

## **CHAPTER- 3**

### **Economic Profile of The Border Villages Under Study**

In this chapter, the economic profile of the border villages has been discussed with the understanding of various aspects like major economic activities, which include agriculture, business, government service, agriculture labour, livestock etc, and other economic activities which include driving, work at bus syndicate, livestock etc, and agrarian structure. Here inter-generational occupational mobility and participation of the village women in the economic activities have also been discussed.

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

##### **3.1.1: Major Economic Activities**

The economic activities of the border villages have been discussed dividing the activities into two categories. First category is major economic activities and other economic activities. The major economic activities include the activities from which the villagers get larger income and other economic activities include activities which provide the villagers very less amount of income. The villagers are not totally depended on this economic activity permanently and regularly. The major economic activities followed by the villagers are discussed below.

##### **3.1.1.1: Agriculture and Agricultural Practices**

In the economic life of the people living in this border village is characterized by major and other economic activities. In this village agriculture plays a major role in the economic pursuits of the people. Table no. 3.1 shows that in this village the highest number of the people is depended on agricultural activities. In this village 48 or 67.61 percent families out of 71 families are depended on agricultural activities. In this village 34 or 47.89 percent families are depended on agriculture. Even this activity occupies the highest position among all the communities living in this village. Among the Rajbanshis 24 or 44.44 percent families out of total 54 families are depended on this activity.

Among the Santals the dependence on agriculture is very much high. Here 9 or 69.23 percent families are found in this activity. But the participation of the families among other Hindu caste groups is very low in agriculture. Here an only 1 or 25 percent family is depended on agriculture. It may stated that though the villagers have dependance on non-agricultural activities but agriculture is accepted as major source of income among almost all the families living in this village. Agricultural labour is an important occupation in the economic life of the people living in this village. In this village the number of the families depended on this occupation is also much higher. From the above table it is found that 14 or 19.71 percent out 71 families are depended on agricultural labour. Here almost all the communities have dependence on agricultural labour. Among the Rajbanshis 11 or 20.37 percent out of 54 families are depended on this activity. Here among the Santals 3 or 23.07 percent out of 13 families are depended on this economic activity. Not a single family of other Hindu caste groups is found in this occupation as their major economic activity.

**Table no.3.1: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of their Major Economic Activities.**

Economic Activities	Communities			Total (%)
	Santals (%)	Rajbanshis (%)	Other Hindu Caste Groups (Banik)(%)	
Agriculture	9 (69.23)	24 (44.44)	01 (25)	34 (47.89)
Agricultural Labour	3 (23.07)	11 (20.37)	00 (00)	14 (19.71)
Agr.Activities	12 (92.31)	35 (64.81)	01 (25)	48 (67.61)
Rickshaw pulling	00 (00)	10 (18.51)	00 (00)	10 (14.08)
Business	00 (00)	01 (1.85)	02 (50)	03 (4.22)
Govt. Service	00 (00)	02 (3.70)	00 (00)	02 (2.81)
Other activities	01 (7.69)	06 (11.11)	01 (25)	08 (11.26)
Non-agricultural Activities	01 (7.69)	19 (35.19)	03 (75)	23 (32.39)
Total	13 (100)	54 (100)	04 (100)	71 (100)

### 3.1.1.2: Agricultural Implements

The introduction of new implements for agricultural activities is related to some many other factors like landholding size, pattern of production, purpose of production etc. It is found that the introduction of new implement for agricultural activities is very meager. The villagers have been using their traditional implements for long time. The implements used for agricultural activities are wooden plough (*langal*), ladder or *moi*, *kurshi*, *hal*, *Beda*, *jonyal*, and sickle, spade, hoe etc. Here the wood and bamboo made implements are mainly prepared by some of the villagers with the help of indigenous technology. But in preparing some wood and bamboo made implements, the villagers bring some iron parts from local markets. Even they are depended on market for some other iron-produced implements used for cultivating operation. Besides these necessary implements, some other tools used in agriculture or agricultural activities are purchased from local markets. These tools are kula, chela, axe, dao, basila etc. Sometimes, the villagers purchase some bamboo made tools like, Kula etc from a Hari family living another nearby village. In this village under study, there is not a single family which has modern agricultural implements like tractor, power tiller, and some other seed-spraying machines. Only even the possession of bullocks in each cultivating family is not noticed. The village has 31 pairs of bullocks possessed by 30 families as their own. It is also found that there are two families in the village having small quantity of land for cultivation hire out their pairs of bullock in different times during whole year and there is another family having no lands for cultivation hires out its pair of bullocks in different times during whole year.

