

CHAPTER - 2

Profile of The Border Villages Under Study

This chapter is devoted to know the physical, infrastructural and demographic attributes of the villages located in Indo-Nepal frontier area. More especially this chapter highlights the location of the villages, village resources, economic pursuits, infrastructural facilities, food habits, dress-pattern, population structure, sex-ratio, family pattern, marital status, and migration etc. of the villages. A note on the tarai region in Darjeeling district of West Bengal has also been delineated.

2: A Note on Tarai-A Frontier Region in the District of Darjeeling in West Bengal

Darjeeling district is formed by the hill and plain lands. Tarai region is a part of Darjeeling district. Here very few lines about Darjeeling hill and tarai region are given below. The term "Darjeeling" is a Tibeto-Mongoloid word and means the abode of the followers of "Vajrayana" Buddhism. There is a primitive monastery of "Ninga-ma-pa" sect of Tibetan Buddhism. It was a working zone of internecine conflicts of several Indo-Mongoloid tribes in the past and subsequently attracted the attention of British imperialist, who was trying to explore a trade-route from India to China through Tibet. Subsequently, it won the attention of tourists and now it is the most attractive Himalayan centre of scenic charm and serenity (Ojha, 1997).

The area which today is called Darjeeling district, previously some parts of it was under the rules of Sikkim, Bhutan, Nepal and East India Company. It is said that the district of Darjeeling formed a part of the dominions of the Raja of Sikkim. During the reign of Chador Namgyal (1700-1716), areas in the southeast were lost to Bhutan. Chador Namgyal was able to clear much of the country under Bhutanese occupation. In 1706 what is now Kalimpong and Rhenock was lost. Towards the end of the eighteenth century (1788-89) the Gorkhas of Nepal overran Sikkim as far as the Tista and annexed the Tarai.

After the termination of the Anglo-Nepalese War (1816) the tract which Nepal had wrested from the Raja of Sikkim was ceded to the East India Company. The Raja who had been driven out from his dominions was reinstated. In 1817 a treaty was concluded between the British and Nepal at Titalia by which the whole of the country between the Mechi and the Tista was restored to the Raja of Sikkim, whose sovereignty was guaranteed by the company. The boundary between Sikkim and Nepal was laid along the Mahanadi and the Mechi rivers and the Singalila ranges (Sen.1989).

Under the above treaty, the Raja was forced to refer to arbitration of the British Government, all disputes between his subjects and those of neighboring states. It is also found that this did not conform to the Sikkimese wishes and left large tracts of land still in the hands of Nepal and did not restore Sikkim territories around Titalia which the British acquired from the Gorkhas but kept to themselves (Chronicle, 1963).

After ten years of the treaty when boundary dispute arose between Nepal and Sikkim, then in 1828 Captain Lloyd and J.W. Grant were deputed to settle the dispute. They were impressed by the possibilities of Darjeeling spur as a centre which would engross all the trade of the country and as a position of great strategic importance commanding the entrance into Nepal and Bhutan and on military purpose (Malley, 1907).

Finally in 1834 when certain Lepcha malcontents who took refuge in Nepal made a raid on the tract ceded in 1817. General Lloyd was deputed by Lord William Bentinck, the then Governor General, to enquire into the causes of the Lepcha incursion from Nepal. He availed himself of this opportunity in obtaining a deed of grant dated 1 February 1835 executed by the Raja of Sikkim. The translation of the deed was worded as follows:

The Governor General having expressed his desire for the possession of the hill of Darjeeling on account of its cool climate for the purpose of enabling the servants of his Government suffering from sickness, to avail themselves of its advantages, the Sikkimputti Raja, out of friendship to the said Governor General hereby present Darjeeling to the East India Company that is all the lands south of the Great Rangeet river, east of the Balasun, Kahail and

Little Rangeet rivers and west of the Rungo and Mahanadi rivers (Dash, 1947).

Thus, the whole district excepting the area now covering Kalimpong was a part of Bhutan before becoming a part of India. Darjeeling and the patch of territory connecting it with the plain were annexed in 1835 from Sikkim through a grant obtained from the Raja (Biswas, 1985).

The tarai portion was annexed when the relation between Sikkim and the East India Company deteriorated much, when in November 1849 Sir, Joseph Hooker and Dr. Campbell were made prisoners, while traveling in Sikkim with the permission of the Raja and the British Government. Various demands were made as conditions of release but the Sikkimese eventually released both prisoners unconditionally on the 24th December 1849. In February, 1850, a small punitive force entered Sikkim and remained in the north bank of the Great Rangeet River for a few weeks. But the serious punitive action was the withdrawal of grants of Rs. 6000/- from the Raja's and the annexation of the Tarai and the portion of the Sikkim hills bounded by Ramman and the Great Rangeet on the north, by the Teesta on the east and by the Nepal frontiers on the west. The area annexed was 640 square miles in extent (Bed Prakash, 1985).

But owing to constant violation of the treaty of Titalia by Sikkim in 1860 an expeditionary force first under Dr. Campbell and then under colonel Gawler with Ashley Eden as envoy was sent. In March 1861 a treaty was concluded at Tumlong, the then Capital of Sikkim. This treaty put an end to the frontier disturbance with Sikkim and helped the flow of commerce beyond the frontier. The area lying on the east of the river Teesta of which Kalimpong is a part was annexed much later in 1865. During early sixties, the British started having differences with Bhutan. In 1863 Sir Ashley Eden led a mission to Bhutan to settle differences, but his mission failed and he was forced to sign a document by which the British had to give up all claims to the Bhutan Duars and their proximate hill territories with Darjeeling district. Expeditions which met with little opposition were sent to Bhutan in 1864 and they were stopped in November 1865. When the treaty with Sir Ashley Eden was replaced by a new

one called the treaty of Sinchula. By this treaty the present sub-division of Kalimpong the Bhutan Duars and passes leading into the Bhutan hills were ceded to the British. Kalimpong transferred to Darjeeling in 1866 giving the district of Darjeeling its present shape (Biswas, 1985).

The district was included into the Rajshahi Division until October 1905, when it was transferred to the Bhagalpur Division. With the rearrangement of the Provinces it was retransferred to the Rajshahi Division in March 1912. The district, whose boundaries were undisturbed during the partition of Bengal in 1947, was tagged with the presidency division after independence. At present it is under the Jalpaiguri Division of West Bengal (Mitra, 1951).

The district was formerly a non-regulation district, that is to say, acts and regulations did not come into force unless they were specifically extended to the district. Darjeeling had no representative in the legislative council constituted under the Government of India Act 1919. The administration of the district was then vested in Governor-in-Council and expenditure of the internal administration of the district was not subject to the approval of the legislation under the Government of India Act 1935, the district was made a partially excluded area. Under the Sec 92 of the Act of the provincial or the Central legislature applied to it unless the Governor by public notification so directed. Until the formation of the Gorkha Hill Council, the district of Darjeeling, especially the three hill sub divisions of Darjeeling Sadder, Kurseong and Kalimpong enjoyed special status so far as developmental activities were concerned (Yasin, 1990).

Geographically, the Darjeeling district lies in the northern most part of North Bengal in West Bengal. On the north, the district is bounded by Sikkim, Bhutan in the north-east, and Jalpaiguri district in the east, Uttar Dinajpur, Dakshin Dinajpur, Bihar, Bangladesh in the south and Nepal in the west. The shape of the district is rather triangular with the northern boundary of the hill areas being almost three times the size of the southern boundary. Apart from the hill subdivisions of the district, the Siliguri sub-division spreads out into the plains. The district consists of a portion of the outlying hills of the lower

Himalayas and a stretch of territory lying along their base known as tarai (Datta, 2003).

It is found that the population of Darjeeling is exceedingly heterogeneous. The majority of the people in the hills are of Mongolian origin, belonging chiefly to various Nepalese castes, but also including a large number of Lepchas, Bhotias and Tibetans. Together with this hill men are found the denizens of the plains, who have been attracted to the hills by the prospect of easily acquired wealth, the Madesias held in great contempt by the Stalwart Nepalese. Among them are Marwari merchants, the Jews of the Himalayas, Bengali clerks, Hindustani Mechanics, Punjabi traders and even Chinese carpenters. In the Tarai the mixture of races is equally great. Here the aboriginal Koches or Rajbanshis as they prefer to call themselves, are most numerous; numbering 29,460. But no less than 52 percent of the inhabitants were born elsewhere, and the Mundas and Oraons from Chotanagpur and the Santals from the uplands of the Santal Parganas have strength of nearly 14,000 (O'Malley, 1907). He also stated that the ancient form of organization which elsewhere dominates rural life is here unknown; and its absence makes us feel that when we enter the Tarai, we have passed the former limits of India and are entering upon those of the Mongolian race.

The linguistic scene of Darjeeling is very interesting. Here the smaller linguistic groups like Newari, Gurung, and Limbu etc have not merged with the dominant language of the state i.e. Bengali but with the official language of their state of origin viz., Nepali. Nepali or khas Kura is the language of the eastern Pahari group of the Indo-Aryan sub-family. But most of the languages it observed belong to the Tibeto-Burman sub-family. Even the autochthon Lepchas whose mother tongue is Rong-Ring-a sub-group of Tibeto-Chinese family has identified themselves with the Nepalese (Chaklader, 1972). According to Malley (1907), Darjeeling contains a polyglot population. In the hills Nepali, Hindi, and in the Tarai, Bengali are spoken by a great majority of the inhabitants, but there are a great number of other languages current." He also said that the plainsmen who have made their homes in Darjeeling speak Hindustani, while in Tarai tea gardens Oraon, Mundari and Santali are spoken by the coolies from the Chota Nagpur plateau.

The early settlers managed their living in this region by fighting against several adversities. The people had their indigenous methods and materials for house building to protect themselves from the killing by wild animals. Thus they made this region suitable for human settlement. According to Malley (1907), there is however, one race which inhabits this sickly region with comparative immunity the aboriginal Meches; and the Rajbanshis were also to certain extent free from fever, largely owing to their clearing away the rank jungles round their homesteads to the high platforms on which they erect their huts. Gradually, the district has become an important place of migration. The people have come from some other countries like Nepal, Bhutan, and Bangladesh etc. Some have come from other states like Bihar, Sikkim etc and some have come from other districts like Coochbehar, Jalpaiguri and from some districts of South Bengal. Malley also said that almost all the people in Darjeeling district are immigrants or descendants of immigrants. In this connection Chaklader points out that the major cause of immigration was the employment opportunity created by the tea industry. Besides this, the increase of communication facilities, opening the railway between Siliguri and Darjeeling in 1881, the construction of hydroelectric power plant opening the schools for the Europeans and Anglo-Indians the utilization of forest resources etc, resulted in a large number of immigration from Nepal, Sikkim, Bihar, and Bangladesh. The British Government had also induced the Nepali cultivators to immigrate and cultivate fallow land given to them free. The Bengali immigrants who are generally settled in Tarai are mostly refugees uprooted from erstwhile East Pakistan.

Darjeeling district covers an area of 3149.00 sq.km, and out of which 30.77 sq.km are rural and 75.23 sq.kms are urban. Presently it has 12 blocks and out of which 8 blocks is situated in three hill sub-divisions and only four C.D. blocks are in Siliguri sub-division which formerly was known as Tarai Sub-division.

According to Chatterjee (1997), the East India Company first formed the Tarai subdivision with head quarters at Hanskura. At a later period, some portions from Jalpaiguri district (formerly Rongpur) were annexed to it and the name of the sub-division changed from Tarai sub-division to Siliguri sub-

division, with the headquarters at Siliguri in 1907. In whole Darjeeling district, there are 708 villages under 134 panchayats and the Siliguri sub-division has 366 villages under 22 panchayats. Within the Siliguri or Tarai sub-division, the block-wise distribution of the villages is as follows; The Matigara CD block has 79 villages, and Naxalbari CD block, Phansidewa CD block and Kharibari block have 98, 113 and 76 villages respectively. The sex ratio of the district is higher than the state and the country. The sex ratio of the district is 943 whereas the State, West Bengal and India have sex ratios 934 and 933 per thousand respectively. In the district the rural and urban sex ratios are 956 and 917. The literacy rate of the district is highest among other districts in North Bengal. Even it overtakes the literacy rate of the State of West Bengal and India. The literacy rate of the district is 72.87, whereas the literacy rates of West Bengal and India are 69.22 and 65 respectively. The rural and urban literacy rates of the district are 66.92 and 84.63 respectively (Census, 2001).

2.1: Village-*Chhoto Dilsaram Jote*

2.1.1: Physical and Infrastructural characteristics of the village

2.1.1.1: Location

The village, Chhoto Dilsaram Jote is located in the west end of Siliguri Sub-division of Darjeeling district in the State of West Bengal. It lies between 26°31' and 27°13' north latitude and between 87°50' and 85°53' east longitude. This village is included in Gandogal Mouza (J.L.No.3) and the village is under jurisdiction of the Raniganj Panishali Gram Panchayat and the Kharibari police station. The village is very adjacent to the Indo-Nepal Border line which covers the western side of the village. The history of origin of the village is known quite little. Only some of the local people say that previously there was one village named Dilsaram. The name is originated from the name of a local jotedar, Dilsaram Das. He had two sons. These two sons lived in the same village when Dilsaram Das was alive but after the death of Dislaram Das the two sons fragmented the village into two parts. The southern part where elder brother with his family members lived is known as Bara Dilsaram and the

northern part where the younger brother with his family members lived are known as Chhoto Dilsaram Jote. Presently some of the descendants of the early settlers with latter settlers lived in the village. The size of the village is not large. It covers 85 acres of lands. But the village is surrounded by many other villages like Dulal Jote village which covers the northern and the eastern part; Bara Dilsaram lies in the southern part of the village. There is not a natural or man-made boundary line among the villages and the villagers of one village interact with villagers of other to meet their necessities. The Mechi River which marks the border line between India and Nepal is flowing in the western part of the village from north to south. The Naxalbari forest is located very near to the village towards north-east side.

