

CHAPTER - 8

Major Findings, Concluding Remarks And Recommendations

The basic objective of this study is to find out Social Dynamics of North Bengal Frontier in Darjeeling District of West Bengal. In the forgoing chapters, on the basis of data collected from the two villages located in Darjeeling District of West Bengal in Indian Frontier area near the Indo-Nepal border; these issues have been analyzed and presented with relevant facts and figures. This chapter presents a general observation or the main findings of the entire study with concluding remarks on the basis of proposed research questions and at the end some recommendations or suggestions are made on the basis of the empirical study.

8.1: Major Findings

The study has been made to show the socio-economic, cultural and political characteristics of frontier villages located in the Indo-Nepal border in Darjeeling district of West Bengal. Changes occurred in the villages in above aspects have also been studied. It is found that village study is not new in social sciences but village study in frontier areas is very rare. The study has been taken to fill up the gap of knowledge in some extent. It is an intensive study based on primary data mainly. The use of secondary data is not much available. Different methods used in social sciences especially in anthropology and sociology have also been applied in this study. Some of the methods such as observation, interview, group discussion, case study etc have been used in collecting data and information. Census schedules and questionnaires have been used as tools of collecting field data. The collected data and information have been arranged into eight chapters. The whole study has been made on the basis of data collected from Chhoto Dilsaram Jote and Dulal Jote. Both the villages are located very near to the Indo-Nepal border line in Indian frontier area. Hence, both the villages bear some similarities in larger extent. In few cases, they bear some differences also.

It is found that the population structure of Chhoto Dilsaram Jote is pluralistic in nature. The population structure is consisted by the Rajbanshis, the Santals, and other Hindu caste groups (i.e. the Potters). The settlement pattern of the houses is not influenced by caste sentiments. The Rajbanshis are numerically dominant in the village. They are scattered in the village. In the middle of the village, the Santals live and the Potters live in the northern portion which is covered by the Rajbanshi houses. Even the houses of the rich Rajbanshi families are not covered by some poor families. Some of the Rajbanshi houses are located in the southern most part of the village. In the village, the number of males and females is more or less equal. The number of males is slightly higher than the number of females. The sex ratio of the village is much higher than the sex ratio found in India. The influence of caste, class and religion is very low or not measurable. In Dulal Jote, the population structure is also pluralistic in nature. The population structure is mainly consisted by the Nepalese, the Rajbanshis, and the Haris. In the village the Nepalese are numerically dominant. The settlement pattern of the houses is also not influenced by caste sentiment. The houses of the rich Nepali people are not located in the middle place of the village. The houses are scattered in different parts of the village and even some of the poor Nepali families are located in the middle place of the village.

In Chhoto Dilsaram Jote, some of the Rajbanshis bear a little higher status than the other communities. It is a fact that many of the Rajbanshis are the early settlers and they helped the Santals and Potters to settle in the village by providing many facilities at the time of their settlement. For this reason, some of the Rajbanshi families get special mentions by the Santals living in this village. Beside this, social status is also concerned with numerical strength, education, landholding position in some extent. In case of social ceremony, people of all communities living in the village are invited. No discrimination is done on the basis of caste or community, religion and nature of occupation. Most of the Nepalese do not know their caste and clan identity. They do not follow the regulations of the caste and clan rigidly. Actually the villagers living in the village are mainly belonged to lower strata of Nepali caste hierarchy. The land-holding possession of the Nepali families does not vary in a larger extent.

Here, the nature of occupation and educational background play an important role in determining the status of the people.

