

## CHAPTER-6

### Border Villages – Their Identities And Problems

The chapter is devoted to know the identities of the border villages through the discussion of social structure and social stratification, settlement pattern, dress and ornaments, food habits, economic profile, family, marriage, kinship, migration and language, religious practices and village political structure. Major problems with case studies have also been discussed in this chapter.

#### 6.1: Settlement Pattern

The settlement pattern of the villages is not influenced by caste identity. It is guided by community identity in some extent. In case of Chhoto Dilsaram Jote, it is found that there are three communities, like, the Rajbanshis, the Santals and other Hindu caste groups (i.e. Potters) live in northern most part parts of the village. The houses of the potters are covered by the houses of the Rajbanshis. The Santals live in the middle place of the village. The houses of the Santals are also covered by the houses of the Rajbanshis from two sides. In the North, there are some houses of the Rajbanshis and in the South; there are some other houses of the Rajbanshis also. Beside it, the houses of the Rajbanshis are scattered in whole village. In Dulal Jote, more or less similar situation is observed. The Nepalese, the Rajbanshis and the Harish are the major communities live this village. Here the houses of the Nepalese are scattered in whole the village. The Haris live in the southern part of the village and the Rajbanshis live in the eastern part of the village.

#### 6.2: Social Structure and Social Stratification

The border villages are used as living place of the people of lower castes and communities. It is noted that in Chhoto Dilsaram Jote the Rajbanshis are belonged to the Kashyab gotra, the Potters are belonged to the Aliman gotra and the Santals are belonged to several gotras. These gotras are Soren, Marandi, Tudu and Murmu. It is stated that theoretically these gotras are

associated with some particular occupations, and the social status is regulated in that order, but practically, social position is not maintained on that order rigidly. It is stated that the members of Soren gotra are to serve as soldiers, the members of Tudu are to work as ironsmith, and the members of Murmu are to work as priest. In this village, the social position is indicated by some demographic, cultural and economic dimensions. Here among all the communities living in the village, the social status of the Rajbanshis is slightly higher than the Santals and the Potters. The Rajbanshis are numerically dominant and some of them have more lands than others. Most of the Rajbanshi families have settled in this village earlier than other communities. Even the participation of the Rajbanshis in government jobs and educational institutes is also higher. On the other hand, the social status of the Santals living in the village is lower than the Rajbanshis. Many of them work as agricultural and day labourer in the houses of the Rajbanshis. It is already mentioned elsewhere that the Santals were brought in the village to work as tenants in the lands of the Rajbanshis. Their participation in government jobs and educational institute is very low. The numerical strength of the Santals is also low. Similar social status is enjoyed by the Potters. But, not a single member works as agricultural labourer in the lands of others and their educational status is slightly higher than the Santals. Here the Potters are the later migrant. It is very hard to categorize the people in terms of class position. But some of the Rajbanshis have some more socio-economic position than others. Due to this higher position of the Rajbanshis in the socio-economic strata, some of them use some ethnic terms to identify others. They use the term *refugee para* to indicate the locality where some of the refugee peoples coming from Bangladesh live. They use the term *Nepali Para* to indicate the locality where the Nepali people live and they use the term *Santal Para* to indicate the locality where the Santals live.

The social stratification of the villagers living in Dulal Jote is not similar with the stratification found in other rural societies in India. Here social status is not determined by caste, and clan identity in a large extent. The villagers are not much conscious about their clan, and caste identity. Most of the people do not know their clan identity. It is very hard to consider any clan as higher as or lower than others. The Rajbanshis living in this village ethnically categorized as

the Mongoloid group. According to some of them, the Kashyap is their gotra or clan name and some of them identify them as Kshatriya by caste. In case of the Nepalese living in this village are ethnically belonged to the Tibeto-Nepalese and Indo-Nepalese groups. A larger number of people say that they are belonged to the Kaoshila gotra and very few of them say that the name of their gotra is Kashyap. In this context, one important thing is that the Nepali peoples are internally divided into many divisions but they are not stratified on the basis of those divisions. They are much integrated among themselves. None of them makes any discriminatory words against others on the basis of clan and caste identity. Even they are much adaptive to other communities like the Rajbanshis and the Haris. In this village the Nepalese are numerically dominant and their position in education and government service is comparatively higher than others. Due to their numerical and educational status, they play an important role in local politics. Even most of the cases, some of them are invited with others to mitigate any dispute happened in any other community living inside and outside this village. Finally it can be concluded that the socio-cultural and political status of the villagers is not based on clan, caste and ethnic identity. It is guided by economic and educational position.

### **6.3: Dress, Ornaments and Food Habits**

Dress pattern of the people live in both the villages in this frontier area is characterized by more or less similar pattern. The people living in both the villages use cotton and synthetic dresses. In Chhoto Dilsaram Jote, the males wear *dhoti*, full-pants, half-pants, *lungi*, *ganji*, shirt, T-shirt, *gamchhaa* (napkin). The females wear saree, churidar, two-parts, frocks, nighty etc. The use of pathani or bukani for the females is very limited. In this village, one widow wears a saree as pathani. In Dulal Jote, the use of pant, shirt, half-pant, T-shirt, jacket etc. are very common among the males, and the use of saree, nighty, and churidar are very common among the females. Beside this, the married women of the Nepali community use kurta sural -a traditional dress. During the fairs and festivals almost all the villagers wear new dresses.

In this frontier area, the use of ornaments is very limited. Here not a single man is found to use any ornaments in their village. The female folk lead

very simple life. Some women use silver made *mala* (necklace), *churi* (ring used for hands), *kanring* (ring used for ears), *nakerfool* (ring used for nose). Some women, girlchild and widow use *suter mala* (necklace made by cotton thread), and *puthi mala* (necklace made by one kind of plastic or glass). The use of gold made ornaments is very limited. Very few women use gold-made *mala*, *churi* and ring at marriage ceremony. Besides this, many women who do not use any ornaments in their day-to-day life.

In case of food habit, the exchange of the skill for making new food items among the villagers of almost all the communities is very common. In Chhoto Dilsaram Jote, the villagers take food items twice daily and some of the Rajbanshi women are expert in making *bhaaka pitha*. Previously the women of Nepali community could not make this pitha. Now-a-days, some of the Nepali women have learnt the skill for making the bhaka pitha. They like it very much. On the other hand, the Rajbanshis, mainly the children like momo and chowmin very much. Previously, the Rajbanshi women could not procure momo and chowmin, but now many of the Rajbanshi women can make it. The people live in Dulal Jote; also take food items, twice daily. Beside this, the villagers live in both the villages take some special food items at the time of marriage and religious practices. They take khir, dohi-chura, sweets, etc during the fairs and festivals held in this area and in their houses.

#### **6.4: Economic Activities**

Economic profile of the villages under study is characterized by occupational diversity. The introduction of some occupations in their traditional occupational structure (i.e. agriculture). It is very common. In Chhoto Dilsaram Jote, it is found that the villagers traditionally were depended on agriculture mainly. But presently rickshaw pulling, driving of Maruti and truck, massonry, work at bus syndicate etc. have been important economic activities of the villagers living in this frontier villages. Similarly, in Dulal Jote, it is found that the villagers previously were depended on agriculture. But presently they are not completely depended on agriculture only. Many of the villagers are depended on work at bus syndicate, work at factories in Delhi and Gujarat, business and government service etc. The role of livestock is not given much

importance. The illegal cross-border trading activity has been an important part of the economic life of the villagers living in this frontier area. Some people basically some males of Chhoto Dilsaram Jote and some males and females of Dulal Jote are found in this economic activity. They work as career of goods.