### 3.1.1.3: Use of Manure and Chemical Fertilizers

The use of manures and chemical fertilizers is in gradual increase in the village. Manures occupy an important part in the production system in the village. The lands in the village are not very fertile. The common form of manure is cow-dung cake. It is found that most of the landholding families have cow-dung pits nearby their houses. In some cases, children are used to fetch the cow-dung cake from lands. The cow-dung cake is used in almost all varieties of

production. Previously, the villagers were interested in producing paddy, jute, *jawar*, *cowni* etc. and some vegetables for home consumption which do not need chemical fertilizers largely. Here they produced those products using manures mainly. But recently, the villagers show interest in using chemical fertilizers to increase soil fertility. The growing interest of the villagers in using chemical fertilizers is the result of their participation in vegetable-production for selling purpose. Even some of them use chemical fertilizers in the fields of jute and paddy etc. in recent times. They use urea, phosphorus, DAP etc to increase the fertility of lands. It is stated that few years back, most of the villagers were dubious about the use of chemical fertilizers, but they get inspiration of using chemical fertilizers in agricultural lands through their interaction with some Bangladeshi people living in nearby village (i.e. Ramdhan Jote). This people are quite proficient in agricultural activities. They use chemical fertilizers and manures largely for huge production. It is found that in the village 28 or 58.33 percent families out of total landholding families (i.e. 48 families) are the users of chemical fertilizers with manures in larger extent and only 10 to 41.67 percent families use chemical fertilizers in a limited way. However, it is clear that the tendency of using chemical fertilizers is in gradual increase.

#### **3.1.1.4: Use of Improved Seeds and Pesticides**

The use of chemical fertilizers and manures is related to the use of improved seeds and pesticides in the village. Traditionally, the cultivators used home-protected seeds of paddy, potatoes, jute, chilly, brinjal etc. But due to growing need of market oriented production, the use of improved seeds and pesticides becomes necessary to the cultivators. And the large size landholding families use some of improved seeds and pesticides in producing products in some large amount. It is found that the agricultural activities are mainly run by the Rajbanshis and the Santals. Here, the Rajbanshis are more advanced in using the improved seeds and pesticides. The use of improved seeds and pesticides is very limited among the Santals. Most of the Santals use home-stored seeds of paddy, jute, *jawar* etc. in their cultivating field. But presently, very few of the Santals use improved jute seeds in their field. The use of pesticides in saving products is not new to the cultivators. But the method of

application of the pesticides is not same and similar. Few years back, some of the cultivators used kerosene oil, gamaxin powder in killing the pests. But due to wider needs of production some of the cultivators use some pesticide medicines like monocil, mirakulan etc in saving vegetable products. The tendency of using improved seeds and pesticides is not similar with the use of machines. There are only three spray machines in the village. The spray machines are used by almost all the cultivating families without any conditions. But during the pick period of spray, some of the cultivators use the pesticide in a different way. They firstly dilute the medicines in a bucket and with the help of broom they spray the medicines on the plants like chilly, potatoes etc. The cultivators normally do not use pesticide medicine in paddy and jute fields.

### **3.1.1.5: Irrigation and Crop-Pattern**

Any kind of production needs water. The dependence of the cultivators on rain water is normally observed in different parts of our country. But, the cultivators of the village are not completely depended upon the rain water for cultivation. It is already stated that the village is located very near to the Mechi River and the river is passing nearby the western side of the village. There is a canal made by the government few years back. The canal is started from the Mechi River and flows in the village north to south. The canal also covers the lands of several villages. It is informed that the canal is made cleaned or reformed by the Panchayat authority annually or biannually. Even sometimes, the villagers made the canal cleaned collectively just before the starting of rainy season. The cultivators get water from the canal during their necessary periods. The water of the canal is used in paddy field mainly. Beside this, the water is also used in other fields like brinjal, potatoes, chilly, wheat etc. The canal supplies water during the whole year except few months. It is a boost for the cultivators living in the village.

In the production of variety of crops, no remarkable change is noticed, but change in quantity of production is followed. The cultivators of the village are mainly stricken to the production of traditional crops like paddy, jute, jawar, and some vegetable like brinjal, potatoes, tomatoes etc. The villagers also produce some green-leaves plants like kancha, lafa, dhuniya, shalluk etc.