In border villages, the distribution of people on the basis of age structure is notable. It is not similar with the distribution of people on the basis of age structure found in India. In Chhoto Dilsaram Jote, the number of people under the age category of 0-14 years is higher than the number of populations found in the same category in India. In the village, 43 percent of total populations are belonged to the age category of 0-14 years and in India, 34.3 percent (2001 Census Report) people are categorized into the same age category. In the village, the number of working people is lower than the number of working people found in India. Here 51.52 percent people are categorized under the age category of 15-60 years and in India, 58.70 percent people are belonged to the category. And even the number of old (age more than 60 years) people is also lower than the number of the people found in India. Here the people under the age categories of 0-14 years and above 60 years are not completely depended upon others for their livelihoods. They perform many economic activities inside and outside their houses. The number of males and females in workforce in the village is more or less equal. But it is not similar with the number of workforce found in India. In India, the working population is consisted by 59 percent males and 58.5 percent females. In the village, the number of males and females in the working force are 50.8 percent and 52.24 percent respectively. Actually, the number of females is higher than the males in the working force found in the village. In Dulal Jote, the distribution of population on the basis of age category is slightly different from Chhoto Dilsaram Jote. In the village, the number of dependents is very lower than the number of dependents found in the country. Here, 165 or 30.39 percent person is categorized under the age category of 0-14 years and the number of the people belonging to the age above 60 years is 22 or 4.05 percent. In the village, the number of active or working people is very higher than the number of people found in Chhoto Dilsaram Jote and in the country also. In the village, the number of working people is 365 or 65.56 percent which are belonged to the age category of 15-60 years. Even the numbers of male and female working people are higher in this village than the number of

male and female working people found in Chhoto Dilsaram Jote and in the country. Here, the numbers of male and female working people under the age category of 15-60 years are 184 or 65.25 percent and 172 or 65.9 percent respectively. It is similarly observed that the people under the age categories of 0-14 years and above 60 years take part in many economic activities inside and outside their houses.

Migration is a common phenomenon in the frontier villages. Here the people from different parts of Indian Territory and from other countries (i.e. Nepal and Bangladesh) are found to live in these villages. In Chhoto Dilsaram Jote, the number of migrant families is higher than the non-migrant or early migrant families. Here, the number of families immigrated from other countries is 10 or 14 percent and the number of internal migrant families is 28 or 39.44 percent. In this village, total numbers of migrant and non-migrant or early migrant families are 38 or 53.45 percent and 33 or 46 percent respectively. Dulal Jote is mainly consisted by the migrant families. Here, the number of the migrant families is 83 or 77.57 percent and the number of non-migrant or early migrant families is lower than the number families found in Chhoto Dilsaram Jote. In this village, 16 or 14.96 percent families are immigrated from Nepal and the number of internally migrated families is 67 or 62.62 percent.

In these frontier villages, the use of multi-languages among the people is one of the important characteristics. In case of speaking languages, both the villages under study show more or less similar features. In Chhoto Dilsaram Jote 15 or 4.16 percent people can speak in five languages. The number of people speaking in two languages is highest. Here 140 or 38.78 percent people can speak in four languages. In short, the numbers of people speaking in two and three languages are 130 or 23.94 percent and 100 or 18.42 percent respectively. In this respect, the number found in this village is much higher than the number of people living in Chhoto Dislaram Jote. Some people of Dulal Jote can speak in four and five languages.

Dynamics in occupational structure is one of the important features of the people living in the frontier villages. It is found that the villages are mainly inhabited by the agricultural castes or communities. But they are not completely

depended upon the agricultural occupation. Introduction of some new occupations in their economic life is a common fact in both the villages under study. In Chhoto Dilsaram Jote, many families have accepted some new occupations in their economic life. Here, the number of families engaged in some other non-agricultural occupations is 23 or 32.40 percent. The number of families engaged in agriculture and agricultural labour activity as primary occupation are 34 or 47.89 percent and 14 or 19.71 percent respectively. In this village, the number of families depending upon government service and business as primary occupation is very low but the number of families depending on rickshaw pulling and other occupations is much high. Beside this, each family has dependence on secondary occupations also. In this regard, the participation in cross-border trading activities is an important secondary income source of some families found in the frontier area. The participation in cross-border trading activities is also found among some of the families living in both the villages. In Dulal Jote, the number of families accepting agriculture as primary occupation is very higher than the number of families found in Chhoto Dilsaram Jote. The number of families accepting agriculture as primary occupation is 64 or 59.81 percent. In the respect, the number of families accepting agriculture labour, rickshaw pulling and other occupations is lower than the number of families found in Chhoto Dilsaram Jote. But the number of families having government service as primary occupation is much higher than the number of families found in this occupation in Chhoto Dilsaram Jote. The traditional occupation of the Nepalese living in Dulal Jote was agriculture and their educational status is also very high.