2.1.1.2: Village Resources

The amount and the variety of the resources of the village are presently very short listed. It is because; the people living in the village have destroyed a larger quantity of resources. Presently no forest is found in this village. Here land is the main resource. The people produce a variety of vegetables like bringal, potato, cabbage, tomato, chilly, jute, rice wheat etc. Beside it the village has some trees like mango, guava, betel nut, banana etc. It is already mentioned that the village is located very near to the Mechi River. The individuals use the water of the river through a canal which passes in the middle portion of the village. The villagers use the water for agricultural lands. Beside it the village is located very near to the Naxalbari forest. From the forest the villagers bring some materials like fuel-woods, fruits etc.

2.1.1.3: Settlement Pattern

Generally it is found that the groups in traditional villages were divided into several enclaves which follow a definite arrangement. There the caste identity played the prime factor in shaping the distribution of the residential houses. Each separate enclave was identified by the name of the caste group living therein. The high caste and the prosperous sections of the peasants usually lived at the centre while the low castes lived at the periphery. According to Hiramani (1977) in the villages in Maharashtra the term 'Wada' besides referring to a spacious house, is often used to refer to the whole

residential area of a particular caste by using it as suffix to the caste name, such as Mahar-Wada, Mang-Wada which mean the residential areas of Mahars and Mangs respectively. The residential area of the Brahmans likewise is called as Brahma Wada, of the Dhors as Dhor-wada. In Golatgaon, a few residential areas of the Maratha landlords are known after the leading persons of the clan. They are as under: (i) the police Patil Wada - residential area of the police Patil and his kinsmen, (ii) the Mali-Patil Wada - the residential area of the Mali Patil and his Kinsmen, and so on .

The settlement pattern of the village Chhoto Dilsaram does not follow a particular pattern. The houses are scattered in both sides of the village path. In most of the cases the houses are attached with agricultural land. Categorically, the settlement pattern is more or less similar with lineally-clustered type. Three communities live in the village. They are the Rajbanshis, the Santals and other Hindu caste groups. Hence, the houses of the Rajbanshis are scattered in different parts of the village in one hand, and on the other hand, the houses of other Hindu caste groups and the Santals are largely concentrated in a particular portion of the village. The Santals live in the middle place of the village. The residential arrangement is regulated by the availability of lands not by the caste or community-identity. Even the occupations held by these groups do not differentiate much. But variations are looked in making their houses or in using the materials. Some of the Rajbanshis and other Hindu caste groups have made houses by using the combination of tins, woods and cements, but most of the Santals have made their houses using combination of straw, bamboo etc.

2.1.1.4: Economic Pursuits

The economic structure of the village is not confined to the traditional occupations only. It is characterized by multi-occupations. These occupations are agriculture, agricultural labour, business, government service, rickshaw pulling, and some other callings like work at bus syndicate, maruti and truck driving, circus showing etc. Till now the agriculture plays the major role in the occupational structure found in this village. It is found that the Rajbanshis living in this village are mainly found in agriculture, agricultural labour, and rickshaw pulling. Rickshaw pulling plays an important role in occupational structure of

the Rajbanshis living in this village. Very few persons of this community are associated with work at bus syndicate, and driving. The second largest community of this village is the Santals. The occupational structure of the community is characterized by agriculture and agricultural activities mainly. Very few of them work as wage labour. Actually they work as tea garden labour in nearby tea estate. The other Hindu caste groups living in this village is depended on agriculture and business mainly. All the communities have dependence on agriculture.

2.1.1.5: Transport and Communication

The village is located very near to the state highway. The highway passes through the eastern part of the village. It passes from the north to south direction. The distance between the village and the highway is near about 0.5 km. The villagers get buses mostly after the interval of half an hour. Besides, the state highway, another metalled road parallel with high way, passes very near to the village. From this metalled road, villagers enter into their village by a kachcha road. The kachcha road is not motorable, but rickshaw and small size four wheelers like maruti van can play. The village road creates some problems during rainy season.

The villagers can easily achieve the bus facility to reach other market places like Panitanki market, Naxalbari market, and Batasti hut (weekly market) and Siliguri town etc. Cycle is used as an important means of transportation of sellable and purchasable commodities to their local markets. Four families have motor bikes which are recently purchased. Electricity connection is in gradual increase in this village. Here 30 out of 71 families have electricity connection.

The Naxalbari railway station is located at a distance of nearly 8 kms towards the north of the village. The railway also passes parallel with state highway very near to the village. The railway can directly reach people to Siliguri in the east and Bihar in the south of the village. The Bagdogra Airport is located at the distance of nearly 15 km in the north-east side of the village. The villagers can reach another nation (i.e. Nepal) by bus, cycling and walking also. Even, they go to Nepal by crossing the Mechi River during whole year

except rainy season. Many of the villagers enjoy modern communicative facilities. Seven families have Television and six families keep Bengali News paper in their houses. Many families have mobile phones. Some of the villagers read news paper at tea-shops in market places like Panitanki market, Dudh gate more etc and even some of them receive telephone-message from the telephone of nearby village. The villagers correspond to their letters through the post office located at nearby village. This village has no telephone booth within its boundary. But some villagers use telephone from Panitanki market. There are three telephone booths in the village. There is only one grocery shop in the village. The shop is very small in size. The shop keeps some daily useful goods like rice, wheat, chocolates, biscuits, bidi, matches, etc and other items useful for school children like exercise books, pen, pencils etc.

2.1.1.6: Village Market-Daily and Weekly

There is no market found in this village. But the village is located very near to two important daily markets. One of the two markets is the Panitanki and other one is Naxalbari market. The Panitanki market is a place where both the local and foreign goods are available. The people of Indian side and Nepal side are assembled in this market. The hotels, grocery shops, vegetable shops, tea shops and many other shops of stationary goods are found in this market. It is found that the people of Nepal side come to this market to purchase the vegetables mainly. It is said that the price of vegetables in different markets in Nepal side is very higher than the price of vegetables found in this market. During whole day many other mobile shops like small vegetable shops other than stationary shops are assembled in this market. The villagers sometimes go to the Naxalbari market. The market is much bigger in size than the Panitanki market. In terms of having the shops the market is very larger than the Panitanki market.

Besides these two markets the villagers sell and purchase their goods through a weekly market (i.e. Batasir hat). The market is also located near to the village. The market has very few stationary shops. Here a large number of shops are transitory in nature. The market is held twice in a week. It is held on Saturday and Tuesday. Through the market the villagers sell and purchase

various goods like food stuffs, cloths, vegetables, foot wears, fish and meat etc. The people of different castes, and communities like the Rajbanshis, the Nepalese, the Santals and others are assembled in this market. Even some people of Nepal side come to this market to purchase goods and sell. The people of Nepal side come with the shops of cosmetics, betel-nuts and leaf for selling in this market.

2.1.1.7: Educational Facilities

The villagers living in this village enjoy some educational facilities for the education of their children. For the primary education the villagers send their children to Dilsaram Jote Primary School. The school is situated in the northern part of the village. The school covers a land nearly 15 kata. The land with a tin planted room was donated by Lohar Sing, a man of the Rajbanshi community. Presently expansion of the school has been done and pucca walls are erected. Three teachers teach the students of this school. The teachers are outsiders to this village. One comes from Siliguri area and two come from Naxalbari market area. It is found that some of the children of the village take admission in other nearby schools like Batasi Shastriya High School, Shyamdhan Jote High School, and Krishna Kanta High school at Adhikari Bari, Kharibari High School, and Naxalbari Nanda Prasad High School nearby Naxalbari Market etc. Only one male student belonged to the Rajbanshi community is admitted at Siliguri College with Bengali Honours.

2.1.1.8: Post Office

Post office is one of the important means of communications to the villagers living in this village. The villagers of this village corresponds their letters through a post office located at Dulal Jote. It is informed that the villagers communicate both the private and official letters through this office. The post office is located very adjacent to this village. It is also informed that the peon serves the villagers very fast.

2.1.1.9: Medical Facilities

Disease and treatment are the universal features of human society. But the knowledge about the disease and the methods of treatment vary from group

to group and society to society. In case of rural areas, traditionally it is found that during illness, the villagers, specially the so called lower castes, do not go for any treatment for the first few days and watch its course. Later on if there is aggravation, they consult the local Ayurvedic Physician who prescribes medicinal herbs or roots. In complicated cases, the Gunin or magicians are also called for treatment. The Gunin suggests the probable cause of the disease, such as, influence of malevolent spirits hovering round the locality. He performs certain ceremonies. Sometimes he applies magical 'puffs' into the ears of the diseased man in order to ward off the supposed evil influence of the witch or spirit (Bhowmick, 1976). The villagers of Chhoto Dilsaram Jote are not free from the diseases and the method of treatment is not completely traditional. It is found that in the village, 38 or 10.52 percent people suffer from different diseases like diarrhea, headache, body pain, fever, tuberculosis, discentry, malaria and some other diseases which affect the functioning of stomache, eyes, heart etc. This is also found that the people of the Rajbanshis and the Santals have much resisting capability against the diseases and they are not much careful about some of these diseases like fever, cough. Even in these cases, some of them do not disclose it and they become cured automatically. But other Hindu caste groups are more careful about diseases. When some of the villagers become ill by any serious disease, they take treatment from two hospitals located nearby to the village. One hospital is located in Naxalbari market at a distance of 10 kms towards the north and another hospital is located in the Kharibari market at a same distance towards the south east of the village. Besides these, the villagers consult with the homeopathic, allopathic, Aurvedic doctors with their medicine shops available in the Panitanki market located very near i.e. near about 2 kms to the village. In this village, there is no primary health centre. The villagers take treatment from a health centre located at Bata sir market. Besides these, there is a Non-Government Organization named Bhoruka located nearby the village. The workers of the NGO help the villagers in different ways. Sometimes they organize health camp nearby the village, and they also provide some medicine to the villagers without cost. In this village very few people believe in magical rites of the Ojhas, or Gunin. The kabiraji is not given much importance.

2.1.1.10: Sources of Drinking Water, Sanitation and Drainage System

The villagers take water from wells and tube wells. In the village there are six wells and two tube wells. Except one well, all the wells and tube wells are given by government. Water obtained from the wells and tube-wells are used in various purposes like drinking, bathing, cooking, washing and religious activities. Sometimes, a few families wash their clothes with water of canal which passes in the eastern part of the village. The villagers are not very less careful about the purification of water. The use of germicides- like bleaching powder, etc is also observed. The location of the wells and tube-wells are as follows, one well is located in the northern part of the village. It is placed in the field of the primary school so the water can be used for the school children as well as other people. The people belonging to the Rajbanshi, other Hindu caste, use the water from this well. Another well is located in front of a Rajbanshi house and water is used by all the people living nearby the houses. Two wells are placed very near to the Santal houses. Wells are located beside the village path. The Santals use the water of the two wells mainly. Another two wells are placed very near to the Rajbanshi houses. It is informed that few years back the non-tribal people did not use water of the wells placed in Santal areas. It is stated that the Santals were not careful about the use of wells and some of their children would throw garbage into the wells. Presently this problem is overcome due to their gradual increase of consciousness about the use of wells and also due to increase the number of wells nearby. The villagers are not satisfied with the present number of wells and tube-wells. The use of latrine is very limited. In the village, only ten families have latrines. There is not a proper drainage system found in the village. During rainy season, the canal is used to carry garbages. It carries the garbages to some distant place from the household. Almost all the houses have very small size pits nearby their houses. They keep the garbages in the pits whole year. Beside it, a small pit is also found nearby the wells or tubewells. Sometimes, the disposed water is given to agriculture land by making a small drain.

2.1.1.11: House Type

The houses found in the Chhoto Dilsaram Jote are mainly kuchcha in type. In this village nine (9) houses are semi pucca. The floors, walls are made by cement materials and the roofs are constructed with tin plates with other materials. Here only two (2) houses are two stairs. The lower part of the room is used for keeping various household materials and sometimes a portion of the room is used for cooking purpose. Here fifty two (52) houses are kuchcha in type. The walls of the houses are made with a systematic combination of straw, bamboo, rope etc. Even some walls are made with muddy materials. The roofs of the kuchcha houses are made with a systematic combination of tin plates, bamboos. In this village the houses of the Rajbanshis are mainly kuchcha in type. And the houses of the Santals are made with muddy materials. The walls are made with a systematic combination of straw, bamboo, and rope mainly. The roofs of very few houses are made with tin plates. In this village, the houses of other Hindu caste are semi pucca in type. In this village, half pucca houses are new to the villagers. Thatched houses are also being modified. The roofs of some kuchcha houses are covered by tin plates.

