accordance with the changing times. The sprawling book 'Satakahan' is bifurcated into two distinct halves. The first part is set against the picturesque tea gardens of Dooars and the metropolis of Jalpaiguri. There is an issue with the book. As previously said, Samaresh Majumdar is from Jalpaiguri and his distinctive books prominently showcase the culture of North Bengal. These novels also bear traces of the author's own experiences. At the book 'Satakahan', Amarnath relocated to North Bengal from Gede after finishing his intermediate education and securing employment at his mother's friend's wood enterprise. Despite his interactions with individuals from various linguistic backgrounds and diverse groups throughout his employment at the tea garden, he remained unwavering in his loyalty and patriotism towards his homeland.

Vidyasagar's Influence on Ghoti-Bengal Relations:

Consequently, despite spending a significant amount of time in a diverse environment, he was captivated by the appearance of the bun fish and said, 'Amarnath could not recall the occasion when he last had the bun fish'. Upon careful observation, it becomes evident that Amarnath Babu serves as a vigilant protector of Samaresh Babu. However, the protagonist of the story, Dipa, does not exhibit any distinction between Ghoti Bengal and North Bengal. This is because during the period when Dipa represents North Bengal, the Rajbongshis had complete control over the members of other ethnicities, hence eliminating any notable differences. Despite her inclusive nature, young Deepa, also known as Deepavali, saw a prevailing disdain against Bengalis from her grandparents and parents in her household. During a discussion on fishing with Bishu-Khokan, Deepa said that the Ban fish maa would not be prepared for cooking. However, Vishu said, "My mother will prepare the meal. You are fortunate to be enjoying something delicious." Little Deepa found it difficult to understand Vishu's statement, and she pondered, "This situation is recurring. There is no bias against Bengalis," he asserted. Specifically, the issue in Bengal seemed ordinary outside, however it persisted within. The character of Satyasandhan Master Masai always communicates in the Bengali vernacular throughout the story. Deepa's child marriage was conducted in accordance with traditional customs. From this perspective, it can be asserted that Dipa's in-laws belonged to the Ghoti community as well. Samaresh Babu skillfully orchestrated a connection between the two Ghoti families, as it was socially unfeasible during that era for a daughter from a Ghoti family to wed a son from a Bengali family. However, immediately after Deepa's husband passed away, her father-in-law, Pratul Bandyopadhyay, arranged for her to be transported to her late husband's paternal home. However, Satya Sadhanbabu, who represents the peaceful people of East Bengal, expressed his sorrow over Deepa's marriage, stating, 'This is a severe and unjust act.' During that period, Vidyasagar initiated a campaign with the aim of abolishing child marriage. What was the profit? "It is a significant injustice if individuals with a high level of education, such as yourself, fail to comprehend." "Deepa, a remarkably talented child, was compelled to live under stringent discipline due to the authoritative governance of the Ghoti family." Consequently, despite his initial unwillingness, he had to adhere to a vegetarian diet for an extended period of time under the tutelage of his grandma.

Ghoti-Bengal Strife Beyond Partition:

In the book 'Satkahan', Samaresh Babu asserts that due to the distinct characteristics of the district-based languages in East Bengal, the inhabitants of Chittagong and Jessore are unable to communicate using the same dialect. Consequently, a hybrid language emerged in this region. The individuals that arrived in Dooars hailed from Rangpur, Rajshahi, and many other areas. Several individuals from Dhaka arrived here in a state of terror. The ladies in their households likewise embraced the reforms and fanaticism that sprang from East Bengal. Prior to or after marriage, females were absent from the tea gardens and roadways of Ganj. "Not when you're young." Tejendra Babu, the