The family structure in the frontier villages is characterized by nuclear family mainly. The number of traditional joint family is in gradual decrease. Here the family structure of both the villages presents similar tendency. In Chhoto Dilsaram Jote, the number of nuclear families is very high. Here, the number of nuclear families is 57 or 80.28 percent but the number of nuclear families in Dulal Jote is slightly lower than the number of nuclear families found in Chhoto Dilsaram Jote. The number of nuclear families in Dulal Jote is 76 or 71.02 percent. In case of joint families, the number of the families found in Dulal Jote is little higher than the number of the families found in Chhoto

Dilsaram Jote. The numbers of joint families found in Dulal Jote and Chhoto Dilsaram Jote are 20 or 18, 69 percent and 9 or 12.68 percent respectively. Due to long settlement of the villagers of Chhoto Dilsaram Jote, the disintegration of joint families are in gradual increase and due to short duration of settlement of the latter migrant people, the number of joint families is high.

In border villages the number of unmarried persons is higher than the married persons. Here both the villages under study show the similar trend. In Chhoto Dilsaram Jote the numbers of married and unmarried persons are 154 or 42.66 percent and 190 or 52.63 percent respectively. The number of widows and widowers is very small in the village. In Dulal Jote the number of unmarried persons is also higher than the married persons. The numbers of married and unmarried persons are 246 or 45.30 percent and 279 or 51.38 percent respectively. The number of widows and widowers is also very small. In the frontier villages, cross-border marital relationship plays an important role. This is found in both the villages. In Chhoto Dilsaram Jote, the number of families having cross-border marital relationship is 19 or 26.77 percent. But the number of families having cross-border marital relationship of Dulal Jote is higher than the number of families found in Chhoto Dilsaram Jote. The number of families having cross-border marital relationship in Dulal Jote is 38 or 38 percent.

The kinship structure of the border villages is consisted by internal and international kins. It is not limited within Indian Territory only. It crosses the border-lines lying in Indo-Nepal and Indo-Bangladesh border areas.

The importance on education has been lately realized by the villagers living in both the villages under study. Very few families send their children to pre-primary school under six years old. The literacy rate of both the villages is lower than the national level literacy rate. According to the census report of 2001, the literacy rate in India is 65.38 percent. In Chhoto Dilsaram Jote, the number of total literacy rate is 47.36 percent and the higher concentration of the people is found in primary and secondary levels of education. The number of people having education of higher secondary and more than that is very low. The literacy rate of the people living in Dulal Jote is slightly higher than the

literacy rate found in Chhoto Dilsaram Jote. Here the literacy rate is 59.67 percent. In both the villages, the number of literate males is higher than the number of females. In Chhoto Dilsaram Jote, the number of literate males and females are 108 or 63.51 percent and 63 or 36.85 percent respectively. The difference between literate males and females in Dulal Jote is very small. The number of literate males and females living in the village are 176 or 54.32 percent and 148 or 45.67 percent respectively.