2.1.1.12: Dress-Pattern

In case of dress-pattern, all the communities living in the villages are very much similar. During the time of festival they (basically the women and children) wear new and beautiful dresses with ornaments when they go out to enjoy fair. Normally the males wear pants, shirts, t-shirts, jackets, gamcha (i.e. towel), dhuti, lungis etc. and the married females wear shari, nighty, *chandar* (i.e. sheet of cloth to cover upper portion of body). Very few old widows of the Rajbanshi community wear patani (i.e. a sheet of cloth to cover a larger portion of body). The unmarried females wear frocks; churidar, two-parts, Shari etc. and the unmarried male children wear half-pants, shirts, t-shirts, ganji (i.e. Guernsey). The use of *dhuti* has been very limited. Only some old men use *dhuti* when they go to markets and the house of their relatives. Many Santhas males even old man wear half pants. In this village, the use of T-shirts, Jackets, Lungis, Nighty, Churidar etc. are new to the traditional dress-pattern of the villagers living in this village.

2.1.1.13: Food-Habits

Food habit among the villagers is very simple. It is informed that some of the Rajbanshis previously would take *Dahi-chura* (i.e. curd and flat rice) as breakfast and they would take rice thrice daily. They had not the habit of taking tea. Even they were not interested in taking biscuits. Presently, most of the Rajbanshis take rice twice daily. In the morning, they take tea, chura (i.e. flat rice), muri (fried-rice), chal-bhaja (i.e. fried rice), ruti (i.e. bread made of wheat), biscuit etc. In day time they take rice with vegetables. Sometimes, they take fish, meat, and at night they take rice with vegetables. Very few families having old persons take ruti (i.e. bread) at night. Many of the Rajbanshi families take some special food items occasionally. They take sweets, hospos, banana, milk, meat, fish etc. Some of the Rajbanshis take hariya, and some foreign liquor. Here, the rickshaw pullers take these things secretly. The members of their family do not know it openly. Some of the Rajbanshis have the habit of smoking of bidi, and cigarette. Some of them take kaini also. Most of the Rajbanshi children are very much interested to have chawmin and momo and they take those food-items at Panitanki market. The food-habit of the Santals is also very simple. They normally take rice thrice daily. Sometimes they take muri or chalbhaja (i.e. fried rice), ruti (i.e. bread), etc. In the morning and evening most of the families take salt tea. They also take chullu (i.e. locally made liquor) and they take meat of pig, hens and fish etc, during occasions. Here the *hariya*, foreign liquor, smooking cigarette, momo, chawming, biscuits etc. are new to the traditional foot habits of the people living in this village.

2.1.2: Basic Demographic Attributes of the Village

Demographic features are mainly to study the people in terms of age category, sex category, marriage, occupation, migration etc. To know the demographic features of this village analysis is made on the population in terms of age and sex categories, family structure, marital status, occupational status, educational status, migrational status and linguistic status of the people living in this village.

2.1.2.1: Population -Age and Sex Distribution

In this village the number of adult or active people is higher than others like children and old persons. The number of males and females of active or adult age is more or less equal. Table no.2.1 shows the people of the village on the basis of age categories. The village has 72 or 19.54 percent population under the age category of 1-6 years old and out of which 33 or 45.80 percent are males and 39 or 54.17 percent is female. Among the Rajbanshis 49 or 18.78 percent population is under this category and out of which the number of males is 22 or 37 percent and the number of female is 27 or 63 percent. In case of other Hindu caste groups, the number of persons under this category is 4 or this category occupies 16.67 percent in which the numbers of males and females are equal. Among the Santals, the number of persons under this category is 19 which occupy 25 percent in this community. Here the number of males is 9 and the number of females is 10. The number of persons under the age category of 7-14 years is 85 or which occupies 23.55 percent in the village. The male member under this category is 44 or 51.76 percent and the number of females is 41 or 48.24 percent. Among the Rajbanshis the number of persons under this category is 62 or 23.75 percent in which the number of males is little lower than the females. In case of other caste groups the number of the persons under this age category is 7 which occupies 29.17 percent and in which the number of males is higher than the females. In case of the Santals, the number of persons is 16 or which occupies 21 percent in this community. Here the number of males is higher than the females.

In the village 51 or 14.12 percent people are belonged to the age category of 15-22 years old. Here the number of male is 24 or 47.05 percent and the number of females is 27 or 52.95 percent in the total population under this category. Among the Rajbanshis, the number of the people under this age category is 39 persons or 15 percent, in which the number of male is 19 or 48.70 percent and the number of females is 20 or 51.30 percent. In case of other caste groups, the number of the persons under this age category is 2 or 8.3 percent in which the numbers of male and females are equal.

In the village the number of people under the age category of 23-50 years old is 124 or 34.35 percent in which the number of male is 64 or 51.61 percent and the number of females is 60 or 48.39 percent. Among the Rajbanshis, 91 or 34.90 percent people are categorized under this age group in which the numbers of males and females are more or less equal. In case of other caste groups, the number of the persons under this age category is 8 or 33.33 percent, in which the number of male is 5 or 62 percent and the number of females is 3 or 38 percent. The Santals have 25 or 32.89 percent population under this age-category in which the numbers of male and females are more or less equal.

In the village, the peoples under the age category of 51-60 years old are not totally depended on other family members. Their number is 11 or 03.04 percent in which the number of male is 5 or 45.45 percent and the number of females is 6 or 54.55 percent. Among the Rajbanshis the number of people under this age category is 6 or 2.30 percent in which the number of males is 2 and the number of females is 4. The other caste groups have not a single people under this age category. Among the Santals, the person under this age category is 5 in which the number of male is higher than the females.

In the village the number of the people under the age category of more than 60 years old is 18 or 5.0 percent in which the number of male is much higher than the females. Same trend is followed among the Rajbanshis. In this community 14 or 5.36 percent person is under this category and out of which the number of male is 11 or 78.57 percent and the number of females is only 3 or 21.43 percent. Among the other caste groups, the number of people under this age category is 3 or 12.5 percent in which the number of male is lower than the females. In case of the Santals they have only one male under this age category. Finally it can be stated that the number of people having age between 15 to 50 years is very high in this village.

**Table no.2.1: Distribution of Population of Different Communities in
Chhoto Dilsaram Jote on the Basis of Age.**

Age&Sex	Communities			
	Santals (%)	Rajbanshis (%)	Other Hindu caste groups (Banik) (%)	Total (%)
1 - 6 yrs				
M	09	22	02	33 (45.83)
F	10	27	02	39 (54.17)
T	19 (25.00)	49 (18.78)	04 (16.67)	72 (19.54)
7 - 14 yrs				
M	10	30	04	44 (51.76)
F	06	32	03	41 (48.24)
T	16 (21.05)	62 (23.75)	07 (29.17)	85 (23.55)
15 - 22 yrs				
M	04	19	01	24 (47.05)
F	06	20	01	27 (52.95)
T	10 (13.16)	39 (14.94)	02 (8.33)	51 (14.12)
23 - 50 yrs				
M	13	46	05	64 (61.61)
F	12	45	03	60 (48.39)
T	25 (32.89)	91 (34.86)	08 (33.33)	124 (34.35)
51 - 60 yrs				
M	03	02	00	05 (45.45)
F	02	04	00	06 (54.55)
T	05 (6.58)	06 (2.30)	00	11 (03.04)
Above 60 yrs				
M	01	11	01	13 (72.22)
F	00	03	02	05 (27.78)
T	01 (1.35)	14 (5.36)	03 (12.50)	18 (5.00)
Average (in '00)	76(100)	261(100)	24(100)	361(100)

2.1.2.2: Sex-Ratio

The population structure of Chhoto Dilsaram Jote presents pluralistic character and the number of males is higher than females. The table no.2.2 shows that the population of the village is divided into two broad categories. They are tribals and non-tribals. The tribals include the Santals and the non-tribals include the Rajbanshis, and other caste groups. The number of village population is 361 persons and out of which the number of males is 183 or 50.7 percent and the number of females is 178 or 49.8 percent. Hence the number of males is slightly higher than the females. The sex ratio of the village is 972 (per 1000). In the village, the Rajbanshis are numerically largest in number than other communities. The number of the Rajbanshis is 261 persons or they occupy 72.30 percent in the existing population structure. The number of males is lesser than females. The number of males is 130 or 49.90 percent, and the number of females is 131 or 50.10 percent. The sex-ratio in this community is 1007 (per 1000) which is higher than the village sex ratio. The number of other caste groups is 24 persons or they occupy 6.65 percent in the existing population structure. In this community, the number of males is higher than females. The number of males is 13 or 54 percent and the number of the females is 11 and 46 percent. The sex ratio is 846 (per 1000) which is lower than the village sex ratio. The second largest community in the village is the Santals. The number of Santals is 76 or they occupy 21.05 percent in the village population structure. In this community, the number of males is higher than the females. The number of males is 40 or 52.6 percent and the number of females is 36 or 47.40 percent. The sex-ratio is 900(per 1000) which is lower than the village sex-ratio. Therefore it can be said that the sex-ratio in this village is quite high.

Table no. 2.2: Distribution of Population of Different Communities in Chhoto Dilsaram Jote on the Basis of Sex.

Sex	Communities			Total (%)
	Santals (%)	Rajbanshis (%)	Other Hindu caste groups (Banik) (%)	
Male	40 (52.60)	130 (49.90)	13 (54.00)	183 (50.76)
Female	36 (47.40)	131 (50.10)	11 (46.00)	178 (49.30)
Total	76 (100)	261 (100)	24 (100)	361 (100)

2.1.2.3: Family Structure

Family is one of the most important social organizations of human society. It is a primary unit of society. In this village, family structure is mainly characterized by nuclear family though it has some other types of families. From the table no.2.3 it is found that in the village, 57 or 80.28 percent out of 71 families are nuclear and only 9 or 12.68 percent families are joint. Here only 5 or 7.04 percent families out of 71 families are broken.

The table also shows that the number of nuclear families is very high among all the communities living in the village. In case of the Rajbanshis, it is found that the Rajbanshis live in 54 families, and out of 54 families 44 or 81.40 percent families are nuclear and 6 or 11.11 percent families are joint. Only 4 or 7.4 percent out of 54 families are broken. The number of the nuclear families is also higher among the Santals. In this community, 10 or 76.93 percent families are nuclear and 2 or 15.38 percent families are joint. Only one (1) or 7.69 percent family is broken. Among other caste groups, it is found that 3 or 75 percent people live in nuclear families. Therefore, it can be concluded that the nuclear family is the dominant pattern in this village.

Table no.2.3: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Family Types.

Communities	Types of Families			Total (%)
	Nuclear (%)	Joint (%)	Broken & incomplete (%)	
Santals	10 (76.93)	02 (15.38)	01 (7.69)	13 (76.06)
Rajbanshis	44 (81.40)	06 (11.11)	04 (7.4)	54 (18.31)
Other Hindu Caste Groups	03 (75.00)	01 (25.00)	00	04 (5.63)
Total	57 (80.28)	09 (12.68)	05 (7.04)	71 (100)

2.1.2.4: Marital Status

Marriage is an important social institution to understand the social status of villagers. In this village, the number of unmarried persons is higher than the number of married and widow and widower persons. Table no.2.4 shows the people of the village by categorizing as married, unmarried, widow and widower. In this village, out of the total population 154 or 42.66 percent are married in which the numbers of the Rajbanshis, other caste groups and the Santals are 116 or 75.32 percent, 10 or 6.50 percent and 28 or 18.18 percent respectively. The number of unmarried people is 190 or 52.63 percent which include 132 or 69.47 percent Rajbanshis, 11 or 5.79 percent other caste groups and 45 or 23.64 percent Santali people. The village has 8 or 2.22 percent widow people and out of which the number of the Rajbanshi widow is 5 and the number of widows among other caste groups and the Santals are 2 and 1 respectively. In the village, the number of widowers is 11 or 3.49 percent which include 8 of the Rajbanshis, 1 of other caste groups and 2 of the Santals.

From the table it is observed that the number of unmarried persons is higher than the married persons. It indicates the higher age at marriage of unmarried peoples. Here the gradual introduction of dowry, necessity of education and economic insufficiency lead this situation. And the villagers normally respect their widows or widowers. The widows and widowers play their role in domestic works and even sometimes some of them take part in outside work. Some of them have land-ownership also.

The more or less similar situation is found among all the communities living in this village. In case of the Rajbanshis the number of unmarried persons is higher than the married persons. The number of unmarried people is 132 or 69.47 percent. Among other caste groups, the number of unmarried persons is slightly higher than the married persons. The number of unmarried persons is 11 or 5.79 percent and the number of married persons is 10 or 6.50 percent. In case of the Santals the number of unmarried persons is also higher than the married persons. The number of unmarried persons is 45 or 23.64 percent and the number of married persons is 28 or 18.18 percent. The village does not show any instance of separated or divorced person. Finally, it can be stated that the number of the unmarried people is higher than the number of married people and there is not a single instance of divorced and separated person is found in this village.

Table no.2.4: Distribution of the Population of Different Communities in Chhoto Dilsaram Jote on the Basis of Marital Status.