senior citizen of the heavenly tea garden of the Dooars and the patron of the Ghoti culture, has always been seen as a guy with a narrow mindset throughout his life. Even in his old age, his strong desire for the child widow Deepa is evident, as is his inflammatory message against Bengalis, which has the potential to provoke sectarian tensions: 'Bengalis have arrived and caused the destruction of our nation'. Upon learning the name of Michael Madhusudan Datta's town, he expressed his disdain by questioning, "Is it truly an impressive accomplishment to continuously engage in the practice of marrying one meme after another in a fabricated form of English for the entirety of one's life?" Can one compose a quatrain of poetry? Kumud Ranjan Mallick is the poet. Inhabitants of Burdwan. Poets and authors transcend caste boundaries, serving as representatives of all castes. Their purpose is to illuminate all aspects of society and propel its progress. However, for an individual such as Tejendra Babu to reject the artistic value of a poet like Madhusudan Dutta just to assert the dominance of his own country as a representative of a certain group is to fundamentally reject the core principles of contemporary Bengali literature. This demonstrates the profound extent to which anti-Bengali animosity had permeated society at a certain point in time. This tale features Ramla Sen, an open-minded professor who remains unaffected by the Ghoti-Bengal strife. Ramla demonstrates her modest demeanour by dedicating herself to a purposeful life path. Deepavali's decision to embrace life was sparked by an unexpected encounter with Amarnath Babu and his family. Despite being a child widow, Deepavali managed to overcome the challenges and achieve academic success. Through her own determined efforts, with the assistance of Satyasadhan Master, and inspired by Ramla Sen, she successfully completed her secondary education and gained admission to Anand Chandra College in Jalpaiguri. This accomplishment was particularly remarkable considering the prevailing social conditions of that time. Ramla Sen portrayed herself as a spokesperson for Brahmanism and inspired Dipa with the vision of achieving personal success via a logical mindset. During our visit to Ramla Sen's residence in Siliguri on Diwali, the topic of Ghoti-Bengal animosity was not discussed. Instead, they expressed their endorsement for the local community's variety. However, it is evident that the professor's friend, Ramla Sen, harbours a strong prejudice against Bengal. This emotion becomes apparent in the discussion that occurred among the three individuals while dining together. Specifically, readers could see that when questioned about Deepa curry, Ramla Sen responded with the phrase, 'Poppy prawns with prawns.' "You abstain from consuming meat." When Sudhamoy Babu, a native of Burdwan, learned of Ramla Sen's response during Deepavali, he expressed astonishment and said, 'You refrain from indulging in these delectable curries'. However, Ramla Sen was not taken aback; she honestly informed Professor Bandhu that the position is more widespread in South Bengal. The commencement of the event in North Bengal is still pending. However, he said, "It is peculiar. In defence of this, Ramla Sen stated, "It will become customary to consume food according to the geographical area." In East Bengal, there is a significant influx of people, whereas in South Bengal,

individuals may experience nausea and vomit. Inside this framework, it can be said that Ramla Sen has extensively traversed the whole of Bengal during her lifetime, personally seeing and appreciating the many landscapes and natural beauty of the region. As a result, she has acclimated herself to her surroundings, therefore ensuring that any sentiments or ideologies that are opposed to religion, nationhood, or communal harmony do not prevail inside her. However, Sudhamay Babu and Tejendra Babu limited themselves to their own Gandhi, and as a result, they were unable to embrace the culture outside their Gandhi. Despite the passage of many years after partition and independence, the animosity based on social caste among educated people has been eradicated to a great extent, while its influence still lingers to some degree. Consequently, the author asserts in his book 'Paraner Padmanabhan' that regardless of the religious affiliation of Hindus and Muslims, if they speak Bangla as their first language, it should be referred to as Bengali. However, a significant number of Hindu Bengalis primarily identify themselves as Bengalis, rather than considering the Muslim community. Hence, the author's work emphasises the specific dialogue that took place between the mother and daughter:

Influence of the East Bengal Club on Rivalry:

"Who are these individuals in Bangladesh?" she inquired. "Muslims," she said. "Oh, so we are also Muslims, correct?" Mom affirmed with a nod. "Indeed," observed Samareshbabu, noting that the mother refrained from correcting the small girl's error and instead concurred with her daughter's statement. Instinctively, the girl will always be unable to associate the Muslim group with being Bengali. This was the situation after the conclusion of the Second World War, the Partition, and the mass departure of Hindus from East Bengal. Following the arrival of Hindu refugees from Bengal, the residents of Bengal developed animosity against one faction of Bengal over the other. The younger generation has assimilated the first lesson of animosity from their older family members, resulting in one community attempting to demean the other. People's preferences, eating habits, culture, and surroundings undergo changes throughout time. Consequently, this differentiation should always be avoided. It is well-known that the founding of the East Bengal Club has fostered a sense of competition between the Bengalis of East Bengal and West Bengal. However, it is worth noting that Bengalis from both regions have been moving between the two for various reasons such as job and family ties. Primarily, as a result of the country's division, Ghoti-Bengal emerged as a prominent region. Despite the long period of independence, establishing a connection between the Bengalis from West Bengal and Bangladesh remains simple. However, the rivalry between the Ghoti and Bangal communities persists in the thoughts of conservative, less educated, and self-contained individuals from both groups. Nevertheless, Samaresh Majumdar chose not to emphasise the significant characters from the refugee population in his main works. Instead, he focused on Kolkata, as well as the Terai and Dooars districts of North Bengal. However, the Terai and Dooars regions are mostly populated by Rajbongshis, Adivasis, Nepalis, and individuals who have migrated from other ethnicities in East Bengal. While the