Inter-mixing in food-habits and dress-pattern is a common fact among the communities living in the frontier villages. The inter mixing of food items and dresses is observed among almost all the communities living in the villages. The people use cycle, motor bike, bus, maruti van, truck, train, telephone, mobile phone, newspaper etc as the means of transport and communication. Bus stand and the railway station are located very near to the villages. Even the Mechi River is used as a good means of communication for illegal trading activities. The medical facilities are also not well to the villagers living in the area. The villages under study are situated near to the Naxalbari and Kharibari hospitals. The villagers are also quite careful about disease and treatment. The role of Ojhas is not remarkable in these villages. The alopathic and homeopathic medicine shops located at Panitanki market play important role in this respect. Even the role of an NGO is located at Dulal Jote is also important in making the villagers conscious about disease and treatment. The people of both the villages use water from wells and tube wells. Presently no restriction is found for the use of wells and tube wells on the basis of caste or community distinction.

The people living in the frontier villages are mainly depended on agriculture. But their occupational structure is in change. In Chhoto Dilsaram Jote, 48 or 67.61 percent families are depended on agriculture as primary occupation and 23 or 32.39 percent families are depended on non-agricultural activities as primary occupation. In case of occupational structure, more or less similar situation is observed in Dulal Jote. Here the number of families depending on agricultural activities is slightly lower than the number of families found in Chhoto Dilsaram Jote. The number of families of Dulal Jote depending on agricultural activities as primary occupation is 63 or 58.87 percent and the

number of families depended on non agricultural activities is 45 or 42.06 percent. Here the number of families depended on non-agricultural activities as main occupation is slightly higher than the number of families found in Chhoto Dilsaram Jote. In Dulal Jote, there are many landless families which are dependent on non-agricultural activities as main source of income.

In the ^{border or} frontier villages, occupational mobility is one of the important facts. Intergenerational occupational mobility is observed in both the villages under study. In Chhoto Dilsaram Jote, it is found that the occupational structure of the present heads' fathers' period was characterized by agricultural activities mainly. The importance of non-agricultural occupations was very low. But at the present time or during the present heads' period the importance of non-agricultural activities is observed in large extent. Many families have accepted some other non-agricultural occupations like rickshaw pulling, work at bus syndicate etc. It is found that the numbers of agricultural and non-agricultural families were 67 or 94.37 percent and 4 or 5.63 percent respectively at the heads' fathers' period. And presently, the numbers of agricultural and non-agricultural families are 48 or 67.60 percent and 23 or 32.40 percent respectively. In this regard, Dulal Jote shows a little different situation. It is found that though the highest number of families was depended upon agricultural activities at the present heads' fathers' period, but at the same time, the participation in non-agricultural activities like government service, business activity etc was also remarkable. Then the number of families depended upon agricultural and non-agricultural activities were 77 or 71.96 percent and 30 or 28.04 percent respectively. But presently the number of families depended upon agricultural activities has decreased. Presently 63 or 58.88 percent families are depended on agricultural activities and the numbers of families in non-agricultural activities are in gradual increase. Presently 44 or 41.12 percent families are depended upon non-agricultural activities.

Unequal distribution of lands is the general fact in the frontier villages. It is observed in both the villages under study. The number of families having small size of lands is very high in both the villages. In Chhoto Dilsaram Jote, the number of families having large size of lands (i.e. 9 to 18 bighas) is measurably high. But the number of families having large size of lands is

smaller in Dulal Jote than the number of families found in Chhoto Dilsaram Jote. The average size of landholding is also very small among the families living in both the villages. The villagers living in both the villages are in lower state of agricultural development. The villagers are mainly associated with their traditional cultivating methods and they use their traditional agricultural implements in agricultural operation. The land of the villages is not very low in fertility. The villagers do not get proper irrigation facilities and the use of improved seeds and chemical fertilizers is also limited. It is also found that the crop-pattern of the villagers is characterized by both the traditional and new variety of products. The new products include different types of vegetables. These vegetables are produced for selling and household consumption purposes. In this regard the role of local markets and bi-weekly markets is very important. The markets do not meet the needs of Indian people only. It meets the needs of the people of other country (i.e. Nepal) also. In border villages, the role of caste sentiment is not much effective to regulate political behaviour. The local leaders do not achieve power by dint of their educational qualification, economic position in the social set up. The role of traditional various organizations is not very effective, even it is in abolition in the frontier villages. But the feeling of backwardness is felt by some of the villagers living in this frontier area. In Chhoto Dilsaram Jote, some of the Rajbanshis state that due to immigration of some Nepali and Bangladeshi people they are losing their property and authority in socio-political field. For this reason some of the Rajbanshis have supported Kamatapur Peoples' Party (KPP) also. On the other hand, the Nepalese of Dulal Jote claim that their non- migrant.