Status	Communities			
	Santals (%)	Rajbanshis (%)	Other Hindu caste groups (Banik) (%)	Total (%)
Married				
M	14	58	05	77
F	14	58	05	77
T	128 (18.18)	116 (75.32)	10 (6.50)	154 (42.66)
Unmarried				
M	25	67	06	98
F	20	65	05	92
T	45 (23.64)	132 (69.47)	11 (5.79)	190 (52.63)
Widow	01 (12.50)	05 (62.50)	02 (25.00)	08 (2.22)
Widower	02. (18.18)	08 (72.73)	01 (9.09)	11 (3.49)
Total	76 (21.05)	261 (72.30)	24 (6.65)	361 (100)

2.1.2.5: Occupation-Primary and Secondary

In the village, economic life of the people is characterized by occupational diversification. The family members are mainly engaged in the following occupations like agriculture, agricultural labour, rickshaw pulling, business, government service and some other occupations like truck-driving, maruti driving, masonry, circus showing, works at petrol pump etc as primary as well as secondary occupation. Here it is very difficult to identify the secondary occupations of the villagers separately. All the members of a family do not depend on a particular occupation. In case of agricultural family it is found that some members of the family earn from business and some earn from service. Table no.2.5 shows that the villagers are distributed among the 71 families and out of which the Rajbanshis have 54 or 76.05 percent, other caste groups have 4 or 5.63 percent and the Santals have 13 or 18.32 percent families. In the village, all the communities depend on agriculture. Here 34 or 47.89 percent families depend on agricultural labour which includes some of the families of the Rajbanshis and the Santals. Rickshaw pulling is accepted as main occupation by 10 or 14.08 percent families which include some of the Rajbanshi families only, 2 or 2.81 percent families depend on business which is found among some families of other caste groups, 1 or 1.41 percent family has dependence on government job which is accepted by a family of the Rajbanshis, and 10 or 14.08 percent families depend on other occupations, which include all the communities living in the village,

The table also shows that the occupation of the Rajbanshis is diversified. Here out of total 54 families 24 or 44.45 percent families are depended on agriculture, 11 or 20.37 percent families depend on agricultural labour, 10 or 18.52 percent families depend on rickshaw pulling. In terms of agriculture, almost all the family members except children and very old persons take part in it directly. Here the role of women is much important. Here some of the women work as agricultural labourer also. In case of rickshaw pulling, some families accept it as their main occupation due to lose of their lands under the encroachment of Mechi River. One man works as a peon at Raniganj Panishali Gram Panchayat Office. In case of other occupations 4 families depend on masonry, one family depends on truck driving, one family depends on maruti

driving, one family depends on works of contractor on labourers in house building, and one depends on kabiraji. Among the Santals, out of total 13 families, 9 or 69.23 percent families depend on agriculture, 3 or 23.07 percent families depend on agricultural labour, and only 1 or 7.70 percent family depends on earning from work at petrol pump. An adult man works as labourer at a petrol pump located in the district. In case of agriculture and agricultural labour both the males and females take part in it. Sometimes they earn some money by working in tea-gardens nearby the village. In case of other caste groups it is found that all the families have knowledge on cultivation but due to lack of lands, they take other occupations as their main source of income. Here only 1 or 25 percent family depends on agriculture and some members of a family depends on the earning from circus showing activity. A head of the family works at a circus party. And out of total families 2 or 50 percent families depend on business. One family has a grocery shop at home and another family has a vegetable shop at Panitanki market. It can be concluded that the diversification of occupations is very common among almost all the communities living in this village.

Table no.2.5: Distribution of the Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Primary and Secondary Occupation.

Communities	Primary and Secondary Occupation						Total (%)
	Agriculture (%)	Ag. Labour (%)	Rickshaw Pulling (%)	Business (%)	Govt Service (%)	Others (%)	
Santals	09 (69.23)	03 (23.07)	00	00	00	01 (7.70)	13 (18.31)
Rajbanshis	24 (44.45)	11 (20.37)	10 (18.52)	00	01 (1.85)	08 (14.81)	54 (76.06)
Other Hindu Caste Groups	01 (25)	00	00	02 (50.00)	00	01 (25.00)	04 (5.63)
Total	34 (47.89)	14 (19.71)	10 (14.08)	02 (2.81)	01 (1.41)	10 (14.08)	71 (100)

2.1.2.6: Literacy and Education

From the table no. 2.6, it is found that the literacy status of the villagers is not very high. Here the number of literate people is 181 or 50.14 percent and

the number of literate males is much higher than the number of literate females. The numbers of literate males and females are 113 or 62.43 percent and 68 or 37.57 percent respectively. In this village, the number of illiterate people is more or less same with literate persons. The number of illiterate people is 180 or 49.86 percent. Here the number of illiterate females is much higher than the number of illiterate males. The number of illiterate females and males are 110 or 61.11 percent and 70 or 38.89 percent respectively. In this village, the number of literate males is higher than the number of illiterate males. It is found that there are 183 or 50.69 percent are males and out of which the number of literates and literates males are 113 or 61.75 percent and 70 or 38.25 percent respectively. But the number of illiterate females is very much higher than the number of literate females living in this village. Here the number of females is 178 or 49.31 percent and out of which the number of illiterate and literate females are 110 or 61.79 percent and 68 or 38.21 percent respectively. Finally, it can be stated that the males have more literacy status than the females.

Table 2.6: Distribution of the Villagers in Chhoto Dilsaram Jote on the Basis of their Literacy Status.

Gender	Illiterate (%)	Literate (%)	Total (%)
Male	70 (38.89)	113 (62.43)	183 (50.69)
Female	110 (61.11)	68 (37.57)	178 (49.31)
Total	180 (49.86)	181 (50.14)	361 (100)

Education is an important criterion for the development of human society. It is acquired by the people on the basis of social, economic and cultural necessities. Education is also used as a means of transmission of cultural traits among individuals of different communities. Initially education was very limited within certain groups or individuals of society. But gradually, due to various social, cultural and economic changes, it is spreading among the people of different groups in society. It is not limited within a particular caste or community. The table no.2.7 shows that the educational status of people of the village, Chhoto Dilsaram Jote is not pleasing. Only 50.14 percent or 181

persons are educated through different levels of education. Out of the total educated persons, 46.41 or 84 persons are educated through the primary level of education, 44.20 percent or 80 persons are educated through secondary level, and 2.67 percent or 5 persons are educated through Higher Secondary Level. In this village, 12 persons or 6.63 percent are simply literate and 19.94 percent or 72 persons are under the school going age. The participation of males in education is higher than the females. In case of primary level the numbers of male and female are 44 or 52.38 percent and 40 or 47.62 percent respectively. In case of secondary level the numbers of male and female are 59 or 73.75 percent and 21 or 26.25 percent respectively. There is dissimilarity between the number of educated persons and the educational level that is when the levels of education increase, the number educated persons decreases. Due to economic insufficiency the people can not continue their study. In most of the cases, the male students of the village leave their education within the secondary level and take part in various economic activities in border areas and nearby towns. The female students help their parents in doing various works inside and outside the house. Some of them take part in transplantation of paddy saplings and their replacement in agricultural lands and many other works. It is informed that previously the parents were not interested in the education of their children, but due to influence of some well wishers of education, and some teachers of the primary school, they gradually become interested in it. The students of the school are belonged to all the communities living in the village. Some students also come from other nearby villages. It is also found that the children of poor families (i.e. rickshaw pullars) do not come to school regularly. The children help to their family members in various ways. The children of the rickshaw pullers sometimes go to Panitanki market to fetch the rice and vegetables. The rickshaw pullers come back home just before the time of taking lunch. Thus, the children are used to carry those daily necessary items before the time of return of the rickshaw pullers. The teachers also say it sympathetically that some of the children come to school without having sufficient food. Some of them come to school taking very small amount of Mundi (fried-rice), Chalbhaja (roasted rice) and they feel sleeping. The teachers also say that the introduction of mid-day meal programme influences the villagers positively but the

attendance of the students is characterized by up and down scoring. Finally it can be concluded that the educational status of the villagers is quite low.

Table no.2.7: Distribution of the Villagers in Chhoto Dilsaram Jote on the Basis of Their Educational Standard.

Gender	Simply Literate(%)	Primary (I-IV Class) (%)	Secondary (IV-X Class) (%)	H. Secondary (XI-XII Class)(%)	Total (%)
Males	06 (50.00)	44 (52.38)	59 (73.75)	04 (80.00)	113 (62.43)
Female	06 (50.00)	40 (47.62)	21 (26.25)	01 (20.00)	68 (37.57)
Total	12 (6.63)	84 (46.41)	80 (44.20)	05 (2.67)	181 (100)

2.1.2.7: Migration and Immigration

The population structure of the village is not framed by the Rajbanshis and the Meches only. Due to passage of time and changing socio-political situation, the immigration of many other groups of people has been an important fact. The table no.2.8 shows that the population structure of the village Chhoto Dilsaram is mainly characterized by various types of migrants and non-migrants. It is found that the village has 71 families and out of which the Rajbanshis have 54 or 76.05 percent, other Hindu caste groups have 4 or 5.63 percent and the Santals have 13 or 18.32 percent families. The village has 15 or 21.16 percent village level migrant families which include some of the families of the Rajbanshis and the Santals. The village has 11 or 15.50 percent district level migrant families which include some families of all the communities. In this village only 2 or 2.81 percent families are characterized by state level migration which incorporates some families of the Rajbanshis and the Santals. The number of national level migrant families is 10 or 14.08 percent which include all the communities. In the village the number of the non-migrant or early migrant families is 33 or 46.55 percent which include some families of the Rajbanshis and the Santals. These families are categorized as non-migrant as the heads of those families do not know the exact date of settlement of their families because they have been living in this village from very past or from few generations.

The table also makes it clear that migration is usual among all the communities. In case of the Rajbanshis, the number of migrant families is lower than the non-migrant families. The number of non-migrant families is 30 or 55.67 percent and the number of migrant families is 24 or 44.33 percent. And out of total migrant families the number of village level migrant families is 10 or 18.51 percent. These migrant families have come from some other neighbouring villages like Antaram, Bara Dilsaram, Bata sir, and Kharibari etc under the jurisdiction of same block. It is stated that the encroachment of Mechi River forced some families of Antaram village to migrate in this village. In this community 7 or 12.96 percent families have migrated to this village from Jalpaiguri and other district of North Bengal. Only 1 or 1.85 percent family has migrated to this village from Bihar. Among the Rajbanshis 6 or 11.11 percent families are identified as national level migrant. Out of 6 families 4 have come from Nepal and 2 families have come from Bangladesh (i.e. from undivided Dinajpur of Bangladesh). Among other caste groups, 2 or 50 percent families are identified as district level migrant. These two families have migrated to this village through step-migration. These families, coming from Bangladesh, firstly settled at Coochbehar and then Malda district. Finally, they have come to this village. In this community another 2 or 50 percent families have come to this village from Bangladesh. Among the Santals only 3 or 23.19 percent families are early-migrants. Here more than 75 percent families are migrant. Out of the total migrant families, 5 or 38.46 percent families have come from some nearby villages within this district. Here 2 or 15.38 percent families have come to this village from Jalpaiguri district and 1 or 7.69 percent family has come from the Jharkhand especially from Dumka of Santal Pargana. In this community one out of two families has migrated from Bangladesh and one has come from Nepal. From the table it may be stated that this village is inhabited by both the migrant and non-migrant people and the number of migrant families is not very high.

Table no.2.8: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Migration.

Levels of Migration	Communities			
	Santals (%)	Rajbanshis (%)	Other Hindu caste groups (Banik) (%)	Total (%)
Migration from other villages	05 (38.46)	10 (18.51)	00	15 (21.16)
Migration from other districts	02 (15.38)	07 (12.96)	02 (50.00)	11 (15.50)
Migration from other States	01 (7.69)	01 (1.85)	00	02 (2.81)
Migration from other countries	02 (15.38)	06 (11.11)	02 (50.00)	10 (14.08)
Total Migrants	10 (76.81)	24 (44.33)	04 (100)	38 (53.45)
Non-Migrant/ Early Migrant	03 (23.19)	30 (55.67)	00	33 (46.55)
Total	13 (100)	54 (100)	04 (100)	71 (100)

2.1.2.8: Language Spoken

In this village, the peoples are conscious about their mother tongue and the members of each community interact with each through their mother tongue. Due to multi-cultural settlement pattern a large number of population in each community have been multi-lingual. In this village, the Rajbanshis are not certain about their mother tongue. Some of them mention Rajbanshi, some other say Kamatapuri, some other mention Bengali as their mother tongue. In case of the Santals, and other Hindu caste groups, Santali and Bengali are mentioned as their mother tongues respectively.

Table no.2.9 shows that the total number of population of the village is 361. The population is categorized into five linguistic groups. In the village 126 or 34.90 percent people speak through one language (i.e. their mother tongue only). Here the number of females is higher than the males. The number the population using two languages is 140 or 38.78 percent which includes all the communities. Hence the number of female is also higher than the males. The number of population using three languages is 57 or 15.79 percent which includes all the communities and but here the number of females is lower than the males. In the village, the number of population using four languages is 23

or 6.37 percent which includes all the communities except other Hindu caste groups. Here the number of females is lower than the males. In case of population using five languages, the number of population is very small. Here only 15 or 4.16 percent population is categorized under this group. In this connection, the number of Santals is very high.