### **6.5: Family, Marriage and Kinship**

Nuclear family is general family pattern in this frontier area and the joint families are small in number and size. In Chhoto Dilsaram Jote, the number of nuclear families is high in all the communities and the nuclear families are largely composed by husband, wife with their unmarried children. The joint families are composed by husband, wife and their married, unmarried sons and grand children. Even the size of the families, found in this village is not very large. The families having 4-6 members are high. Similarly, in Dulal Jote, the nuclear are much higher than the joint families. The number of nuclear families is very high among all the communities living in this village. The nuclear families are mainly composed by husband, wife with their unmarried children. Average size of the families found in this village is also not large in size. The families having 4-6 members are very high.

In this frontier area, monogamy is general form of marriage and inter-community marriage (marriage between Rajbanshi males and Nepali female) is also found in both the villages.

Cross-border marriage is a remarkable feature of this frontier area In Chhoto Dilsaram Jote; nearly 30% families have cross-border marital relationship with the families living in Nepal and Bangladesh. But in Dulal Jote, the number of families having cross-border marital relationship is much high. Here nearly 40 percent families have marital relationship with the families living in Nepal.

Kinship relation of the villagers living in this frontier area is very wide. It is not limited within some villages, some districts and States only; it crosses the international border lines. In Chhoto Dilsaram Jote, nearly 20 percent families have kins living in Nepal and Bangladesh, but in Dulal Jote, the number of families having kins living in other countries mainly in Nepal is much high. Here nearly 45 percent families have kins living in Nepal. Actually,

this frontier area is the living place of some extended communities of Nepal, Bangladesh and India.

### **6.6: Migration and Language**

The villagers living in this frontier area are migrated from different places of Indian Territory and immigrated from other countries like, Nepal and Bangladesh. Due to side by side living of different linguistic groups in this frontier area, a large number of villagers can speak in several languages. Bengali, Nepali, Santali, Hindi, Rajbanshi are commonly spoken by a large number of villagers. Free flow of mass media, specially, the television and participation of males of different communities in some sports like, Cricket etc. make the villagers able to speak in several languages.

### **6.7: Religious Practices, Fairs and Festivals and Cultural Syncretism**

The number of religious practices and the worship of gods and goddesses daily, weekly, monthly are in gradual decrease. Here the worship of gods and goddesses yearly and occasionally is quite high in this frontier area. In this frontier area, the worshipping of gods and goddesses is mainly done by the female folk. Acceptance of new gods and goddesses is common among almost all the communities living in this frontier area. In Chhoto Dilsaram Jote, the worship of Pitha Bechi and Hanuman Puja are new and these are new to the Nepalese also. The villagers enthusiastically enjoy several fairs held in this frontier area and in Nepal also. Many people of Nepal come to several fairs held in this frontier area also. Beside it, syncretism is followed in terms of dress-pattern, food-habits, use of ornaments, language spoken and also in rites and rituals.

### **6.8: Political Affairs**

The formal and informal social organizations are found in village political structure in this frontier area. In Chhoto Dilsaram Jote, previously the informal village organization was very active. Nimlal Roy, a local Jotedar was very influential in this village. He would decide the political party in favour of which all the villagers would cast their votes. He would settle any dispute occurred among the villagers. But presently he has been inactive and the villagers have been divided into several groups. Even the Rajbanshis have been supporters of several political parties. Some have been the supporters of CPI

(M), some have been supporters of KPP (Kamtapur Poples' Party) etc. The villagers take their personal decision in selecting political parties and casting their votes. Actually the villagers are politically conscious in some extent. Now-a-days, some villagers take help from Sailendra Nath Singha, who was a former Gram Panchayet member. Sailendra Nath Singha always tries to bring solution of any dispute with some others Panchayat members and Pradhan.

But the informal village organization is very active in Dulal Jote. Sarbajit Ghatani and Ramkumar Chhetri are the dominant figures in this village politics. Although both of them are associated with CPI (M) but they play more important role in motivating the people as informal leaders. They make secret meeting with their community people before the election. They take several decisions about the selection of political parties. Most of the cases they without other leaders of other communities they solve any dispute raise among their community people and sometimes they make solution with Sailendra Nath Singha if any dispute is occurred between the Nepalese and the Rajbanshis, Nepalese with others. Actually the villagers living in Dulal Jote select political party and candidates on the basis of the benefits they are given. However, in recent times, village organization, particularly its political character has been gradually changing due to the influence of TMC Law and order situation in this frontier area is not very strong. The violation of rules and regulations is very common in this area. The kidnapping of girl child, illegal cross border trading activities are not controlled strongly and even the authorised personnels do not always take these issues seriously.

## **6.2: Major Problems Identified**

Through investigation of the physical, socio-cultural, and demographic aspects of the Indo-Nepal frontier villages it is found that the villagers face burning problems in their day-to-day life. The backwardness of these villages and the villagers is mainly due to their poor economic condition. Here I honestly try to point out the problems faced by the villagers and several reasons are identified as the major constrains for the development of their day-to-day and the area also.

### **6.2.1: Historical Problems.**

Historically the people living in this area faced several problems. The backwardness or the less development of the frontier area located near to the Indo-Nepal Border line in Darjeeling District of West Bengal is historical. Due to being frontier area, the development of this area has not been given much attention by the development authority or organizations properly. The political parties most of the cases look at the development of the core areas first and then they take the development of the frontier or peripheral areas. Beside it the demographic transition of this area also affects the backwardness of the frontier villages. It is found that the settlement of the people in this area is not very old. Initially 50 to 70 years back, these villages were sparsely populated. But now the population structure of these villages is changing day by day due to immigration of the people from different parts of India, Nepal and Bangladesh. Even many people died by unnatural incidences like death by snake bite and death by different diseases like kalajar (black fever) etc. Even the transition of the population structure is also affected by some other natural reasons. It is found that the nearness of the Mechi River acts as an important means of the backwardness of the villagers. Due to land encroachment by the river, the people have been alienated from their own lands and they have taken shelter in the lands of others. They have taken shelter in Chhoto Dilsaram Jote. Historically and politically the ownership of this frontier area is a matter of debate. Because the government of Nepal has demanded its authority on some portions of this frontier area in several times and at the same time the authority of Indian government is also not less important on this area. Even the previous glory of this area has been lessened due to shifting of the head quarters from the Tarai region to Siliguri. Therefore the development of any area obviously needs political, demographic stability which are not rightly available in this area.