Social structure, social institution and organization in the frontier villages are gradual change. Here both the villages under study show more or less similar situation. The average size of the families found in both the villages is not very large. It is more or less similar with average size of families found in India and West Bengal. The number of medium size families having 4 to 6 members is larger in both the villages. The families having more than 6 members are in decline. In both the villages, the nuclear family is highest in number and the number of joint families is very small. The size of nuclear and joint families is not very large. The joint families are paternally and lineally

joined. Here, the number of lineally joint families is higher. The death of any of couple shows the path of disintegration in joint families. The occupational structure of both the nuclear and joint families is characterized by acceptance of new occupation. They are not depended upon their traditional occupation only. The income level, land holding and educational status of the members in nuclear and joint families is more or less similar. Comparatively, the educational status of individuals living in nuclear families is much higher than the educational status of individuals living in joint families. The kinship network of the individuals living in the frontier area is not limited within the Indian Territory only; it crosses the national boundary of India. The kins of the villagers live in Nepal and Bangladesh also. In both the villages, the legal age at marriage is and was not followed. The number of married males and females married below the legal age at marriage is very high. But presently marriage between males and females within very younger age (i.e. below 12-14 years) is not preferred by a large number of the villagers. But the number of males married above the legal age at marriage is higher in Dulal Jote than the number of the males married under the same age category found in Chhoto Dilsaram Jote. In frontier villages, cross-border marriage plays an important role in marital relationship. The selection of brides and bridegrooms is not limited within Indian Territory only. It crosses the international border lines also. In this connection, both the villages present more or less similar trend. In both the villages, mate selection is done by the parents or elder members of the family. But at the same time, self-selection has been an important part in marital relationship. The love relation before marriage is also happened between probable brides and bridegrooms. Beside this, the villagers prefer to make marital relationship with known persons. The physical fitness, occupational background, education, and amount of landholding etc are considered in selecting the bridegrooms and the beauties, physical fitness and education are considered in selecting the brides. It is informed that education of brides and bridegrooms are given importance recently and presently the role of gotra is in gradual decrease. Inter-community marriage is also observed. In Dulal Jote, one family is consisted by inter-community marriage. Here one Rajbanshi male marries one Nepali female. In frontier, the influence of dowry and bride price

is also miserable. In Chhoto Dilsaram Jote, the influence of dowry and bride price is very high. But in Dulal Jote, the influence of dowry and bride-price is very low.

Religious interactions among the people living in the frontier villages bear distinctive character. In this context, the communities living in both the villages present more or less similar aspects. It is found that both the Rajbanshis and the Nepalese observe several festivals and believe in several gods and goddesses. Both the communities have left some of their previous festivals and the number of gods and goddesses have also decreased. The decreasing number of the festival is higher among the Rajbanshis than the Nepalese living in the villages. The adoption of some local gods and goddesses in their religio-festive structure is also common to both the communities. More interesting thing is that during any festival organized and celebrated by any of the communities, the participation of some persons particularly children and women of other communities are unrestricted. Even no restriction is imposed upon the people of Nepal at the time of observance of any fair held in Indian Territory mainly in the frontier areas. Similarly, the non-Nepali and Nepali people of these villages and some other villages take part in any fair held in Nepal mainly in the fairs held in Jhapa district without any restriction. Beside the followers of the Hinduism, some followers of Christianity, Buddhism also live in the villages. Religious syncretism is an important issue in the life of the individuals living in the frontier area under study. Besides it, syncretism in terms of food-habits, dress-pattern, language spoken is happened in this area. Finally it can be said that this frontier area does not bear same and similar situation with non-frontier areas of Indian Territory. In each village, religious belief is not limited in one religion. Hinduism, Buddhism and Christianity are the major religious faiths accepted by the individuals living in the frontier villages. It is happened due to its acceptance of migrants from different areas of India and Nepal and Bangladesh. The culture of the communities living in the frontier area is also different. But assimilation in socio cultural fields is happened in cases of marriage, sharing of common environmental resources, and free flow of mass media. Inter-caste or community marriage is observed in this frontier area. Here one Rajbanshi male married a Nepali female of Nepal. Beside this