The table also reveals that the concentration of population using two languages is highest among the Rajbanshis. The number is 125 persons or 48.00 percent in which the number of males and females is more or less equal. Here the second largest number of population uses only one language. The number of this population is 94 or 36.01 percent. Here the number of female is nearly double than the males. Three languages are used by 29 or 11.11 percent population in which the number of male is higher than the females. In this community only 10 or 3.83 percent males use four languages and only 3 or 1.15 percent males use five languages. Among other Hindu caste groups, 15 or 62.50 percent members use only one language. Here the number of female is higher than the males. Only 1 or 4.17 percent males can speak in Hindi beside his mother tongue. Here 8 or 33.33 percent members use three languages. The number of males is higher than the females. Among the Santals, it is found that they have more or less equal participation in using several languages. Here 17 or 22.37 percent people use their mother tongue only and 14 or 18.42 percent members use two languages. In this field, the number of females is higher than the males. The highest number of population (i.e. 20 or 26.51 percent) is found in speaking three languages. The number of females is also higher than the males. This participation in using four and five languages is also higher than other communities. From the table it can be stated that the villagers do not speak in their mother tongues only and the number of the people speaking in more than their mother tongues is very high.

Table no.2.9: Distribution of Population of Different Communities in Chhoto Dilsaram Jote on the Basis of Languages Spoken.

Language Spoken	Communities			
	Santals (%)	Rajbanshis (%)	Other Hindu caste groups (Banik) (%)	Total (%)
One Language				
M	07	32	06	45
F	10	62	09	81
T	17 (23.37)	94 (36.01)	15 (62.50)	126 (34.90)
Two Languages				
M	03	63	01	67
F	11	62	00	73
T	14 (18.42)	125 (48.00)	01 (4.17)	140 (38.78)
Three Languages				
M	08	22	06	36
F	12	07	02	21
T	20 (26.31)	29 (11.11)	08 (33.33)	57 (15.79)
Four Languages				
M	11	10	00	21
F	02	00	00	02
T	13 (17.10)	10 (3.83)	00	(23) (6.37)
Five Languages				
M	11	03	00	14
F	01	00	00	01
T	12 (15.80)	03 (1.15)	00	15 (4.16)
Total	76 (100)	261 (100)	24 (100)	361 (100)

2.2: Village-Dulal Jote

2.2.1: Physical and Infrastructural characteristics of the village

2.2.1.1: Location

The village, Dulal Jote is a part of the Gondogol mouza. It is placed under the jurisdiction of Raniganj Panishali Grampanchayat of Kharibari police station and Kharibari block in Siliguri sub-division of Darjeeling district. The

village is situated in a place which is covered by river, forest and some other villages. The Naxalbari forest covers the eastern part of the village, the western part is attached with Antaram village and with the Mechi river which marks the Indo-Nepal border line, the southern part is covered by Chhoto Dilsaram village, Shyamdhan Jote village, and the northern part is covered by Bazaru Jote and Gondagol Jote. It is a say that the village-name (i.e. Dulal Jote) is derived from a name of a local joteder named Dulal Singh. The formation and growth of the village is marked after the third decade of twentieth century. A large number of populations come to the village after 1950. At the beginning, very few families of the Rajbanshis, and the Haris lived. The Nepalis and other Hindu caste groups come much later.

2.2.1.2: Village Resources

Dulal Jote has no remarkable resources. It is found that the village is located very near to the Naxalbari forest. Many people bring forest products like fuel woods, fruits. Some of the villagers bring some woods for house construction. Some villagers use the water of the Mechi River through a canal which passes in the middle portion of the village. The land and land products are the main resource of the village. Here the villagers produce different kinds of rice, vegetables. The villagers produce paddy, chilly, brinjal, tomatoes, cabbage which are sellable in some local markets like Bata sir hat, Panitanki market etc. One important thing observed in this village is that some of the houses basically the front side of the houses are covered with gardens which is not found in Chhoto Dilsaram. Beside it, the village has some bamboo groves, mango trees, and banana plants.

2.2.1.3: Settlement Pattern

In this village, the settlement pattern is not guided by caste, religious and economic discrimination. The availability of lands for household construction is the general norms for the villagers. The Nepalese are the largest group in the village. The settlement of the houses of different communities does not follow a particular type. The houses are located very closely and the houses are placed in both sides of the village path. The settlement pattern categorically may be termed as cluster type. From the location of the houses,

the whole village is seemed to be divided into two clusters. The larger cluster is formed by the Nepalese the Lepcha, and the Haris, and the smaller cluster is formed by the Rajbanshis, and the Nepalese. Here, inter-mixing of the communities in case of household settlement is followed. And even concentration of the houses of the communities does not follow economic hierarchy and the houses of rich and poor families are located side by side. The houses of different religious groups are placed side by side. No discrimination is observed in this context.

2.2.1.4: Economic Pursuits

The economic life of the villagers is not only traditional in nature. The villagers have accepted many new occupations. The villagers are associated with various occupations. The major occupations accepted by the villagers are agriculture, agricultural labour, business, government service, rickshaw pulling, work at bus syndicate, factory etc. It is also found that agriculture is accepted as major occupation by a large number of families of the Nepalese and the Rajbanshis. Agricultural activities are done with both the traditional and modern ways of cultivation and the production is characterized by market oriented production in some extent. Beside the agriculture, agricultural labour is accepted by a large number of families of the Nepalese, the Rajbanshis and the Haris. Government service in this village is accepted as main source of livelihood by very few families of the Nepalese only. Rickshaw pulling has an important part in the occupational structure of the village economy. Here some families of the Rajbanshis and the Haris are associated with this economic activity. The business of the people of this village is concerned to vegetables, betel nuts etc. Beside this some people of the Nepalese and the Rajbanshis are found in some other occupations like work at bus syndicate, masonry, basket making etc.

2.2.1.5: Transport and Communication

The village is well connected with outside surroundings. The villagers use a metalled road to reach Panitanki market. From the market, people can reach Naxalbari, Siliguri and some places of Nepal and Bihar through bus communications. The state high way passes through the village. Even the people

reach to Nepal with the help of other means of communications. Some reach Nepal by bicycles, rickshaws and also by walking. The village is very near to the small railway station located at Naxalbari market and the railway passes through the village. The use of the railway or rail communication is very rare to the villagers. They mainly use the road or bus communication because; buses are easily availed to them at Panitanki market. The villagers can reach Bagdogra Airport very easily by bus communication within half an hour. Besides, the use of bus-communication, the villagers enjoy some other means of communication like television, newspapers, telephone, radio, bicycle, motor cycle, mobile etc. There are 19 televisions found in the village, out of which the Nepalese have 10, the Rajbanshis have 7 and the Lepchas and other Hindu caste groups have only one television each. Four families of the Nepalese keep Nepali newspapers and four families of the Rajbanshis keep Bengali newspaper. Four families of the Nepalese, have telephone. Besides, this some of the villagers use a telephone owned by a NGO Centre (i.e. BHORUKHA) located in the eastern part of the village. Bicycle, van and rickshaw are used as important means of transportation and communication for local markets. Almost all the families have bicycles. In the village, there are four bikes. Three are possessed by the Nepalese and one is possessed by the Rajbanshis. In the village, a post office is found through which the villagers communicate with outsiders. Here radio, tape recorder and C.D. players are also used by many. The Mechi River is also used as an important means of communications to the villagers who work as carriers of commodities for illegal trade. Here more than 60 percent families have electric connection in their houses.

2.2.1.6: Village Market-Daily and Weekly

The villagers of Chhoto Dilsaram Jote and Dulal Jote are located side by side. In terms of market facilities the villagers enjoy more or less similar facilities. The villagers similar with the Chhoto Dilsaram Jote depend on some daily markets like the Panitanki, the Naxalbari markets and they sell and purchase goods through some other weekly markets like Batasir hat. Some times the villagers go to Siliguri market to purchase necessary goods.

2.2.1.7: Educational Facilities

Some of the villagers are more educated and conscious about the education of their children. Here the location of the schools, colleges, and universities is important to impart education to their children of the village. It is found that a primary school named Dulal Jote Nepali Prathamik Patshala is located in this village. A large number of children of the Nepalese take education from this school. Here the medium of instruction is Nepali. Even two teachers are also the inhabitants of this village. After completing the primary education the children take admission in some other junior and high schools located in tarai and hill region of Darjeeling district. Some other Nepali medium schools from which the students take admission are the Monjai Jote Junior Nepali School, the Naxalbari High School. Here some of the children of this village take admission in some schools and colleges located at hill areas of this district for their education. Some of the children of other communities take primary education from the Dilsaram Jote Primary school which is situated at Chhoto Dilsaram Jote. Very few of them take admission in some other schools like the Bata sir Shastriya High School, Shamdhan Jote High School, and Krishna Kanta High School at Adhikari Bari.

2.2.1.8: Post Office

The villagers enjoy more facility in terms of having a post office within its own boundary. A post office is located at the southern part of the village. Beside this all the service like sending and receiving letters is more or less equal to the villagers of both the villages. It is informed that the villagers of Dulal Jote correspond to their letters more frequently than the villagers of Chhoto Dilsaram Jote. This office is located in a house owned by a family of other Hindu caste groups. The family gets some rents from the office.

2.2.1.9: Medical Facilities

No doctor or medical practitioners live in this village and the beliefs on Dhama or Ojha is decreased largely. The people are careful about the diseases and their treatment. The people sometimes when suffer from some diseases like fever, black fever, cough, headache, pain in stomach, and skin diseases etc take medicines from some medicine shops located at Panitanki market. In serious

cases, they take treatment from Naxalbari and Kharibari hospitals. There is no primary health centre in the village. For the service of primary health centre, they go to Batasir hat. In case of the Nepalese, the people except four families believe in allopathy treatment, and in need, most of them take medicine. And four families in this community believe in Dhami or Ojha. After making treatment by Dhami, they take the patients to doctors. The person of the Rajbanshis living in the village is also careful about the diseases and their treatment. Some of them suffer from similar types of diseases mentioned above. Most of them believe in allopathic treatment. Even very few of them believe in magical practices done by Ojha. The Hari people take kabiraji treatment first then take medicine. The Lepchas are also same with Nepalese. But other Hindu caste groups depend on allopathy treatment. In short, due to establishment of two hospitals and the medicinal shops at Panitanki market the awareness about the bad effect of diseases and dependence on medicine man is in increase in place of Ojha or kabiraj. In this regard, some workers of a NGO named BHORUKHA located at the eastern part of the village help the villagers to be conscious in some extent. Sometimes they make camps in some nearby villages and provide medicines without cost in some cases.

2.2.1.10: Sources of Drinking Water, Sanitation and Drainage System

Wells, tube wells are used as the sources of drinking water. Besides this, water taken from wells and tube wells is used in some other purposes like washing cloths, cooking rice, and ritual activities. Among the Nepalese, the total number of wells is six. Here one well is personally owned and all others are provided by Panchayat office. The number of tube wells is 24. Here only four tube wells are personally owned and all others are provided by the Panchayat office. Even in this community, more than 50 percent families use latrines in their houses. Among the Rajbanshis the use of water from wells is more than water of tube wells. In this community, the numbers of wells and tube wells are 10 and 2 respectively. Hence larger numbers of wells are provided by the Panchayat office. The use of latrines is observed among the Rajbanshi families. Here 7 or 25 percent families have latrines. Haris, and the Lepchas use water from wells and they have no latrines. In case of use of water of wells or tube wells, no discrimination is observed. Drainage system in this

village is also improper. No systematic drain is found to carry the garbage of the houses. Mud pits are used as storage of garbage. Sometimes small and narrow drain is made near the wells or tube-wells. The drains carry the disposed water to agricultural lands mainly.

2.2.1.11: House Type

The house of the villagers is characterized by kuchcha and semi pucca types. Most of the houses of the village are made with tin plates. The number of the thatched houses is very small which is very high in Chhoto Dilsaram Jote. In this village 22 houses out of 107 houses are semi pucca in construction. Here the floors, walls are made with concrete materials but the roofs are made with tin plates. Here the people of 90 out of 107 houses live in kuchcha houses. The floors of these houses are made with mud and the walls are made with the systematic combination of bamboo, straw and rope. And the roofs are made with tin plates. Sometimes it is made with systematic combination of plastic, bamboo, and rope. The type of the house of the Nepalese is better than the others. The semi pucca houses are owned by the Nepalese. The houses of the Rajbanshis are kuchcha in construction and very few of the Rajbanshis have tin plated kuchcha houses. Even three houses of the Nepalese are two stairs in type. Each house has two portions. These are the lower and upper portions. The lower portion is used for keeping various materials like agricultural implements, manures, fuel woods etc. In some cases it is used as kitchen and bed room also. The upper portion is mainly used as bed room. One of the important features of the house of the Nepalese is that the fronts of most of the houses are covered with some flower plants. In this village, most of the houses are made by using modern materials like, tin plates, cement, sand, etc.