### **6.2.2: Infrastructural Problems**

The people living in this frontier area face many infrastructural problems. Infrastructure in terms of the means of communication, educational facilities, health facilities are not well. It is right that the people of these

villages enjoy the bus communication at a short distance from the villages, and they enjoy rail communication from Naxalbari market which is located near to the villages but these are not very well. The bus communication with Nepal is done through one way and rail communication with Nepal is not started. In case of Chhoto Dilsaram Jote, internal road condition is very bad. The villagers of Chhoto Dilsaram Jote have only one kuchcha road for their entrance and out going. The road is not truck able, only van, rickshaw can play through the road. The villagers get local train to reach to Siliguri. The rail way is narrow gauge. The villagers living in this frontier area suffer from health facilities. At the time of necessity the villagers go to Naxalbari and Kharibari hospitals but the internal condition of the hospitals is not satisfactory to the villagers. The lack of medicines, doctors, staffs, beds etc is the general features in the hospitals. Even the primary health centres are not enough in both the villages. In Chhoto Dilsaram Jote, there is only one primary health centre. This is not enough to make the people conscious about some general problems and their treatment. Beside this a large number of villagers take drinking water from wells mainly and the number of the tube well is very short. Even the villagers are not conscious about the need of the tube well. In both the villages mainly in Chhoto Dilsaram Jote there is a lack of use of latrines. A large number of the villagers use the open field for morning evacuation. The number of the primary and secondary schools is also not sufficient in this frontier area and the villagers are mainly the poor people are not conscious about the need of education for their new generation. Due to lack of the sufficient number of the schools, many children do not take admission and it is also found that after taking admission mainly after completing one or two classes leave the schools. It is also informed that the primary schools have shortage of teachers.

### **6.2.3: Economic Problems**

Economic life of the people living in this frontier area is very backward. They are economically very poor. The poor economic condition is the result of instability of income, deviation from traditional occupation, and acceptance of new occupations, natural disaster (i.e. the land encroachment) created by the Mechi River etc. It is found that the traditional occupation of almost all the families was cultivation. The villagers mainly the males living in this frontier

area are not interested in their traditional occupations. It is happened due to their failure of introducing of modern agricultural tools like power tiller, pump set and other means of irrigation facilities. It is a matter of fact that most of the villagers accepted some lower prestigious occupation like rickshaw pulling, driving of truck and maruti, participation in illegal trading activities, circus showing etc leaving after their traditional occupation. Due to the acceptance in these types of economic activities, the villagers fail to earn money regularly. For this reason they fail to 'maintain family budget properly and brings imbalanced situation in case of the education of their children and other field of economic calculation.

Due to this deviation of some villagers mainly the males from their traditional occupation, the production in agricultural has lessened largely. Here the agricultural activities except ploughing all other agricultural activities are done by the women folk. And for the same reason, the vegetable production is not enough to meet the need for the villagers and also for selling purpose.

#### **6.2.4: Socio-cultural Problems**

The villagers living in this frontier area in Darjeeling District of West Bengal have some socio-cultural problems. In both the villages the question of identity in terms of purity-pollution, untouchability, religious orthodoxy etc do not create any problem in this area. No conflict is informed on the basis of those issues. In this regard one of the important problems is that the people living in this frontier area are very suspicious to outsiders. Initially the people suspect any outsider but gradually they accept the outsider. It is found that the suspicion in the mind of the people living in this area is the result of many reasons. A large number of the villagers are suspicious because of their migrant status. Here most of the families are immigrant in some extent. The villages have village level migrants, district level migrants, block level migrants, district level migrants, state level migrants, and migrants immigrated from other countries. This kind of identity issues make the villagers suspicious about others. Even some of the early migrants feel pride to say that they are non-migrants and they also call the area as Nepali Basti where some Nepali people live and refugee Para where some of the Bangladeshi migrants live.

In this frontier area, the relationship among the family members is not very well. Initially one or two families settled in a village, and then another relative comes to the previous family. Most of the cases it is found that all the members live in a same family. But after some months when the family members make separate house, the previous relationship turns into quarrelsome and mainly the sons become separated after being married.

In case of marriage it is informed that many people mainly the younger generation does not obey the caste rule in case of selecting the marital partners. Some marriageable boys and girls marry by their own choice. Till now there is a single case of inter community marriage is happened in Dulal Jote. The people of this frontier village do not take care about the legal age at marriage. The violation of legal age at marriage is noticed in some cases of couples living in this frontier area. The dowry among the Rajbanshis has been an important factor in making marital relationship. Some of the younger Rajbanshi boys say that they will demand dowry at the time of their marriage.

The people living in this frontier area are less conscious about the importance and the need of education for their children. Several factors are responsible for their less consciousness about the education of their children. There are many uneducated parents who do not think it seriously. There are some other families which have not sufficient economic condition and consciousness to send their children. And due to the poor economic condition of some families, the parents can not continue the education of their children. And some times it is also found that male students leave their education after passing six or seven class and accept some economic activities to meet their family need. They sometimes take part in illegal trading activities for income. One of the important reasons of leaving of education among some of the Nepali students is that they make love marriage before there marriageable age. Their parents normally avoid their further education again.

Alcoholism is also a burning problem in the villages under study. It is found that this habit is very much active among the Nepali and the Santals living in the villages. This habit is increasing among the Rajbanshis also. Here most of the rickshaw pullers of the Rajbanshis have addiction of alcoholism. Due to this

habit and poverty among this group of people, the family members mainly the males become indifferent about the development of the family and the family members. There are some educated leaders who are also addicted in this kind of addiction. Even this habit is not limited only among the males among the Nepalese and Santals only; some of the female of these groups have also this habit. This kind of situation has negative impact upon the children.

#### **6.2.5: Politico-Administrative Problems**

Due to open border system, this area has been the open field for illegal cross-border trading activity, habit of alcoholism etc. Even the participation of some males and females of young generation in these activities is in gradual increase. It is found that many people carry goods illegally through these villages coming from other villages and nation. Here the custom officers fail to take proper step against this kind of activity or they do not take proper step always against it. Even the governments of both the countries (i.e. India and Nepal) always do not take forceful action to stop it. There are S.S.B. camps in this frontier area, but the deployment of S.S.B. Officers and Staffs is not always equal and enough.

Due to this situation, the people, basically the later immigrants take the opportunity to use the political parties. They cast their votes on the basis of political advantages provided to them and not on the basis of ideology of the political parties. Most of the cases, the development of oneself is given priority and the priority of development of the areas as a whole is not given. And the political leaders use the villagers for their own benefit also.

Here the following table may be helpful to understand easily the problems faced by the villagers living in the frontier villages.