many females of this area are married with the males of Nepal and many females of Nepal are married with the males of this area. The participation of some of the individuals in illegal cross-border trading activities is noticed. Many people of the area take part in this trading activity. Here the individuals act as carrier of the goods. The individuals of this area enjoy the benefits of mass media. The news papers of Nepal are found in this area and various programmes in Nepal radio and television are also enjoyed by the individuals living in the villages under study. Instability in population structure, immigration of the people, less developed infrastructure, less educational and medical facilities, the participation of the villagers in illegal cross-border trading activity and alcoholism etc are the major problems faced by the individuals living in this frontier area. Therefore, the development in the fields of income source, educational and medical facilities is necessary for the better livelihoods of the individuals living in this area. More motivation of the individuals for more education is also necessary for the development of this frontier area.

8.2: Concluding Remarks

The present study is an exploratory research work to point out the answers of the questions set as research questions. Followings are the attempts regarding the remarks on the proposed research questions.

The villages found in this frontier area under study are not very old. Before the Naxalbari Movement the population structure was very scanty. But gradually the population structure has changed. Presently, the Rajbanshis and the Harish belongs to the indigeneous group and the Nepalese, other Hindu cast group (i.e. Banik and Potters) belongs to non indigenous group. The assimilation of cultural traits through acculturation and diffusion has been general feature in the frontier villages.

In terms of relationship, the villagers living in this frontier area more or less closer with urban character. In case of social occasions like, marriage, festivals etc, they enjoy it very closely and again they bear some conflicting relation in terms of political groupings also. Due to having close and conflicting relationship and side by side living of different linguistic communities in this frontier area, a large number of people are multilingual.

The infrastructural facilities in terms of village road communication, health facilities, educational facilities, electricity and railways are not very developed and these are not enough to meet the needs of the changing population found in the villages located in this frontier area under study. Very few of Rajbanshis have realised their backwardness and they have been associated with Kamatapur Peoples' Party to increase their socio-political status.

The settlement pattern of the village households is not influenced by the caste discrimination. It is influenced largely by community sentiment. The houses of the poor and the rich families are scattered in the whole villages. The types of houses are influenced by economic condition not by the caste condition. The family structure of the studied villages is characterized by nuclear family mainly. The number of joint families is very small.

The economic life of the villagers living in the studied villages is mainly characterized by agricultural activities. Due to small size of landholding, less fertility of lands, lack of agricultural labourers, high cost of modern agricultural machines and seeds, dependence on agricultural activities is decreasing and acceptance of non-agricultural activities like government service, work at private bus syndicate, masonry, work of labour contractor, rickshaw pulling, taking part in illegal cross-border trading activities, driving etc is increasing gradually. The production mainly some vegetables are produced for selling purpose and the use of high yielding seeds, chemical fertilizers are in gradual increase.

The participation in modern education is progressive. The data shows that children of frontier villages irrespective of communities are now a days participating in modern education.