2.2.1.12: Dress-Pattern

It is already mentioned that the village is inhabited by two major groups. These are the Nepalese and the Rajbanshis. Here both the communities use some modern dresses. Among the Nepalese, the males use pant, shirt, towel; T-shirt, half-pant, etc. and the females wear saree, nighty, kurta-sural, churidars, etc. Kurta sural is a traditional dress of the females. In this village most of the

married women wear this dress. The upper portion of the dress is called choubandi and the lower portion is called *Dhoka jhari*.

More or less similar dress pattern is observed among the Rajbanshis. It is found that the uses of traditional dress like *patani*, or *bukani* for females and *Lenti* (i.e. small piece of cloth) for males are obsolete. Only two old widow women use their saree as *patani*. The males normally wear pants, shirts, dhuti, lungi, gamcha, towel, T-shirt, etc. and the female wear saree, blouse, nighty, churidar, frock etc. The unmarried girls mainly wear churidar, frock etc. The use of nighty among the Rajbanshi women is very recent. Only some of the rickshaw pullers' wives and very few of other women use the dress.

2.2.1.13: Food-Habits

The habit of taking main meals thrice in a day is a general norm among the people of the Rajbanshi and Nepali communities. But due to lack of time and food items some families of both the communities take main meal twice daily. It is found that 50 out of 73 families take main meals thrice daily and 23 out of 73 take main meals twice daily. The Nepalese use the term *khaja* to mean the breakfast and *khana* to mean the lunch and dinner. They normally take rice, roti, maize, vegetables. During the festival, they take meat, fish curd, pollaw, sweet, *khir*, *bhujia* etc. Besides these, *momo* and *chowmin* are the important items of their food habits. Most of the houses procure *momo* and *chowmin*. Smoking of *biri*, *ganja* is largely found among the males. Some of the males take *khaini* also.

The food habit of the Rajbanshis is more or less similar with the Nepalese. The Rajbanshis living in this village also take rice thrice daily. But due to lack of time and food items, some (i.e. 10 out of 27 families) take meals twice daily. The Rajbanshis use the term *jalpan* to mean the breakfast and *Dupurer khabar* and *Rater khabar* to mean lunch and dinner respectively. They normally take rice, roti, (bread), vegetable etc and during the special occasion they take meat, fish, sweet, curd etc. Most of the Rajbanshi families make *Bhaka Pitha* (made by rice powder) during winter season. Presently, some of the Nepalese can procure this pitha also. Smoking of *biri* and *ganja*, chewing *khaini* are very common among the males. Some of the Rajbanshi males have

drinking habit also. This is very new to them. And even some of the Rajbanshi children are very much interested to have momo and chowmin. In this village, *bhaka pitha* is new to the Nepalese and the chowmin, momo and drinking liquor are new to the others living in this village.

2.2.2: Basic Demographic Attributes of the Village

Demographic features in any village study are necessary to understand the people in terms of age category, sex category, marriage, occupation, migration etc. To know the demographic features of this village, analysis is made on the population in terms of age and sex categories, family structure, marital status, occupational status, educational status, migrational status and linguistic status of the people living in this village.

2.2.2.1: Population, Age and Sex Distribution

In the village, the number of adult people is much higher than the other peoples and the number of females is increasing in the new generation. The table no. 2.10 shows the distribution of population under various age categories. The number of people under age category of 1-6 years old is 66 or 12.15 percent. They are children. The number of the people under the age category of 7-14 years old is 99 or 18.23 percent in the village and the number of people under the age category of 15-22 years old is 118 or 21.73 percent. Here some of the people under this age category are students. The number of the people under the age category of 23-50 years old is 203 or 37.38 percent and the number of old people is not very high. The people under the age categories of 51-60 years, and more than 60 years constitute 35 or 6.45 percent and 22 or 4.06 percent respectively. The numbers of males and females marks variation. In case of age category of 1-6 years, the numbers of males and females are 32 or 48.48 percent and 34 or 51.52 percent respectively. The numbers of males and females under age category 7-14 years are 53 or 53.54 percent and 46 or 46.46 percent respectively. The numbers of males and females under the age category 15-22 years are 67 or 56.78 percent and 51 or 43.22 percent respectively. The numbers of males and females under the age category of 23-50 years old are 99 or 48.77 percent and 104 or 51.23 percent. The numbers of males and females under the age category of 51-60 years old are 18 or 51.43

percent and 17 or 48.57 percent respectively. And the numbers of males and females under the age category of 60 and more than 60 years old are 13 or 59.09 percent and 9 or 40.91 percent respectively.

The table also shows that the community-wise distribution of the population is more or less similar with the village situation. In case of the Nepalese, it is found that they have 30 or 8.33 percent people under the age category of 1-6 years, 57 or 15.83 percent people under the category of 7-14 years, 86 or 23.88 percent people under the age category of 15-22 years, 145 or 40.28 percent people under the age category of 23-50 years, 26 or 7.22 percent people under the age category of 51-60 yrs, and 16 or 4.44 percent people under the age category of above 60 years old. In this community, except the people under the age category of 23-50 years, the number of female is lower than the males. The numbers of males and females under the age category of 1-6 years are 16 or 53.33 percent and 14 or 46.67 percent respectively, the numbers of males and females under the age category of 7-14 years, are 31 or 54.39 percent and 26 or 45.61 percent respectively. The numbers of males and females under the age category of 15-22 years are 51 or 59.30 percent and 35 or 40.70 percent respectively, the number of males and females under the age category of 23-50 years are 65 or 44.83 percent and 80 or 55.17 percent respectively, the numbers of males and female under the age category of 51-60 years are 15 or 57.70 percent and 11 or 42.30 percent respectively and the numbers of males and females under the age category of above 60 years are 9 or 56.25 percent and 7 or 43.75 percent respectively.

In case of the Rajbanshis, the situation is more or less similar. Here, the number of people under the age category of 1-6 years is 25 or 16.56 percent, the number of people under the age category of 7-14 years is 40 or 26.50 percent, the number of people under the age category of 15-22 years is 26 or 17.32 percent, the number of people under the age category of 23-50 years is 49 or 32.45 percent, the number of people under the age category of 51-60 years is 5 or 3.31 percent, and the number of people under the age category of above 60 years is 6 or 3.96 percent. In this community, the number of adult people is highest. In this community, the number of females is

lower than the males. In case of people under the age category of 1-6 years, the numbers of males and females are 11 or 44 percent and 14 or 56 percent respectively, the numbers of males and females under the age category 7-14 years are 22 or 55 percent and 18 or 45 percent, the numbers of males and females under the age category of 15-22 years are equal, the number of males and females under the age category of 23-50 years, are 29 or 59.18 percent, and 20 or 40.82 percent respectively, the numbers of males and females under the age category of 51-60 years are 1 or 20 percent and 4 or 80 percent respectively. The numbers of males and females under the age category of above 60 years are 4 or 66.67 percent and 2 or 33.33 percent respectively. The number of female is much higher under the age category of 1-6 years.

Table no. 2.10: Distribution of Villagers of Different Communities in Dulal Jote on the Basis of Age.

Age & Sex	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Harish	Lepchas	Other Hindu caste groups (Banik)(%)	
1 - 6 yrs						
M	16	11	05	00	00	32
F	14	14	06	00	00	34
T	30 (8.33)	25 (16.56)	11 (39.30)	00	00	66 (12.15)
7 - 14 yrs						
M	31	22	00	00	00	53
F	26	18	02	00	00	46
T	57 (15.83)	40 (26.50)	02 (7.14)	00	00	99 (18.23)
15 - 22 yrs						
M	51	13	02	01	00	67
F	35	13	03	00	00	51
T	86 (23.88)	26 (17.32)	5 (17.86)	01 (33.33)	00	118 (21.73)
23 - 50 yrs						
M	65	29	05	00	00	99
F	80	20	04	00	00	104
T	145 (40.28)	49 (32.45)	09 (32.14)	00	00	203 (37.38)
51 - 60 yrs						
M	15	01	01	01	00	18
F	11	04	00	01	01	17

Contd...

T	26 (7.22)	05 (3.31)	01 (3.57)	02 (66.67)	01 (100)	35 (6.45)
Above 60 yrs						
M	09	04	00	00	00	13
F	07	02	00	00	00	09
T	16 (4.44)	06 (3.96)	00	00	00	22 (4.06)
Total	360 (100)	151 (100)	28 (100)	03 (100)	01 (100)	543 (100)

Among the Haris, the number of females is higher than the male which is reflected in each category of people. The number of population under the age category of 1-6 years is 11 or 39.30 percent in which the numbers of males and females are 5 or 45.55 percent and 6 or 54.55 percent respectively. The number of people under the age category of 7-14 years is 2 or 7.14 percent which is consisted by only females, the number of people under the age category of 15-22 years is 5 or 17.86 percent in which the numbers of males and females are 2 or 40 percent and 3 or 60 percent respectively and the number of people under the age category of 23-50 years is 9 or 32.40 percent in which the numbers of males and females are 5 or 55.65 percent and 4 or 44.44 percent respectively. Finally, it can be stated that in this village, the number of people belonging to the ages between 15-50 years is very high.

2.2.2.2: Sex-Ratio

The population structure of the village is also composite in nature. It is found that the number of population varies from community to community. Five communities live in this village. They are the Nepalese, the Rajbanshis, the Haris, the Lepcha and other Hindu caste groups (i.e. the Banik). The number of the families of the Nepalese is 73, the number of families of the Rajbanshis is 27, and the Haris are distributed among five families. The other Hindu caste groups and the Lepcha have one family each. In this village, the Nepalese are the largest community and the Rajbanshis occupies the second largest position. In this village the number of females is lower than the males. The table no.2.11 shows that the population structure is formed by 543 persons and out of the total population the number of males is 282 or 51.93 percent and the number of female is 261 as 48.07 percent. Here, the sex ratio of the village is 925 (per 1000). The Nepalese are the highest in number. The number of the Nepali people is 360 or 66.30 percent in the village. The number of the Rajbanshis is

151 which occupy 27.80 percent in the population structure. The Haris have only 28 or 5.16 percent population and the numbers of other Hindu caste groups and the Lepcha are very meagre. They are 3 or 0.56 percent and 1 or 0.18 percent respectively. Even the number of females is lower than the males among all the communities except the Haris.

The table also shows that the sex-ratios vary from community to community. In case of the Nepalese the number of males is 187 as 51.94 percent and the number of female is 173 or 48.06 percent. The sex-ratio in this community is 925(per 1000) which is same with village sex ratio. Among the Rajbanshis, the number of males is 80 which occupy 52.98 percent of the community and the number of females is 71 or 47.02 percent. The sex ratio is much lower than the village sex ratio. It is 887 (per 1000 males). The sex-ratio among the Haris is highest among all the communities. This is 1153 (per 1000). Among the Lepcha it is counted as 500 (per 1000). Actually the number of the Lepcha is very small. The number of males and females are 2 or 66.67 percent and 1 or 33.33 percent respectively. The sex-ratio of the village is very lower than the sex-ratio of the district as a whole. The sex-ratio of the district is 937 (per 1000). In case of rural areas of Darjeeling district the sex-ratio is 956 which are also higher than the village sex ratio. And it is compared with the sex ratio of the state, West Bengal the village sex ratio shows lower position than it and even it is lower than the rural sex ratio of the state. The sex ratio of the state as a whole is 934 and the sex ratio of the rural area of the state is 950. (Census of India, 2001). Finally it can be concluded that sex ratio-of this village is not very high.

Table no.2.11: Distribution of Population of Different Communities in Dulal Jote on the Basis of Sex.

Sex	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other HinduCaste Groups (%)	Total (%)
Male	187	80	13	02	00	282
	(51.94)	(52.98)	(46.43)	(66.67)	00	(51.93)
Female	173	71	15	01	01	261
	(48.06)	(47.02)	(53.57)	(33.33)	(100)	(48.07)
Total	360	151	28	03	01	543
	(66.30)	(27.80)	(5.16)	(0.56)	(0.18)	(100)

2.2.2.3: Family Structure

Nuclear family is one of the most important features of the family organization found in this village and the size of the family is not very large. From the table no.2.12 is observed that this village has 107 families. Here the number of nuclear families is 76 or 71.02 percent and the number of joint families is 20 or 18.69 percent. Very small portion of the family structure is characterized by broken family. The number of broken families is 11 or 10.29 percent. The Banik family is formed by one widow only.

The table also shows the number of nuclear families is very high among all the communities living in this village. The Nepalese have 73 families. Among them, the numbers of nuclear and joint families are 49 or 67.12 percent and 14 or 19.18 percent respectively. Here, the number of broken families is 10 or 13.70 percent. In this village, the Rajbanshis live in 27 families and out of which the number of nuclear and joint families are 22 or 81.48 percent and 5 or 18.52 percent respectively. The number of nuclear families among the Haris is also high. They have 4 or 80 percent nuclear families. Even the size of the largest number of families lies within 4-6 members. Finally it can be concluded that nuclear family is major family type and it is very high among almost all the communities living in this village.

Table no.2.12: Distribution of Families of Different Communities in Dulal Jote on the Basis of the Types of Families.