**Table No. 6.1: Problems faced by the Villagers living in the Border Villages under Study.**

Historical Problems	Infrastructural Problems	Economic Problems	Politico-Administrative problems	Socio-Cultural Problems
<p>1. The villages are not very old.</p> <p>2. This frontier area was sparsely populated.</p> <p>3. The ownership of this area between the governments of India and Nepal is a matter of debate.</p> <p>4. The governments take the development of this frontier area as secondary issue; they firstly take the development of core area.</p> <p>5. The shifting of head-quarter from Tarai region to Siliguri.</p>	<p>1. Internal flow of transport and road communication is very bad.</p> <p>2. Internal condition of two hospitals (i.e. Kharibari and Naxalbari hospitals) is not satisfactory. The number of Primary Health Centres is not enough in the villages.</p> <p>3. The use of water, tube-wells is very limited. Wells are used as major source of drinking water, the use of latrine is very limited.</p> <p>4. The number of Primary and Secondary Schools and Colleges is not enough.</p>	<p>1. The villagers are poor in economic condition.</p> <p>2. Acceptance of non-agricultural economic activities is not beneficial to all agricultural families.</p> <p>3. Acceptance of new occupations shows the instability of income.</p> <p>4. The male folk are not very interested in agricultural activities.</p> <p>5. The production of vegetables is not enough to meet the need of the markets.</p>	<p>1. Government officials i.e. custom officers fail to take proper steps or can not take proper step to vigilance this border area properly.</p> <p>2. Untoward activities like illegal cross-border trading activity, alcoholism, and girl-child trafficking are not controlled always.</p> <p>4. The later migrant people get more political benefits for the development of area.</p> <p>5. Political parties, leaders use the villagers for their own benefits also.</p>	<p>1. The people living in this frontier area are very suspicious about outsiders.</p> <p>2. The relationship among family members mainly among the family members of joint family is largely quarrelsome in nature.</p> <p>3. Love marriage is in gradual increase among the indigenous people. It makes conflicting relation between son and parents, daughter-in-law and parents-in-law.</p> <p>6. A huge number of parents are not conscious about the education of their children.</p> <p>7. The habits of alcoholism make some villagers indifferent about the development of their families and family members.</p>

### 6.3: Some Case Studies

Here, 20 case studies have been made to understand the problems, changes and the existing situation found in the Indo-Nepal frontier villages under study. Here 11 case studies are taken from Chhoto Dilsaram Jote and 9 case studies are taken from Dulal Jote.

#### Village-1: *Chhoto Dilsaram Jote*

##### Case study-1

Dhandulal Singha is belonged to Rajbanshi caste. He is 40 years old. He is born in Dulal Jote and he has been immigrated to this village through Antaram Jote in 2000. He has a joint family. His wife is Sabe Singha. He has three married sons with daughters-in-law and three grand children. He was married at the age of 20 years old and his wife was 16 years old at the time of her marriage. His eldest son (Jiten Singha) was 13 years old and his eldest daughter-in-law (Sumitra singha) was 9 years old at the time of their marriage. His second son (Siten Singha) was 13 years old and second daughter-in-law (Sunita Singha) was 12 years old when they were married. His second daughter-in-law was born in Nepal. His third son Jatin Singha was 16 years old and the daughter-in-law (Sanu Singha) was 11 years old at the time of their marriage. No dowry price was claimed in the marriage of his sons. His father's main source of income was cultivation. He accepts rickshaw pulling as main source of income. He accepts this occupation as main source income for various factors. His father had some amount of lands near the Mechi River. Previously they lived in Antaram Jote which is located very near to the river. Due to land encroachment of the river, he shifted his family to the present village under study. Here he has homestead land only. In this situation when he came to this village, he had no work for the survival of his family members and in this way he accepted rickshaw pulling as main source of income. He also said that due to Panitanki market and cross-border trading activity through the Mechi River, he earns some more money. There is only one kuchcha road to enter the village. The road condition of the village becomes very bad during the rainy season. It becomes very difficult to carry his rickshaw at night. Except his eldest son all the members are illiterate. His son left study after reading class six only. He

said that due to lack of enough money, he failed to continue the study of his son. Due to some literate position of his daughter-in-law, his grandchildren are admitted to the Dilsaram Jote Primary school. His family members are not very serious about the diseases and their treatment. Fever, body-pain are the main diseases for some of his family members. In these cases they take allopathic medicines from Panitanki market. But at the time of delivery of his daughter-in-law, he admitted her to Naxalbari Hospital. He said that there were some problems in the hospital. The doctors and the nurses were not available and a large quantity of necessary medicines were purchased from outside. Even there was shortage of beds for the patients in the hospital. He also said that the quality of drinking water is not good in the village and even there is a shortage of the sources of drinking water. His family members bring water from a tube-well. This tube-well is given by the government and this tube-well is used by other ten families also. Sometimes quarrel is began among the females who go to bring water from the tube-well. He has no latrine in his house. Again he said that he has habit of taking alcohol. Most of the days, he takes alcohol at evening.

#### Case Study-2

Prata Kanta Singha, a Rajbanshi man is of 64 years old. He was born in this village .He has a joint family. His family has six members. His wife Haleswari singha is 50 years old. His eldest son (Nilkanta Singha) was married Tultuli Singha who was born in Bihar. He has two grandsons. Prata Kanta singha was 20 years old and his wife was 18 years old when they were married. His son was 24 years old and his daughter-in-law was 14 years old at the time of their marriage. He said that he did not claim any thing as dowry price. But his son gets some money and some furniture as dowry price. His son is given those things and money willingly. He has 12 bigha on lands. He produces paddy, pulses mainly. He produces very small quantity of vegetables like chilly, tomatoes, potatoes etc for household consumption mainly. His lands are not very fertile but not barren. He is conscious about the fertility of the lands. He is trying to learn the skills of producing high yielding products from the refugees who have come from Bangladesh and have been living in nearby village. But he is not producing high yielding products in a large quantity. He has no capacity

to purchase some modern machines like power tiller, pump set etc for more production. In case of producing jute and tomatoes he purchases high yielding seeds. He opines that high yielding breeding requires more care. It requires pesticides which is also costly. In Panitanki market there is only one shop of pesticides located. The rate of pesticides is also high. He uses both the cow dung cake and chemical fertilizers in production of paddy, jute, chilly and tomatoes. He sells some of his agricultural products in local markets. In this regard he uses canal water for irrigation purpose in his agricultural field. He said that there is a canal passing through the middle part of the village. The canal becomes useless in most of the time in a year. Water of the canal is used for paddy fields mainly. The canal needs to be washed every year but it is not done properly and timely. Most of the times, the canal is washed by the villagers collectively. Sometimes it is washed by the panchayat authority. Beside it, there is a shortage of agricultural labourers in this village and due to this reason he has to depend on some non-permanent labourers who come from some distant places. They come from Uttar Dinajpur district. Sometimes he has to depend on the females for agricultural and other household activities. Here the males are not very interested in agricultural activities. Many of them have accepted rickshaw pulling as main source of income but they are not interested to work as agricultural labour.

### Case study -3

Sailendra Nath Singha is a man of 38 years old. He belongs to the Rajbanshi community. He lives in a nuclear family. He has an old widow mother. His mother is of 55 years old. He married Pratiba Singha. He was 28 years old and his wife was 19 years old at the time of their marriage and his mother was married at the age of 15 years old. He has taken rupees 14000 and some other things (i.e. khat, gold made chain etc) as dowry. He has one daughter and one son. The names of his daughter and son are Debashree Singha and Manish Singha. His mother is illiterate. He has studied upto class XII and his wife studied upto class X. His daughter is admitted in a missionary school. She reads in K.G.1. His parents' occupation was cultivation. But presently he is not depended on agriculture only. He works at bus syndicate at Panitanki more. Very recently he left the work of bus syndicate and joined in a government job.

