

Chapter VII

Summary, Finding and Conclusion

Primordial community Koch-Rajbanshi in its natal land to subsequently become Dheyman-Rajbanshi in a neo-place of residence is surrounded by many kinds of constructions, starting from history, folklore, myth and little tradition. The community is one of the few early settlers in Barak valley and its settlement popularly date back to early sixteenth century. 'The Koch state in Cachar originated in Chilarai's invasion in 1562 and remained in existence till 1745, that is successive Koch kings ruled Cachar for nearly two hundred year to develop their society and culture.

But the kingly model and subsequent expansion of their kingdom could not continue for long time. Gradually over time the community and its ruling machinery became weak as other forces started attaining momentum with warfare. That is why erstwhile Koch-Rajbanshi and Dheyman-Rajbanshi population is near around ten thousand spreading across major nine villages in the valley. Further, the communities' great tradition is in transition or flux as it now does not have written language and literature. Hence custom, convention and ritual are symbolised in oral narratives and numerical strength is continuously in declining order.

Over year Koch-Rajbanshi vis-a-vis Dheyant-Rajbanshi experienced enormous upheaval and turmoil in its socio-cultural life to extent of identity formation. From 16th to 17th century onward, the community and society they presently live in is continuously in process of construction and reconstruction and deconstruction according to politics of convenience. Myth of continuity or change is alien to people of the community as their overall condition is in flux.

In view of entirety of work inclusive of main issues like title, concept and theory, rationale of study, review of literature, research question, objective, hypothesis and method of data collection, the present is precisely divided into seven chapters. Further chapterisation is made keeping research question and objective in forefront of study always.

In the very **beginning chapter** concept and theory, I tried my level best to modestly elaborate community study and its necessity in present juncture of complexity in India and other where. Three major theories, being contradictory to each other, are found relevant to study Dheyant-Rajbanshi. Strength and weakness of each theory in general are sharply pinpointed in course of my observation and analysis of fact and figure relating to the study.

Second chapter title is framework of study. In the chapter, I collected and synthesised data initially collected from secondary level and also depended upon ethnography and little tradition. Major aspects of the chapter lies with research methodology covering origin and rationale of the study, scope and significance of study, universe of study, research question, objective, hypothesis, operational definition, method of data collection and fieldwork procedure and chart in second part review of literature. Research question being **A Study of Dheyant-Rajbanshi in Holistic Perspective**, I observed from methodological dimension, Dheyant-Rajbanshi study becomes highly contextual and affirmative.

Chapter III covered profile of Dheyant-Rajbanshi in Barak valley of Assam and its successive-evolutionary growth having historical profile, economic profile, ecological profile, religious profile, educational profile, socio-cultural life including family, kinship and marriage and political life. Further, the chapter takes cognisance of development of the community in pre-history, history, migration to Barak valley and its transition. From Koch-Rajbanshi to Dheyant-Rajbanshi journey is found to be highly problematic, political and perturbed (PPP).

Chapter IV encompasses economic life and especially its present economic condition with special reference to nine Dheyman-Rajbanshi villages in Barak valley. Focus of the chapter is the community in its totality upholds in same not similar situation its primitive-traditional occupation agriculture till now. Penetration or impact of neo-modern institutions like globalisation, market and so-called fast changing world is hardly found reached or realised by people of the nine villages, where Dheyman-Rajbanshi lives in majority. On the other most of them are caught by vicious circle of poverty, marginalisation, exploitation and social exclusion as economic hardship is getting compounded in their everyday life.

In the successive **Chapter V**, I tried to uncover and understand perplexity and complexity relating to socio-cultural institution of the community focusing upon initial religious belief, religious aspiration during Dimasa rule, family, marriage and kinship, impact of Vaishnavism, impact of Sankardev, collective or interface of faith, admixture of community life, language issue etc. Through participant observation, case study and ethnography, I came to understand, as it is also vividly clear that a community unique in itself once upon a time is now having tough time to

retain its original identity, status and socio-cultural values around its habitation and elsewhere where it lives in majority.

The next being penultimate and **sixth chapter** is devoted to harp upon political life of the community. In the chapter I intended to find out issues and problems hovering around political culture of the community and its past and present location of residence, ethnic identity question, language issue, voting behavior and resistance, protest movement regarding SC and ST status etc. It is indeed observed that the Dheyman-Rajbanshi community in Barak valley and Koch-Rajbanshi in other where has been fighting tirelessly to get certain rights and duties, which they think are their legitimate right by exertion of political pressure, which are yet to be materialised in empirical sense.

Observation and Finding

1. Dheyman-Rajbanshi in Barak valley hails from Koch-Rajbanshi lineage of Cooch Behar and other parts of Assam.
2. Historiography of the community is hovering with rich folkway, mores and little tradition in its natal land and present place of residence.

3. Arrival, affluence and aggrandisement (AAA) of the community in any extent is guided by problematic, perplex and popularity (PPP) in its successive life career pattern and development process if any.
4. Shift, displacement, migration and rehabilitation in no way protected the Dheyani-Rajbanshi from overt and covert vicissitudes of factors.
5. Neo-place of residence and inhabitation ought to be good and positive, failed to make them minimum contended.
6. From economic life, socio-cultural milieu to political expediency, the community experiences more and more deprivation, marginalisation and social exclusion.
7. Assimilation and integration of the community having Assamese and Manipuri ethos do not help them to accelerate their condition in any visible front.
8. Local, national and international level of upsurge if any does not help and guide a micro community to live within its domain of peace and prosperity.
9. Asymmetry in all walks of life of the community is more vibrant than positive nature of change
10. Politics of convenience and not benevolence tagged with domination and subordination push the community further into oblivion of darkness and poverty.

Scope of Further Study

In ambit of present study as already carried out, focusing upon certain rudimentary or fundamental problems of a micro community living in relatively remote area highlighting certain issues and problems, further study may be explored or expedited in the following theme

1. To study genesis and cycle of multifarious problem of the Dheyant-Rajbanshi in totality or particularly in its new place of residence.
2. To study reason of poverty and destitution of the community.
3. To study its little tradition covering oral history, folklore, magic, sorcery etc.
4. To undertake study relating to influence of market economy and LPG upon the community.

Implication of the Study

Present study is undertaken with an objective to understand a micro community in holistic perspective. Outcome of the study may facilitate to unravel new vista regarding proper and adequate rehabilitation of the community in entirety: be it its own place of primordial loyalty or new place of coercive- adapted life. This study may also provide certain strength to outside Barak valley, Assamese society and Indian territory to chalk out appropriate policy, programme and course of action to

safeguard, promote and protect micro community like Dheyani-Rajbanshi through continuous community studies.