majority of his characters were created in that area, the primary or notable characters were not selected from the populations residing in North Bengal, but rather from the esteemed Ghoti families of Kolkata, Nadia, and Burdwan. Regarding this matter, it might be argued that the books would have achieved more realism and relevance had the author prioritised inclusivity and avoided regional discrimination in his portrayal of communities. Prafulla Roy's epic novel 'Keyapatar Nauko' explores the journey of the main character from the Ghoti family in Bankura district to East Bengal during World War II. The novel focuses on this family and is considered one of the best novels about the partition of the country. In contrast, Sunil Gangopadhyay, the author of "Half Life," openly acknowledged that when the country gained independence, we lost it. He was born into a Bengali family but married into the Khas Ghoti family in Kolkata. She openly acknowledged that her married life was happy, despite being the less affluent spouse of the Bengali poet. She made a conscious effort to seek balance and equality in all aspects of her life. Sunilbabu also said that he was not fortunate enough to have the opportunity to have boiling fish at his own home, as poet Shakti Chattopadhyay was considered the representative of the Ghoti community. However, Sunilbabu commended him for his ability to enjoy boiled fish and for promoting Bengali cuisine in his household. It is worth noting that actress Suchitra Sen is of Bengali origin, and despite being a member of the Ghoti society, she did not face ridicule. Additionally, despite the fact that the renowned footballer Chuni Goswami is also Bengali, she achieved national recognition as a member of the All India team from the Mohun Bagan Club. Hence, there is no rationale for distinguishing East Bengal Mohun Bagan Club from Bengal and Ghotid Football Club. Art, literature, fine arts, sculpture, and other forms of expression serve as enduring representations of the cultural legacy of nations, communities, groups, and historical events. Prior to the country's partition, both Bengal regions in India were prosperous. However, despite the partition of Bengal resulting from political and two-nation theory, it is illogical to incite animosity between the original inhabitants of both regions. This is because it is the people of both Bengals who have contributed to the establishment of Bengal and the recognition of Bengalis worldwide.

Reflections from Bengali Authors:

In the article 'Languages of North Bengal' published by Ratan Biswas, Bimalendu Majumdar states that there are a total of 251 languages and dialects spoken in the Jalpaiguri district. He has depicted the inhabitants of the two Bengals as a blend of Bengali, without distinguishing between Ghoti and Bengal based on linguistic and geographical factors. In his piece, Bimalendubabu states that the majority of the individuals who migrated to this area at various times during the country's partition, as well as the Bengali immigrants who sought refuge after being forced out of Assam, are engaged in agricultural activities. They exhibit diligent work ethic, similar to that of Nepalis. Consequently, during the last 3–4 decades, they have made substantial advancements in their socio-economic status without relying on substantial financial assistance from the government. In addition, their efforts have

motivated other inhabitants of the region to embrace contemporary farming techniques. In addition to them, a cohort of Bengalis migrated to the tea estates in the region during that bygone era. The sahibs and tea workers refer to the employees of Chabagan as 'Babu'. They hailed from different regions of Bengal. The language spoken in a tea garden may be referred to as 'Babu Bangla'. In other words, Bimalendubabu has used the term "Bengalis" to refer to the group of people often known as Ghoti. Bimalendubabu states that Bengalis and Babu Bengalis, who spoke the Kamrupi or Rajbangshi dialect, lived together in Jalpaiguri prior to the advent of immigrants from Assam and East Bengal. However, we have not discovered any connection between the Babu Bengalis and the natives of Urar Banga. Eventually, Babu Bengalis were linked with those who spoke the Bengali dialect. Thus, Samaresh Babu also refers to a novel category of Bengali language, with which we are now acquainted. In this particular context, it can be asserted that the connection between the Bengalis residing in the border regions of West Bengal and East Bengal, or the contemporary border districts of Bangladesh, has been forged by mitigating the animosity and fostering camaraderie through the shared language, culture, and culinary practices. The Vastu Haras of Rangpur and the Rajbangshis of North Bengal also accomplished the same. However, with the exception of the border sections of West Bengal that are next to Bangladesh, as well as Kolkata and its surrounding areas, other districts such as Bankura, Purulia, Midnapore, etc. have not acquired the distinctive characteristics of the rural settlements in East Bengal. Due to the scarcity of refugees residing in these regions and the substantial disparity in cultures and legislation, mutual acceptance or integration did not occur. Despite the coexistence of Bengalis and Rajbangshis in North Bengal, there was no inherent affinity between the two groups, since the Rajbangshis did not have a connection with the educated Bengalis. Therefore, despite the existence of the Goti Bangal class, Samaresh Majumdar did not include any reference of a new class such as Rajbangshi Bangal or Rajbangshi Goti in his writings.

Conclusion on Ghoti-Bengal Relations:

Ultimately, the Ghoti-Bengal dispute, which has persisted for a significant period, is primarily based on differences in language and culture. Its inception can be traced back to the formation of the East Bengal Club and has been further intensified by historical occurrences like the partition of India. The book 'Kalbela' provides a perspective on the complex network of cultural distinctions, as the main character Arka navigates through life in the poor city of Calcutta, capturing the essence of the discrepancies between the Ghoti and Bengal communities. Vidyasagar's campaign against child marriage, which is expressed via a combination of languages, adds to the existing attitude of opposition against the Bengali community. Ramla Sen, despite facing difficulties, demonstrates resilience and serves as an inspiration for achieving achievement in the middle of adversity. Art and literature symbolise the lasting cultural heritage, while the East Bengal Club plays a crucial role in promoting competitiveness. Bimalendu Majumdar's language investigation highlights the abundant variety in

Jalpaiguri, highlighting the need of comprehending differences that go beyond Ghoti and Bengal. In essence, the intricacies of the Ghoti-Bengal rivalry go beyond language barriers, reflecting the wider fabric of cultural exchanges and historical inheritances.

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