He joined as a clerk at Raniganj Panishali Gram Panchayat office. Thus he changed his occupation. He has five bigha lands under his possession. He fails to utilize his lands properly. He can provide enough time in agricultural activities. For the cultivation of his lands, he is depended on agricultural labourers. Here the labourers are not available in this village during the whole year. He faced the crisis of agricultural labourers at the prime time of paddy plantation and harvesting of the plants. The local male labourers are not enough to meet the need of the local area. Beside this many married, unmarried and widows work as agricultural labourers in his lands in different times. During the peak situation of the agricultural activities, some labourers come from other district (i.e. Uttar Dinajpur district) also. In addition to this he faces the problem in irrigation system. A canal passes through the village. Water of the canal is used for the irrigation purpose. The maintenance of the canal is not done by the panchayat authority regularly and timely. The villagers sometimes take care about the maintenance of the canal collectively. Few years back he was elected as panchayat member under the Raniganj Panishali Gram Panchayat office. As a member of the Panchayat he gets support from the voters belonging to several communities and castes. He said that the population in this area is increasing rapidly and many people are taking part in cross-border trading activities. His father was a lover of education. His father donated some lands for the establishment of the Dilsaram Jote Primary School located in this village. He said that before it, there was not a single school is found in this area. Previously the number of students and teachers was very small. But gradually the number of students and teachers are increased. He also said that many of the guardians of the students are not enough careful about the study of their children and there are some careful guardians about the study of their children but due to poor economic condition they fail to take proper steps for study of their children. Many children of this village come to the school to take mid day meals only.

#### Case Study-4

Romen Singha is a man of 26 years old. He is belonged to the Rajbanshi community. He with his family members has been immigrated to India from Nepal and he has been living in this village since 1993. He was born

in Nepal. His wife Memni Singha was also born in Nepal. They have been immigrated to this village after being married in Nepal. At the time of marriage he was 20 years old and his wife was 17 years old. He did not claim any dowry price at his marriage. He has two sons and one daughter. He and his wife are illiterate. His eldest son Shyamal Singha is admitted in class one at Dilsaram Jote Primary School located at this village. His parental occupation was cultivation. His father had some lands in Nepal. Due to quarrelsome relation with his father, he came to this village and has accepted rickshaw pulling as main source of income. Presently he has homestead land only. He faces some difficulty to enter in his house at night during the rainy season. The road through which he carries his rickshaw to his house is very narrow and muddy. He is conscious about the study of his children. But his eldest son is not very interested in his study. His son goes to school for midday meals mainly. Beside this he calls his son at Panitanki market to fetch rice, vegetables from the market during school time. He comes home just before the lunch. Due to this reason his son fails to attend the school regularly. Initially he was not interested in cross-border trading activity. But many of his rickshaw pulling friends encouraged him to take part in this activity. Now he is involved in this activity. He carries many goods keeping in his pockets of pants and shirts. He carries goods from Nepal to India and India to Nepal. He gets some more money for this activity. Initially he had no addiction to alcoholism. But for his company with some other rickshaw pullers he has been addicted to it. Due to this habit many times he creates quarrel with wife and his children dislike him.

#### Case Study-5

Santosh Singha, a man of Rajbanshi caste is of 35 years old. He lives in a nuclear family. In his family he has widower father of 70 years old and his wife Sun Singha is of 25 years old. He was 15 years old and his wife was 13 years old at the time of their marriage. His wife was born in Nepal. He did not claim any dowry price at his marriage. But some money and some commodities were given to him willingly. He has one son and two daughters. They are Gopal Singha, Alpana Singha and Ganga Singha. His economic condition is very poor. Previously he was depended on agriculture. And they had 6 bigha lands in Antaram village. But presently he is not depended on agriculture and

he has homestead lands only. He is completely depended on rickshaw pulling. This change in his occupation is occurred due to the land encroachment of the Mechi River. Due to this poor economic condition he can not take enough care for the study of his children. His eldest son reads in class two and his eldest daughter reads in class one. He takes part in cross-border trading activity. He carries various goods keeping in different parts of his rickshaw and sometimes he carries some of goods keeping in pockets of his pants and shirts. He carries some of those goods from Nepal to India and India to Nepal. He has alcoholic habit in a small extent. Sometimes he with other rickshaw pullers takes part in drinking of alcohol. He takes alcohol at outside home. He always try to keep it secrete to his family members. He takes alcohol to remove his tiredness mainly.

#### Case Study-6

Dharmeswar Singha is a man of 35 years old. He is belonged to Rajbanshi community. He is born in this village. His wife Mina Singha is a woman of 23 years old. He has two sons and one daughter in his family. The sons are Bhaben Singha and Amrit Singha. The name of his daughter is Dipika Singha. He was married at the age of 22 years old and then his wife was 12 years old. At the time of his marriage he did not claim any goods or money as dowry price. But he has obtained some money and goods as gifts. He studied upto class eight and his wife is illiterate. His two sons read in class eight and his daughter reads in class two. His sons are not very good in study but due to his inspiration they are improving gradually. None of his sons fails at any class. He can speak in Bengali, Nepali and Adivasi beside his mother tongue. His father's occupation was cultivation. Presently he has 5 bigha lands for cultivation. At the same time he works as a peon in Raniganj Panishali Gram Panchayet Office. Previously he produced paddy, jute, and very small quantity of vegetables for household consumption mainly. But presently he produces many other products like chilly, brinjal, potatoes etc in his lands for selling purpose. Sometimes he produces mustard oil and tisi also. He uses chemical fertilizers for more production. Due to lack of enough money he fails to purchase any of the modern machines like power tiller, pump set etc for cultivation of lands. The irrigation system in this village is not enough also.

### Case Study-7

Jharu Singha is a man of 65 years old. He is Rajbanshi by caste. He has come to this village through the marital relationship with Mad Singha who is an inhabitant of the village under study. He was 21 years old and his wife was 18 years old when they were married. He was born in Bangladesh. He came to this village in 1950. He has only one son named Anil Singha. His son is married with a lady named Pramila Singha who was born in Nepal. Actually his son married Pramila through love relationship. Initially he and his wife were not happy with the marriage of his son. But after nine months he accepted the relation. At the time of their marriage his son was 16 years old and his daughter-in-law was 12 years old. He and his son did not claim anything as dowry. He and his wife are illiterate. He can speak in Nepali and Bengali beside his mother tongue. His son and daughter-in-law can speak in Nepali, Bengali and Hindi beside their mother tongue. His father was a cultivator and his father had some amount of lands cultivation. But he has no land under his possession. Now he is depended on agricultural labour activities. He also works as a maker of thatched houses and repairer of old houses. Due to lack of lands for cultivation, he has accepted agricultural labour activity as main source of income. Previously before coming to this village he lived in Antaram Jote which is located very near to the Mechi River. He had some lands in that village also. Due to land encroachment by the river, he left the village and shifted his family into this village. He has no own well or tube-well in his house. His family members with others take drinking water from a well provided by the government authority. He has no latrine in his house also.