Communities	Types of Families			Total (%)
	Nuclear (%)	Joint (%)	Broken and Incomplete (%)	
Nepalese	49 (67.12)	14 (19.18)	10 (13.70)	73 (100)
Rajbanshis	22 (81.48)	05 (18.52)	00 (00)	27 (100)
Haris	04 (80.88)	01 (20.00)	00 (00)	05 (100)
Lepchas	01 (100)	00 (00)	00 (00)	01 (100)
Other Hindu Caste Groups	00 (00)	00 (00)	01 (100)	01 (100)
Total	76 (71.02)	20 (18.69)	11 (10.29)	107 (100)

2.2.2.4: Marital Status

In the village the number of unmarried persons is higher than the number of married and widow and widower persons. Table no.2.13 shows that the population of the village is formed by married, unmarried, and widow and widower persons. In the village, there is no single case of separated or divorced person found. In the village, the number of married persons is 246 or 45.30 percent, the number of unmarried persons is 279 or 51.38 percent, the number of widowers is 3 or 0.55 percent and the number of widows is 15 or 2.77 percent.

The table also shows more or less similar situation in each communities. Among the Nepalese, the number of married persons is 166 or 46.00 percent in which the numbers of males and females are equal. The number of unmarried persons is 180 or 50 percent in which the number of males is higher than females. In this community, the number of widowers is lower than the widows. The number of widower is 3 or 0.84 percent whereas the number of widows is 11 or 3.06 percent. It is also noticed that the largest number of widows live in this community which occupies 73.33 percent in total number of widows found

Table no.2.13: Distribution of Population of Different Communities in Dulal**Jote on the Basis of Marital Status.**

Status	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
Married						
M	63	33	06	01	00	123
F	83	33	06	01	00	123
T	166 (46.00)	66 (43.70)	12 (42.86)	02 (66.67)	00	246 (45.30)
Unmarried						
M	101	47	07	01	00	156
F	79	35	09	00	00	123
T	180 (50.00)	82 (54.30)	16 (57.14)	01 (33.33)	00	279 (51.38)
Widower	03 (0.84)	00	00	00	00	03 (0.55)
Widow	11 (3.06)	03 (1.00)	00	00	01	15 (2.77)
Total	360 (100)	151 (100)	28 (100)	03 (100)	01 (100)	543 (100)

in the village. In case of Haris, more or less similar situation is observed. In this community the number of unmarried persons is also higher than the married persons. It is found that the number of married persons is 12 or 42.86 percent which comprises equal number of males and females. The number of unmarried persons is 16 or 57.14 percent in which the number of males is lower than the females. This community has no widow, widower, separated and divorced persons. Therefore it can be stated that the number of unmarried persons is higher than the number of married persons and it is high among almost all the communities living in this village.

2.2.2.5: Occupation-Primary and Secondary

The economic life of people living in the village is characterized by occupational diversity. It is found that the communities living in the village were traditionally associated with agriculture. The occupation in most of the areas was used to determine their caste identity. But presently, the people are not depended on their traditional occupation only. They accept some new

occupations, as the demands of the situation. The table no.2.14 shows that the village has 64 or 59.81 percent families where agriculture is the main occupation. The agriculture is found among some of the families of the Nepalese and the Rajbanshis. The agricultural labour is accepted as primary occupation by 8 or 7.48 percent families, which is found among the Nepalese, the Rajbanshis and the Haris. In case of agricultural labour both the males and females take part in it. Females work as agricultural labourer because during the periods of paddy plantation and harvesting the male labourers are not available enough. They are more interested in other sources of income. The male agricultural labourers mainly cultivate the lands and the plantation of paddy is done by some females living in the village or in some other nearby villages. In this village, 7 or 6.54 percent families depend on government service. Some of the families of all communities except the Rajbanshis and the Haris have dependence on service. The service structure is consisted by teaching in primary schools, work in power house etc. The business plays an important role in occupational structure of the village. Here, 9 or 8.41 percent families have accepted it as main occupation. The business does not include very high amount of capital oriented activities. It includes grocery shops, tea shops, rice-selling shop, betel-leaf selling shop, tailoring etc. Rickshaw pulling is accepted as primary occupation by 10 or 9.35 percent families. Some families of the Rajbanshis and the Haris are depended on it. And other occupations are accepted as primary sources by 9 or 8.41 percent families living in the village. Here, the other occupations include several occupations like factory work, carpentry, jeep driving, work at bus syndicate and illegal trading activities. Some families of the Nepalese and the Rajbanshis accept these occupations as secondary source of livelihoods also.

The table also reveals the fact that the occupational diversity is found in almost all the communities living in the village and the acceptance of new occupation is the tendency. In case of the Nepalese, the number of families depending on agriculture is 53 or 72.60 percent, and the number of families depended on agricultural labour is 4 or 5.48 percent. Here 5 or 6.85 percent families are associated with government jobs in which three families serve in Indian Army and two families depend on teaching job in primary school located

in the village. The number of families depended on business is 5 or 6.85 percent. There are three families depended on the shops, one has grocery shop and one has tailoring shop. Except two tea shops, all the shops are located at Dudh gate more in the eastern part of the village. Other occupations are accepted as primary occupation by 6 or 8.22 percent families. Here out of total families, three families depend on factory works, one depends on carpentry, one depends on truck driving, and one depends on works of bus syndicate at Panitanki more. Among the Rajbanshis, 11 or 40.74 percent families depend on agriculture, and only 2 or 7.41 percent families depend on agricultural labour. In this community, 4 or 14.81 percent families accept business as primary occupation. One family has a tea-shop, one has betel-leaf-selling business, and two have rice selling business. The rice and betel leaf sellers have business with Nepal. Here 7 or 25.73 percent families depend on rickshaw pulling as their primary source of income. Among the Haris, two families depend on agricultural labour and three families depend on rickshaw pulling as main source of income. The other caste Hindu groups and the Lepcha families depend on government jobs. The family of other Hindu caste groups depends on teaching job in primary school and the family of Lepcha depends on works of power house office. Therefore the diversification of economic activities is observed among almost all the communities living in this village.

Table no.2.14: Distribution of Families of Different Communities in Dulal Jote on the Basis of Their Primary and Secondary Occupations.

Occupations	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
Agriculture	53 (72.60)	11 (40.74)	00 (00)	00 (00)	00 (00)	64 (59.81)
Ag.Labour	04 (5.48)	02 (7.41)	02 (40.00)	00 (00)	00 (00)	08 (7.48)
Govt.Service	05 (6.85)	00 (00)	00 (00)	01 (100)	01 (100)	07 (6.54)
Business	05 (6.85)	04 (14.81)	00 (00)	00 (00)	00 (00)	09 (8.41)
Rickshaw pulling	00 (00)	07 (25.73)	03 (60.00)	00 (00)	00 (00)	10 (9.35)
Other Occupations	06 (8.22)	03 (11.11)	00 (00)	00 (00)	00 (00)	09 (8.41)
Total	73 (100)	27 (100)	05 (100)	01 (100)	01 (100)	107 (100)

2.2.2.6: Literacy and Education

The table.2.15 makes clear that the literacy status of the villagers is not very low. The number of literates is higher than the number of illiterates. The numbers of literate and illiterate persons are 321 or 59.12 percent and 220 or 40.88 percent respectively. Among the literate persons, the number of males is slightly higher than the females. Here the numbers of literate males and females are 173 or 53.90 percent and 148 or 46.10 percent respectively. Similarly, the number of literate females is slightly higher than the males. Here the number of literate males and females are 107 or 48.64 percent and 113 or 51.36 percent respectively. In this village, among the literate males the number of literates is higher than the illiterates. The numbers of literate and illiterate males are 173 or 61.34 percent and 107 or 38.66 percent respectively. Similarly, the number

of literate females is higher than the illiterate females. Here the numbers of literate and illiterate females are 148 or 56.70 percent and 113 or 43.30 percent respectively. If it is compared with literacy rates of the state and the district, it marks lower than the literacy rates of the state and the district. The literacy rates of the state (i.e. West Bengal) and the district (i.e. Darjeeling) are 68.64 percent and 71.79 percent respectively. The literacy rate of the village is also slightly higher than the literacy rate of rural Darjeeling district. The literacy rate of rural Darjeeling is 66.00 percent (Census of India, 2001).

Table 2.15: Distribution of the Villagers in Dulal Jote on the Basis of Their Literacy Status.

Gender	Illiterate (%)	Literate (%)	Total (%)
Male	107 (48.64)	173 (53.90)	282 (51.93)
Female	113 (51.36)	148 (46.10)	261 (48.07)
Total	220 (40.88)	321 (59.12)	543 (100)

From table 2.16 it is found that in this village 10 or 3.21 percent people, out of the total educated people are simply literate. They did not take any formal education but they can read and write. Here the number of simply literate males and females are equal. Even the number of males and females are more or less equal in case of primary level of education. Here, out of 116 or 36.14 percent, 59 or 50.86 percent are males and 57 or 49.14 percent females are educated in primary level of education. In this village the number of total educated males are 173 or 53.89 percent and, out of 1 or 0.57 percent is found in Graduation level of education, 17 or 9.83 percent are found in Higher Secondary level of education, 91 or 52.60 percent are found in Secondary Level of Education and, 59 or 34.10 percent are found in primary level of education. Among the females, out of 148 or 46.11 percent educated females, the number of females found in Graduation level of education is 3 or 2.02 percent, the number of females found in H.S. level of education, is also 3 or 2.03

percent, the number of females found in Secondary level education is 80 or 54.05 percent and number of females found in Primary level of education is 57 or 38.51 percent. Therefore, it can be stated that the educational status of the females is not very lower than the males.

Table no. 2.16: Distribution of the Villagers in Dulal Jote on the Basis of Their Educational Standard.

Gender	Simply literate (%)	Primary (I-IV) Class (%)	Secondary (V-X) Class (%)	H.S. (XI-XII) Class (%)	Graduation B.A. (%)	Total (%)
Male	05 (50.00)	59 (50.86)	91 (53.22)	17 (85.00)	01 (25.00)	173 (53.89)
Female	05 (50.00)	57 (49.14)	80 (47.78)	03 (15.00)	03 (75.00)	148 (46.11)
Total	10 (3.12)	116 (36.14)	171 (53.27)	20 (6.23)	04 (1.25)	321 (100)

2.2.2.7: Migration and Immigration

Migration is one of the important features of this village. The village has both the internal and international migrants. The table no.2.17 is framed to show the population structure by the levels of migration. Here, the birth place of family head is considered to understand the levels of migration. From the table it is found that the village has 107 families. These families are characterized by five levels of migration. These are village level migration, district level migration, state level migration, nation level migration and non-migrant families. In case of non-migrant families, the heads were born in the village. In the village the number of migrants is larger than the non-migrants. The numbers of migrant and non-migrant or early migrant families are 83 or 71.77 percent and 24 or 22.43 percent respectively. The number of village level migrant families is higher than other levels. This level includes all the communities except the Haris. The heads of these families have come to this village from some other villages located within the district. The number of the families under this level is 59 or 55.14 percent. The number of district level migrant families is 5 or 4.67 percent which include some families of the

Nepalese and the Rajbanshis. These families have migrated to this village from Jalpaiguri district. The family under the state level migration is very small. The number is a 3 or 2.80 percent family which is found among the Nepalese only. The families immigrated from other countries are found among the Nepalese and the Rajbanshis. The number of the families under this level is 16 or 14.96 percent. And the number of early migrant or non-migrant families is 24 or 22.43 percent which include some families of the Nepalese, the Rajbanshis and the Haris.

The table also presents the fact that almost all the communities except the Haris have migrant families under various levels. Among the Nepalese the number of migrant families is higher than the non-migrant families. The number of migrant families is 66 or 90.41 percent and the number of non-migrant families is 7 or 9.59 percent. The heads of 48 or 65.75 percent families have come to this village from some other villages located under the Kalimpong subdivision in Darjeeling district. It is informed that due to frequent land slides in some areas of Kalimpong, and the availability of lands in Indo-Nepal border areas they have come to this village. In this community 2 or 2.74 percent families have migrated to this village from Jalpaiguri district. Here 3 or 4.11 percent families have migrated from Assam. In this community, the number of international migrant families is 13 or 17.81 percent. These families have come to this village from Nepal. Several socio-economic problems lead them to migrate here. It is stated that among the inter-country Nepali migrants the economic factors were visible as the important reasons behind their initial decision for migration. Considering economic factors, poverty was one of the vital reasons which initially pushed many people to migrate to new place for seeking better prospects. In Nepal, there was no employment and along with lack of employment the wage was also very low, due to which the income of the people was very low. Besides, these people owned very small portions of land which were not at all adequate to their livelihood. Because of poverty, they were not in a position to buy winter dresses to protect them from extreme cold and snowfall in their places of origin in Nepal. All these together relatively pushed them to leave their places of origin and move to India for seeking better life (Datta, 2003). In case of the Rajbanshis, the number of migrant families is

much higher than the non-migrant or early migrant families. The numbers of migrant and non-migrant families are 15 or 55.55 percent and 12 or 44.45 percent respectively. The village level migration in this community includes 10 or 37.04 percent families. The heads of these families have come to this village from some other neighbouring villages under Siliguri sub-division. The district level migrations include only 2 or 7.40 percent families. These two families have come from Jalpaiguri district. The number of families immigrated from other countries 3 or 11.11 percent. Here out of the 3 families 2 have come from Bangladesh and one has come from Nepal. The Lepcha family has come from a village under Kalimpong sub-division. Finally it can be stated that this village has been a living place of the migrant people mainly.