The political behaviour of the villagers is mainly influenced by attainment of opportunity not by ideology. This kind of behaviour is followed among later migrants mainly. Attainment of voter identity cards, ration cards, connection of electricity etc are the important motivating force for the political behaviour of the people living in this frontier area.

The people living in the villages believe in Hinduism mainly. Beside Hinduism, Some Christians, Buddhists also live in the villages under study. For the performance of the religious activities, each group performs their religious activities through their own way. Beside this, the participation of the people of different communities and the people of Nepal is also observed in the observance of different festivals and fairs.

8.3: Recommendations

From this study, it is revealed that the prime thing necessary for the development of the people and the area is people's awareness. It could be achieved through motivating them. This responsibility should be shared by the government as well as the influential persons of the society. In this section, I would like to put forward some recommendations for the improvement of the villagers and this frontier area. The recommendations are suggested by the people on the basis of my field experience also.

8.3.1: Administrative Measures-Actions to be taken by the State and Administration

(i) Governments should provide some more attention on the development of the frontier areas. The governments should create some facilities for the upliftment of economic condition and the stability of their source of income. Here the development of agriculture in terms of the introduction of the modern agricultural machines like power tiller, pump sets, high yielding seeds etc should also be given more attention.

(ii) The government should increase the number and the size of the markets in this frontier area. At the same times the protection of the markets should also be improved so that the people of Nepal and other parts of India can come to these markets and can pursue their commercial and other activities.

(iii) The government should improve the road condition in the frontier area for international and internal commercial activities. The improved road condition may help to increase the connectivity among the people living in frontier and non-frontier.

(iv) The government should increase the number of the hospitals and Primary Health Centres in this frontier area.

(v) The government should take care about the availability of sources of drinking water, purity of the drinking water, sanitation and drainage system

(vi) The government should check the alcoholic habits of the people living in this frontier area.

(vii) The government should give much attention to the education for the people in this frontier area. Here the number of the schools and colleges should be increased and some other facilities for the educational like arrangement of stipend, scholarships, establishment of hostels etc should be increased. At the same time the government should make some awareness programmes to make the people more conscious about the need of the education.

8.3.2: Actions to be taken by the Villagers

Here it is necessary to mention that though the government has a leading role for the development of this frontier area and the living condition of the people, but the government can not make the entire development without the direct participation of the villagers. In this regards, the villagers, have to do many things. These can be discussed in the following ways.

(i) The villagers should be very careful about the development of self and nation also. In case of economic activities, they should be economical in using the private and public properties. There should be some sub-committees formed by the communities to regulate the government properties like schools, hospitals etc.

(ii) The villagers should invite the NGOs and other welfare organizations to establish the camps for the dissemination of ^{new ideas and raising} consciousness about the need of education and good health etc.

(iii) Apart from the government assistance, assistance like scholarship should come from NGOs and other well wishers from this frontier and from outside also.

(iv) The political parties should incorporate the villagers living in this frontier area largely to make them conscious about the complexity of political relationship with neighbouring countries like Nepal, Bangladesh etc. Here the political parties or leaders should minimize or destroy the difference of the non-migrants or the early migrants and the later migrants. In selecting the parties or leaders, the caste or the community sentiment should also not be raised among the people living in this frontier area for the wellbeing of the national integration.

(v) The villagers should be aware about the unexpected activities occurred in this frontier area and the community people should come forward to fight against the unexpected activities like participation in the illegal cross-border trading activities, addiction in alcoholic habits etc.

(vi) For the development of this frontier area and the living condition of the people, different committees and sub-committees consisting of early settlers or non-migrants and later migrants with non-frontier people should be formed. Here these committees and sub-committees will supervise several welfare activities for the development of this area and the living condition of the people.

Finally on the basis of this study, I would like to suggest that the border villages or the frontier villages are now-a-days raising their voices regarding their problems and prospects. To my mind, their voices are to be honoured and respected and this should be incorporated in plannings and policy makings by the government and non-government agencies for overall development of the border villages and frontier areas.