### Case Study-8

Koli Singha is a man of 65 years old. He is belonged to Rajbanshi community. He was born in Bangladesh. He has immigrated to this village in 1950. He married Kado Singha who is a woman of 50 years old. She is an inhabitant of the village under study. He has a joint family. He has one son and one widowed daughter in his family. He has two granddaughters and two grandsons and the widow daughter has two unmarried children in his family. At the time of marriage he was 16 years old and his wife was 13 years old. In his

marriage he did not claim anything as dowry. He has come to this village not from Bangladesh directly. Initially he has come to Gandogol Jote which is located very near to this village. He stayed there more than 40 years and then he has come to this village. He has been living in this village since 1993. His son Sadadhar Singha married Renuka Singha who was born in Nepal. His son married her through love relationship. Initially he and his wife were not happy with the marriage of their son. They expected that they will select their daughter-in-law and will demand some money and other things as dowry. But when his son married Renuka without any dowry, then it makes him and his wife very unhappy. This unhappiness continues more than one year. After that he has accepted the couple. His father was a cultivator and his father had some lands for cultivation in Bangladesh. But he has no lands for cultivation in this village. Presently he and his son are accepted masonry as main source of livelihood. Due to the change of his occupation from cultivation to masonry makes him less proficient in new occupation. He and his wife are illiterate. But he is conscious about the education of his grandchildren. All his grand children are admitted in Dilsaram Jote Primary School located at the village under study. Koli Singha, his wife, his son and his son-in-law can speak in Nepali, Bengali and Hindi beside their mother tongue. His son has alcoholic habit. His son takes alcohol when he can not earn enough money for his family members. Even sometimes his son does not return home from outside. He has no own well as a source of drinking water. He has no latrine in house also.

#### Case Study-9

Kartik Paddar, a man of 35 years old. He was born in Coochbehar. He has a joint family. His family is consisted by ten members. His wife is Parul Paddar is a woman of 25 years old. He has one son and one daughter. Beside this, he has married elder brother, wife of elder brother, two sons and one daughter of his elder brother and widow mother in his family. His wife was born in Malda. His family has immigrated in this village from coochbehar to this village in 1995. He was 20 years old, his wife was 17 years old, and his elder brother (Raju Paddar) was 14 years old and wife of his elder brother (Mamata Paddar) was 13 years old at the age of their marriage. His mother was married at 12 years old. He and his elder brother did not claim any prize or

thing as dowry price at the time of their marriage. His father's occupation was cultivation. Presently he has two bigha lands and he is not completely depended on cultivation mainly. He earns some money as hocker of utensils and in this village he has a grocery shop within his house boundary. His elder brother earns money working at a circus showing company. Due to having very small quantity of lands he fails to produce vegetables in a large quantity for selling purpose. He produces paddy, jute, brinjal, potatoes, chilly etc for selling as well as household consumption. All his family members except the children of the family are illiterate. He knows the necessity of education of their children. But due to shortage of income he can not take more care for the education of children. There is a lack of private tutors in this village. He can speak in Nepali, Hindi, beside his mother tongue.

#### Case Study-10

Patrash Murdi is belonged to the Santal community. He is of 35 years old. He lives in a nuclear family. His wife Niri Murdi is of 25 years old. At the time of marriage, he was 18 years old and his wife was also 18 years old. He paid rupees 72 to his parents-in-law as bride-price. He has four children. He has two sons and two daughters. He has immigrated from Nepal to this village in 1991. He has been living in this village since then. He has 8 bigha lands for cultivation. His father was a cultivator. Presently he is depended on cultivation as main source of livelihood. He produces different agricultural products (Paddy, brinjal, chilly, jute etc) for household consumption as well as selling purpose. He uses high yielding seeds, chemical fertilizers in a limited ways. Due to lack of money he can not use high yielding seeds and chemical fertilizers in a larger extent. He is interested about the education of his children. He has sent his two children to Dulal Jote Nepali Primary School located at Dulal Jote. But due to linguistic problem in the Nepali medium school, his children do not get much interest in their study. He can speak in Nepali, Hindi, Bengali, and Rajbanshi beside his mother tongue. He is conscious about the use of the source of drinking water. Previously, he with some other tribal people living in this village requested to the then panchayet member, Sailendra Nath Singha to provide them some tube-wells. But they are not given any tube-well.

His family members with other family members use a well as main source of drinking water.

#### Case Study-11

Dhane Tudu is belonged to the Santal community. He is 60 years old. He married Bendri Murdi who is an inhabitant of this village. He was 32 years old and his wife was 25 years old when they were married. He has given rupees 72 to his parents-in-law as bride-price. He and his wife have immigrated to this village in 1980 and he has been living in this village along with two children. He has no lands for cultivation. He is depended on wage labour in tea garden and agricultural labour also. His father's occupation was cultivation. Due to lack of lands under his possession, he works as wage and agricultural labourer. He and his wife are illiterate. He is indifferent about the education of his children. Actually he is not conscious about the education of his children. He can speak in Nepali, Bengali and Rajbanshi beside his mother tongue. His son Pradhan Tudu, a boy of 13 years old also works as wage labourer in tea garden. His daughter Minak Tudu helps in their household works. He has no personal well or tube-well in his house. His family members use a government well as an important source of drinking water. He has no latrine in his house. He has two rooms in his house. One room is called chhapra (i.e. the roof is made with Tin plates and the walls are made with mud) and another room is called halp pucca (i.e. the roof is covered with two sets of Tin plates and the walls are made with some concrete materials). He paid high carrying charge for carrying the materials for the construction of the wall of his rooms. He said that the carrying charge would be lesser if the materials would be carried by truck. But the condition of the road to enter the village is not fit for passing the trucks. The road is fit for the passing of the van, rickshaw and cycle mainly. He has habit of taking of alcohol. Due to this habit he becomes indifferent about the education of his children.

## **Village-2: *Dulal Jote***

### **Case Study-1**

Sarbajit Ghatani is a man 50 years old. He is a primary school teacher. He has a joint family. There are five members in his family. His wife is Maya Ghatani. He was married at the age of 20 years old and then his wife was 19 years old. He has married son, daughter-in-law and unmarried daughter. His son Bidhan Ghatani married Pooja Ghatani. His son married Pooja through love relationship. In case of their marriage, both he and his son do not take anything as dowry. At the time of their marriage Bidhan Ghatani was 24 years old and his wife was 23 years old. Actually he sent his son in Kalimpong for education, but his son married Pooja before completing his study. His daughter-in-law was also in study. She was then in class XII. At the beginning he did not agree with marriage of his son. But later on he agreed the couple due to having love relationship between his son and his daughter-in-law. Actually he expected to give marriage to his son after getting a job. Presently both of his son and daughter-in-law are in study. His son is in graduation and his daughter-in-law is in class XII. His daughter Sumitra Ghatani is in class IX. He said that there is shortage of good schools in this frontier area and due to this reason he sent his son to Kalimpong for higher study. All members except his wife can speak in Bengali, Hindi, and English beside their mother tongue. He has served the villagers as an elected panchayet member under Raniganj Panishali Gram Panchayet. He got a huge number of votes in favour of him. Except his own community people, many people of other communities like the Rajbanshis and the Santals etc casted votes in favour of him. He was a candidate of CPM (I) party. His father was a cultivator. Presently he has four bigha lands. He produces paddy, jute, maize and some vegetables for household consumption and selling purpose also. Due to having small amount of lands and money he can not purchase modern agricultural machines like power tiller, pump set etc and there is shortage of agricultural labourers in this village. In case of cultivation all his family members take part in agricultural field.