Table no.2.17: Distribution of Families of Different Communities in Dulal Jote on the Basis of Levels of Migration.

Levels of Migration	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
Migration from other Villages	48 (65.75)	10 (37.04)	00 00	01 (100)	00 00	59 (55.14)
Migration from other Districts	02 (2.74)	02 (7.40)	00 00	00 00	01 (100)	05 (4.67)
Migration from other States	03 (4.11)	00 00	00 00	00 00	00 00	03 (2.80)
Migration from other countries	13 (17.81%)	03 (11.11%)	00 00	00 00	00 00	16 (14.96)
Total migrants	66 (90.41)	15 (55.55)	00 00	01 (100)	01 (100)	83 (77.57)
Non-migrant Or Early migrant	07 (9.59)	12 (44.45)	05 (100)	00 00	00 00	24 (22.43)
Total	73 (100)	27 (100)	05 (100)	01 (100)	01 (100)	107 (100)

2.2.2.8: Language Spoken

The assimilation of languages and the use of multi-languages are the important features among the people living in the village. The people learn several languages through their day to day interaction. The table no.2.18 shows that in case of using languages, the people of the village are distributed into five categories. These are the people using one language, the people using two languages, the people using three languages, the people using four languages and the people using five languages. Here one language includes the mother tongue only. In this village, the number of people, using one language is 294 or 54.14 percent; the number of people using two languages is 130 or 23.94 percent. Here 100 or 18.42 percent people use three languages and 16 or 2.95 percent people speak in four languages. Only 3 or 0.55 percent people speak in five languages. Actually, the number of population is highest in using one language. The table also reveals the fact that both the males and females use many languages. Here the numbers of males and females using one language are 120 or 40.82 percent and 174 or 59.18 percent respectively and the numbers of males and females using two languages are 76 or 58.46 percent and 54 or 41.54 percent respectively. Here, 70 or 70 percent and 30 or 30 percent people out of the total population using three languages are males and females respectively. The number of females speaking in four languages is lower than the males. The number of males is 13 or 81.25 percent and the number of female is 3 or 18.75 percent respectively. In the village only 3 or 0.55 percent males use five languages.

From the table it is also found that the person using several languages is not limited to a particular community and it is not limited to a particular sex-group. Among the Nepalese, the number of people using one language is 203 or 56.39 percent in which the numbers of males and females are 83 or 40.89 percent and 120 or 59.11 percent respectively. Here, 96 or 26.67 percent people can speak in two languages in which the numbers of males and females are 62 or 64.58 percent and 34 or 43.42 percent respectively. In this community the people using three languages is 48 or 13.33 percent in which the numbers of males and females are 32 or 66.67 percent and 16 or 33.33 percent respectively. And the number of people using four languages is very small. In

the community, 10 or 2.78 percent people can speak in four languages in which the numbers of males and females are 7 or 70 percent and 3 or 30 percent respectively. In the community only 3 or 0.83 percent males can use five languages. In case of the Rajbanshis, the situation is more or less similar. Here, the number of people using one language is 76 or 50.33 percent in which 30 or 39.47 are males and 46 or 60.53 percent are females. The number of people using two languages is 29 or 19.20 percent in the community in which the numbers of males and females are 13 or 44.83 percent and 16 or 55.17 percent respectively. In the community 44 or 29.14 percent people can use three languages in which the number of males is much higher than the females. The number of males is 35 or 67 percent and the number of female is 09 or 33.33 percent. Only 2 or 1.33 percent males can use four languages. In case of the Haris, the situation is much different. Their knowledge on more than two languages is also high and the number of females using many languages is not very small. It is found that in this community 12 or 42.86 percent people use only one language in which the numbers of males and females are 5 or 41.67 percent and 7 or 58.33 percent respectively. The number of people using two languages is 4 or 14.29 percent which includes 1 or 25 percent male and 3 or 75 percent female. In the community, 8 or 28.57 percent people can use three languages in which the number of females is higher than the males. The number of males is 3 or 37.50 percent and the number of females is 5 or 62.50 percent. In the community only 4 or 14.28 percent peoples can use four languages. Here the number of people using languages more than three is very small. It can be concluded that the people living in this village do not speak in their mother tongue only; they speak in some other languages also.

Table no.2.18: Distribution of Population of Different Communities in Dulal Jote on the Basis of Languages spoken.

Languages Spoken	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
One Language						
M	83	30	05	02	00	120
F	120	46	07	01	00	174
T	203 (56.39)	76 (50.33)	12 (42.86)	03 (100)	00 (00)	294 (54.14)
Two Languages						
M	62	13	01	00	00	76
F	34	16	03	00	01	54
T	96 (26.67)	29 (19.20)	04 (14.29)	00 (00)	01 (100)	130 (23.94)
Three Languages.						
M	32	35	03	00	00	70
F	16	09	05	00	00	30
T	48 (13.33)	44 (29.14)	08 (28.57)	00 (00)	00 (00)	100 (18.42)
Four Languages						
M	07	02	04	00	00	13
F	03	00	00	00	00	03
T	10 (2.78)	02 (1.33)	4 (14.28)	00 (00)	00 (00)	16 (2.95)
Five Languages						
M	03	00	00	00	00	03
F	00	00	00	00	00	00
T	03 (0.83)	00 (00)	00 (00)	00 (00)	00 (00)	03 (0.55)
Total	360 (100)	151 (100)	28 (100)	03 (100)	00 (100)	543 (100)

2.3 : Comparison of Two Villages

The following table may help us to understand the similarities as well as differences between the two border villages under study in respect to their physical, infrastructural and demographic attributes.

Table no.2.19: Comparison of Physical and Demographic Attributes of the Border Villages Under Study –Similarities and Dissimilarities.

Village-1 : <i>Chhoto Dilsaram Jote</i>	Village-2 : <i>Dulal Jote</i>
Similarities	
1. This village is located very near to the Mechi river, Naxalbari forest, Bus stoppage, Railway station, daily and weekly market, and Indo-Nepal border line.	1. This village is also located very near to the Mechi river, Naxalbari forest, Bus stoppage, Railway station, daily and weekly market, and Indo-Nepal border line.
2. Adoption of other occupations is followed among the villagers living in this village.	2. Adoption of other occupations is also followed among the villagers living in this village.
3. Educational facilities are not enough for the villagers. Here is only one Primary School.	3. Educational facilities are also not enough for the villagers. There is one Primary School in this village.
4. Food-habit is very simple and, acceptance of new food items is observed	4. Food-habit is very simple and, acceptance of new food items is also observed
5. Dress-pattern is very simple and, use of modern dresses is noticed.	5. Dress-pattern is very simple and, use of modern dresses is also noticed.
6. The number of people under the age category of 23 – 50 is very high.	6. The number of people under the age category of 23 – 50 is also very high.
7. The number of nuclear families' is very high.	7. The number of nuclear families is very high.
Dissimilarities	
1. The settlement pattern is similar with lineally – cluster type.	1. The settlement pattern is similar with cluster type.
2. The villagers are less careful about	2. The villagers are more careful

diseases and their treatment.	about diseases and their treatment.
3. Wells are used as major source of drinking water for large number of families and use of latrine is very limited.	3. Tube-wells are used as major source of drinking water for large number of families and use of latrine is very wide.
4. The number of kuchcha houses is more than half pucca houses.	4. The number of half pucca houses is more than kuchcha houses.
5. Population structure is characterized by multi-communities and the Rajbanshis are major in number.	5. Population structure is characterized by multi-communities and the Nepalese are major in number.
6. Literacy rate of this village is not very high and the numbers of literate and illiterate people are more or less same.	6. Literacy rate is quite high and the number of literate people is higher than illiterate people.
7. The number of migrant people is higher than non-migrant or early migrant people.	7. The number of migrant people is higher than the number of non-migrant or early migrant people.
8. The number of people speak, in more than one language is maximum.	8. The number of people speak, in more than one language is minimum.

2: Findings

The above noted facts make it clear that Darjeeling district is formed by hill and plane areas. The hill area of the district is a combination of Darjeeling, Kurseong and Kalimpong Subdivisions. It has eight Blocks. The hill areas of the district is famous for healthy and tourist spots. The population structure of the hill areas is characterized by heterogeneity. Majority of the people living in the areas are Mongolian in origin, belonging chiefly to various Nepali castes, but also including a large number of Lepchas, Bhutias and Tibetians. Beside them, there are some other people like, Marwari marchents, Jews, Bengali clerks; Punjabi traders, Chinese carpenters and others found to live. In hill areas of this

district Nepali and Hindi languages are mainly used by the people. Tarai Darjeeling is a very small part of this district. The area was formerly known as Tarai sub-division. Presently, it has been termed as Siliguri sub-division. The Siliguri sub-division is created mainly after annexation of some portions of Jalpaiguri district (formerly Rongpur). In this area, there are four C.D. Blocks. These are Matigara C.D. Blocks, Kharibari C.D. Block, Naxalbari C.D. Block and Phansidewa C.D. Block. There are 366 villages under 22 Panchayats found in this area and the blockwise distribution of the people is as follows-

Matigara C.D. Block has 79 villages, Naxalbari C.D. Block has 98 villages, Phansidewa C.D. Block has 113 villages and Kharibari C.D. Block has 76 villages (Census of India, 2001). The Rajbanshis, the Koches, and the Meches are the aboriginal groups in this area. They had high immunity to protect themselves from several adversities. They had indigenous methods and materials for household building to protect themselves from killing by wild animals. Gradually this area has been the living place of different groups of people. Here some of them have come from other countries like, Nepal, Bhutan, Bangladesh and some have come from other States like, Bihar and Sikkim ; and some have come from other districts like, Jalpaiguri, Coochbehar and Maldah. Beside them, some tribal groups like, Santal, the Mundas live in this area for long past. Here, agriculture was an important source of income for the people live in this area. In this area, Bengali is spoken by a great majority of the people.

The studied villages bear some remarkable features. The settlement pattern does not follow a particular shape. The houses are scattered in both sides of village path. The residential arrangement of the households is categorically more or less similar with linearly cluster and cluster types. Here, the availability of lands and the nature of lands determine the arrangement of the houses. The role of caste identity in determining the residential arrangement is not measurable. The economic life of the people is characterized not only by their traditional occupation. Beside, their traditional occupation, the acceptance of new occupations is also followed. The occupational structure of these villages is largely regulated by the border markets located in this frontier area. The communication system is characterized by both the metalled and kuchcha roads.

The state highway passes nearby the villages. The villagers reach to the bus stand by both kuchcha and metalled roads. Some of the villagers enjoy some modern means of communication, like telephone, television, newspapers, electricity, motor bike etc. Bus stoppage, railway station are very near to the villages. Food-habit and dress-pattern are also simple. Acceptance of new food items is observed among the people living in both the villages. Traditional and modern dresses are also used by the villagers. The people living in these villages are very careful about the diseases and their treatment. In some serious cases people take treatment from medicine practitioners and doctors. And in some cases, people take treatment from Naxalbari and Kharibari hospitals. In these villages, the wells and tube wells are used as the source of drinking water and most of these wells and tube wells are provided by the Panchayat office. The use of latrines is also observed in these villages. In case of some poor families, open field and the river side are used for morning evacuation. In using the water of the wells and tube wells, no discrimination is observed among the villagers living in the frontier villages.

The population structure is framed by multi-cultural communities. Tribal and non-tribal people live in the villages. According to caste - hierarchy, the peoples living in these villages are belonged to lower stratum. The number of males and females do not differ much but the sex-ratio varies from community to community. The sex ratio in Chhoto Dilsaram Jote is higher than the sex ratio found in Dulal Jote. In these villages, the number of adult people is much higher than other categories of people. This group of people takes part in several economic activities. The people in these villages are not married at very younger age and the number of unmarried persons is higher than the married and other groups of people. Marriage between the Rajbanshi male and the Nepali female is observed. In this village nuclear type of family is the general form and the size of the joint families is not very big. The educational status of people living in these villages is not very high. It is much lower than the literacy rates of the state (i.e. West Bengal) and the Darjeeling district. Presently, a large number of people are conscious about the need of education and they send their children to schools located within the village and nearby villages. Here, no discrimination is made on the basis of caste and gender

identity. But sometimes, the nature of occupations like rickshaw-pulling etc. and poor economic conditions make the parents compelled to aloof their children from educational institutes. Migration of people in these villages is one of the important features. Both the internal and international migrants are found in these villages. Many people have migrated to these villages from Nepal and Bangladesh and many people have migrated to these villages from Assam and Bihar. The people living in these villages have bi or multi lingual status. A large number of people, except their mother tongue, can speak in other languages. There are many people who can not read or write their mother tongues but can speak in other languages very clearly. It is occurred due to existence and interaction of multi-linguistic communities who live side by side. It has been noted that the villages-Chhoto Dilsaram Jote and Dulal Jote bear some similar characteristics in terms of location, adoption of some non-traditional occupation, educational facilities, dress-pattern, food habits and family type. At the same time, the villages bear some dissimilar characteristics in terms of settlement pattern, awareness about diseases and treatment, use of wells, tube-wells, latrins, literacy status and capacity of spoken language.