### Case Study-2

Chandra Gopal Bhujel is a man 35 years old. His wife Kamai Bhujel is a woman of 32 years old. He was 17 years old and his wife was 15 years old at the time of their marriage. He, and his wife were born in Morang district of Nepal and they have migrated to this village in 1971. In his marriage, he did not claim anything as dowry. He knew kamai Bhujel before their marriage. Actually he has migrated to Kalimpong first in 1960. Again he has migrated to this village after staying there 10 years. He lives in a nuclear family. He has two sons and two daughters. His sons are Bijay Bhujel and Tulbahadur Bhujel. His daughters are Chandra Kumari Bhujel and Puspa Kumari Bhujel. His father was a cultivator. Previously they had very small quantity of lands in Nepal. Presently he has purchased 6 bigha lands in this village. He produces various agricultural products. These are paddy, maize, jute, chilly, potatoes, tomatoes, brinjal etc in his lands. He faced some problems in agricultural activities. There is shortage of agricultural labourers in this village and the irrigation system is not enough for cultivation. One canal passes through the village. The maintenance of the canal is not done properly. Most of the cases the cleaning of the canal is done by the villagers collectively. The cleaning is not done by the panchayet authority regularly and timely. He studied upto class VII. His eldest son has left his study reading upto class X. His youngest son is in class VII and his daughter is in class II. Due to lack of sufficient money his eldest son has left his study and works as factory labourer in Delhi.

### Case Study-3

Dhan Bahadur Nirola is a man of 56 years old. He is belonged to Nepali community. He lives in a joint family. Kapila Nirola is his wife. He was 28 years old and his wife was 22 years old at their marriage. He has six members in his family. He has one married son. His son Newraj Nirola married Sakuntala Nirola. His son was 26 years old and his daughter-in-law was 21 years old at the time of marriage. His son married Sakuntala through love relationship and they select each other before their marriage. His second son is Manoj Nirola and his youngest daughter is Manju Nerola. Dhan Bahadur and his wife were born in Nepal and they have migrated in this village during

sixties of twentieth century. He said that the number of Nepali medium High schools should be increased in this area. He studied upto class IX and his wife studied upto class VI. His eldest son and daughter-in-law studied upto class VIII. His eldest daughter studied upto class X and his youngest son studied upto class VII. Due to day-to-day interaction among the people of different linguistic groups he can speak in Bengali, Hindi, beside his mother tongue. Even all other members also can speak in several languages. His father was a cultivator. He has 5 bigha lands for cultivation in this village. All his family members take part in agricultural field. Beside this his eldest son works as a truck driver. Previously he produced paddy, maize, and jute mainly for household consumption. But presently he produces paddy, maize, wheat, chilly, tomatoes, potatoes etc. He produces these products for household consumption and selling purpose also. He faces some problems in irrigation and sale of agricultural products. He said that establishment of big market in this frontier area is necessary and at the same time the storage system should also be developed in this frontier area.

#### Case Study-4

Mohan Kharka is a man of 40 years old. He lives in a joint family. There are nine members in his family. He married Bhakta Kukmari Chhetri who is 36 years old. He has three unmarried sons and one married daughter with his son-in-law. His daughter and her husband with two unmarried sons also live in his family. His sons are Durga Chhetri, Ramu Chhetri and Dipak Chhetri. His daughter is Bandana Chhetri. She is married with Ghimiri Chhetri who is born in Assam. His grandchildren are Bhim Chhetri and Puspe Chhetri. Mohan Kharka and his wife were born in Nepal. After being married in Nepal he has migrated in Kalimpong and finally he has migrated to this village during eighties of Twentieth century. All his children were born in Assam. In Assam till now he has some lands. For this reason he lives in Assam in most of the times in each year. Mohan Chhetri was 26 years and his wife was 12 years when they were married. Both of them were born at same village in Nepal. And they know each other before their marriage. He did not claim anything as dowry and he did not give anything as bride-price. His daughter was 14 years old and his son-in-law was 19 years old at the time of their marriage and they

know each other before their marriage. His father was a cultivator. Presently he has no lands in this village. His family members living in this village are depended on agricultural and non-agricultural activities. His eldest son is a factory labourer. His son works at a factory located in Bombay and his son-in-law earns some money from agricultural lands in Assam. Due to poor economic condition his eldest son left his study and accepted factory work as a source of income. His second son is in class VI. Mohan Kharka said that he has no voting right in this village. And he has no electricity, personal well or tube-well, latrine in his house.

#### Case Study-5

Kamal Bahadur Chhetri is a man of 84 years old. He was born in Nepal. He has migrated from Nepal to Kalimpong during fifties of twentieth century and during seventies he has migrated to this village. He has a joint family and his family is formed by ten members. His wife is 64 years old. His eldest son Krishna Kumar Chhetri is married with Debi Maya Chhetri who was born in Jalpaigur district. Kamal Bahadur Chhetri has three grandsons and one granddaughter. His grandsons are Nirmal Chhetri, Dil Bahadur Chhetri, Tej Bahadur Chhetri and his granddaughter is Rupa Chhetri. His wife Monmaya Chhetri was also born in Nepal. He was 18 years old and his wife was 16 years old at the time of their marriage. But his son was 21 years old and his wife was 19 years old when they were married. Here both of them were married through love relationship and no dowry or bride price was corresponded. Kamal Bahadur Chhetri is a retired army person. His father's occupation was cultivation. Presently his son has accepted cultivation as main occupation. He has only four bigha lands. His produces paddy, jute, maize, potatoes, cabbage, chilly, tomatoes etc for household consumption and selling purpose also. He is very interested about the education of his children. But due to immigration from Nepal to Kalimpong, and Kalimpong to this village, he failed to take much care for the education of his children. He said that almost all his sons and daughter have left their study after completing junior school. His sons face linguistic problem in Bengali medium schools. In this context, he demands some Nepali medium high and higher secondary schools in this frontier area.

### Case Study-6

Tanka Nirola is a man of 50 years old. He lives in a joint family. His family is paternally joined. The size of his family is not very large. There are ten members in his family. Tanka Nirola married Renuka Nirola. He and his wife were born in Nepal. He was 27 years old and his wife was 16 years old at the time of their marriage. He got some furniture at the time of his marriage as gifts. His son Binod Nirola married Rita Nirola who was born in a nearby village named Ramdhan Jote. His son was 21 years old and his daughter-in-law was 20 years old when they were married. They are married through love relationship. His second son is Bikash Nirola and his daughter is Apsara Nirola. His granddaughter is Bandana Nirola is of two years old. His father's occupation was cultivation. Previously they had some more lands but presently he has five bigha lands. His father produced paddy, jute, maize and very small amount of vegetables mainly for household consumption. Presently he produces many vegetables like potatoes, cabbage, tomatoes, chilly etc for the consumption of household and for sale also. He emphasizes on good irrigation system, marketing system and storage system for the development of this area. In terms of education, he said that due to lack of Nepali medium secondary and higher secondary schools his sons left their study up to reading class VIII. Presently his eldest son earns some money working as labourer at a factory located in Delhi. His second son works at a bus syndicate located at Panitanki more. All his family members except his wife can speak in Bengali, Hindi, Rajbanshi and English beside their mother tongue.

### Case Study-7

Chhabilal Hazra, a man of Hari caste has been living in this village from the third decade of twentieth century. He is a man of 24 years old. He lives in a joint family. The size of his family is not very big. His family has six members. He has two daughters and one married younger brother with his wife. He married Senoka Hazra when he was 18 years old and his wife was 14 years old. They were married through love relationship and they knew each other very well before their marriage. Actually they were born in a same village and

there was brother and sister relationship between them. The issue of dowry and bride-price is obsolete to them. In case of his marriage, he said that he has eloped Senoka Hazra and presently they have two daughters but till now they are not socially married. Again he said that this kind of marriage will create problem in giving marriage of their children. He said that they will make their social marriage before the marriage of their children. The major income source of his father was bamboo work. His father was a member of local band party. His father with other members would take part in marriage ceremony and in puja occasion. Presently his wife works on basket making and sells in local markets. His wife earns some income acting as Dai in local areas. She is called at home when a new baby is born in a family. He earns money from rickshaw pulling. Beside this he earns some money from taking part in illegal trading activity. He has habit of taking alcohol. Normally he takes alcohol outside his house. He is not careful about the education of his children. Even his children go to primary school for midday meals mainly.

#### Case Study-8

Rabi Hazra is a man of 32 years old. He is belonged to the Hari caste. He was born in this village. His wife Niromoti Hazra is of 25 years old. At the time of marriage he was 20 years old and his wife was 12 years old. He lives in a nuclear family. He has two sons and one daughter in his family. His sons are Shakti Charan Hazra and Laxmi Charan Hazra. His daughter is Chhumdum Hazra. His wife was born in Nepal. He married his wife through love relationship. The major income source of his father was basket making. His father was a member of local band party. His father with other members would take part in marriage ceremony and in puja occasion. All other members of the band party are not interested to continue the work. Again he said that he becomes very tired after taking part in marriage ceremony whole night and they were not given enough money also. Thus he left the work of band party and has accepted rickshaw pulling as major source of income. At the same time he earns some more money from taking part in cross-border trading activity. Presently his wife works on basket making and sells in local markets. And his wife is illiterate. They are not careful about the education of their children. His daughter is in class III and his son reads in class I. His children go to Dilsaram

Jote Primary School. His children do not go to school regularly. He and his wife can speak in Nepali, Bengali and Hindi beside their mother tongue. He has alcoholic habit. Due to this habit, he does not come back home timely. He has no electricity and latrine in his house. His family members bring drinking water from a government provided tube-well.

#### Case Study-9

Shambhulal Singha is belonged to the Rajbanshi community. He is a man of 45 years old. He was born in Bangladesh and he has migrated to India during six decade of twenties century. He can speak in Bengali, Nepali and Hindi beside his mother tongue. He is mainly depended on tea shop and agriculture. Large income comes from tea-shop located inside of his house. The occupation of his father was cultivation. His wife Kamana Singha is a woman of 40 years old. He was 29 years old and his wife was 24 years old when they were married. He does not know each other before their marriage. He did not claim anything as dowry and no bride-price was also given. But he has given some furniture as gifts in his marriage. He has one son and one daughter. He is very careful about the education of his children. He admitted his son in an English medium school located at Bagdogra. He said that the number of high schools is not enough for the students living in this locality. Even the infrastructure of the school is also not good. Due to this reason he sent his son to English medium school. His children can speak in Bengali, Nepali, Hindi and English beside their mother tongue. Presently he has four bigha lands and his lands are not much fertile. He produces paddy, jute, chilly, cabbage, .potatoes etc. for household consumption and for selling purpose also. He has high yielding seeds, chemical fertilizers in producing those products. For irrigation, he depends on canal water and rain water also.

#### 6.4 : Comparison of Two Villages

The following table may help us to understand the similarities as well as differences of two border villages under study in respect to their identities and problems.

**Table no.6.2 : Comparison of Identities and Problems of Two Border Villages Under Study - Similarities and Differences.**

Village - I : Chhoto Dilsaram Jote	Village - 2 : Dulal Jote
<b>Similarities -</b>	
1. The caste identity does not determine the settlement pattern.	1. The caste identity does not determine the settlement pattern also.
2. Acceptance of non-traditional economic activities is found in this village.	2. Acceptance of non-traditional economic activities is found in this village also.
3. Interchange of dress-pattern, food-habits and ornaments among the villagers and villagers of others villages is noticed.	3. Interchange of dress-pattern, food-habits and ornaments among the villagers and villagers of others villages is noticed also.
4. The nuclear families is very popular in this village.	2. The nuclear families is very popular in this village also.
5. Kinship network is very wide.	5. Kinship network is very wide also.
6. Immigration of people is very common.	6. Immigration of people is very common also.
<b>Differences</b>	
1. The number of pucca houses, latrines, tubewells, bike is very small.	1. The number of pucca houses, latrines, tubewells, bike is not very small .
2. The villagers are less adaptive.	2. The villagers are more adaptive.
3. The number of migrant people from other countries is very small.	3. The number of migrant people from other countries is very high.

## 6: Findings

From the above discussion, it can be stated that the villagers living in the frontier area face several problems in their day-to-day life. Some problems are very acute and some problems are less acute. These can be said in the following ways.

Historically the people suffer identity crisis. Both the governments of Nepal and India claim the authority on this territory. The formation and the improvement of this area are not started from very past and at the beginning the number of the population was very scare in this frontier area. At the same times the climatic condition like land encroachment and several diseases like black fever etc also acted as barriers for its development. The people are not very much conscious about the development of the area in a wider context. Here a

large number of the people are self-conscious in some extent. Due to this less consciousness about the development, they fail to realize the importance of education for their children in a proper way. The political leaders are not much conscious about the development of this area also. The road condition to enter the village Chhoto Dilsaram Jote is problematic. The villagers can not carry some things by truck through the way. They carry the things by van and bicycles mainly. Economically the villagers face many problems. The villagers mainly the males are not very interested in their agricultural activities. Except ploughing, almost all the agricultural activities are done by the women folk. Due to this reason, the development in agriculture is not observed as the markets need in this area. The villagers follow the traditional agricultural practices. In the frontier markets, the demands of vegetables is much high but the villagers do not show their interest in this occupation. They accept some new occupations like rickshaw pulling, work at bus syndicate etc. The villagers most of the cases accept some low graded or less prestigious occupations and the income in these occupations is very instable. Socio-cultural life of the villagers living in this frontier area is not free from the problems. The traditional bond among the family members is losing. Love marriage is increasing in this frontier villages. And due to the love marriage, the parents of the sons and daughters fail to perform their roles in case of selecting the brides and bridegrooms etc. The villagers living in this frontier area are very suspicious about the outsiders and most of the cases; they feel pride to say their non-migrant status. Due to open border system, the people from Nepal come to this area frequently and they become associated with some illegal activities. It affects the life pattern of the local people living in this frontier area also. The participation of the local people in illegal cross border trading activities is in gradual increase and this kind of activity also affects the school going children to leave their study and to take part in this illegal cross trading activities. The government officials do not take always forceful actions against this kind of activities. Even the role of later migrants is very influential in political field. The population structure of the frontier villages is not static in nature. These are the major problems for the backwardness of the people and the area found in the Indo-Nepal frontier area in Darjeeling district of West Bengal.