Even due to lower market price, some of the cultivators reduce the production of jawar. Previously, they produced jawar as major food-crops and they meet a larger demand of food for the family members and sell some amount of the products. Due to same reason, the cultivators lessen the production of cowni, poyra which are used as food crops produced during June and July. The production of Tisi and Rai is newly introduced in the village. Presently five families produce these products. According to the villagers, the production of Tisi is very easy. It needs less labour and does not need any irrigation, any chemical fertilizers. Therefore, it can be stated that the introduction of new products with traditional crop pattern is followed in a certain extent.

### **3.1.1.6: Sale of Agricultural Products and Economic Transaction**

In selling the agricultural products village hats (i.e. weekly or bi-weekly markets) and Bazaars (daily markets) play an important role in the life of the villagers. It is informed that when the population of the village was scant then the number and size of the markets were comparatively smaller than the present. The villagers presently sell their products through some local markets. Panitanki bazaar (daily market) is located very near to the village. It is also informed that some of the big size landholding cultivators sell their products like jute, paddy and some of vegetables like brinjal, tomatoes, etc at home. Because, there are some known businessmen who come to those houses seasonally. Small landholding cultivators sell their products in those markets mainly. It is found that 41 or 57 percent out of 71 families do not sell their products. These families consume their products for own purpose and 30 or 43 percent families sell their products through local markets or local businessmen 8 or 26.67 percent families out of 30 families sell their products at home, and 22 or 73.33 percent families sell their products in local markets. It is revealed that previously bullock carts were used to carry the products but presently due to increase of production and quick transportation, rickshaws, vans and cycles etc are used for the same purpose. The economic transition is not limited among the people living in this village only. It exceeds the Indo-Nepal border also. In this connection, the horticultural production like ginger, onion, garlic, betel nuts and leafs etc is very important. Many people of Nepal

mainly from Jhapa district come to Panitanki market and Batasir hat and purchase various goods.

The people of the village interact with the people of other group or countries through some markets. The people of different groups like the Nepalese, the Santals, the Rajbanshis, and other Hindu caste groups are assembled in those markets. This is also an important cause of growth of bilingual or multilingual group of individuals in the village. Therefore, it can be concluded that the village or villagers are not self-sufficient, some of the families produce surplus rice but they are depended on other people for other things like cloths, slippers, ornaments, etc.

### **3.1.1.2: Agrarian Structure and Agrarian Relation**

The agrarian structure of this village is mainly based on land holding possession. The existence of some classes of people like landlords, tenants, etc is not found in this village agrarian structure in their original sense. It is observed that the land holding possession is cauterized by inequality in terms of holding lands. Here some of the villagers are landless or they have homestead lands only and the land holders are the owner of very small quantity of lands. In case of the Chhoto Dilsaram Jote, it is found that few years back some of the Rajbanshis were big land holders and locally they were known as Jotedars. This group of people controlled the economic relation of the village in a large extent. Some of them invited the Santals to settle in this village. It is said that previously the frontier area was covered with forests, and this area was less populated. The lives of the villagers were not secured. The villagers were attacked by various animals like tigers, elephants, snakes etc. and the villagers suffered from Kala Jar (Black Fever). Then the Santals were given lands for cultivation. Then they were tenants to some of the local Rajbanshi jotedars. Presently the Santals do not act as tenants to the Rajbanshis living in this village but they pay respect to some of the Rajbanshi families of this village. Presently the traditional Jotedary system is obsolete. But the inequality remains in the present agrarian structure as it was earlier. The agrarian structure is related to the land holding possession of the villagers. Table no.3.2 shows the distribution of the families of the communities in relation to the possession of landholding.

The table shows that the ownership pattern of land is unequal and the number of families decreases when the size of land-possession increases. It is found that in the village, the number of families having only homestead lands is 33 or 46.48 percent, the number of families having lands 1 to 3 bighas and 3-6 bighas are 8 or 11.26 percent and 18 or 25.35 percent respectively. The number of families having lands 6 to 9 bighas is 4.4 or 5.63 percent and equal numbers of families have lands 12-15 bighas. The number of families having lands 9 to 12 bighas is 2 or 2.81 percent and equal number of families have highest amount of lands i.e. 15 to 18 bighas.

The table also shows that the Rajbanshis possess a large amount of land in the village. But the number of families having only homestead lands is more than the half of the total Rajbanshi families. The largest numbers (i.e. 13 or 24.07 percent) of families have 3-6 bighas of land. The number of families having lands 1 to 3 bighas is 3 and the number of families having 6-9 bighas and 12-15 bighas is 3 in each. Among Rajbanshis, only 2 or 3.70 percent families have land 15 to 18 bighas and equal number of families has lands 9-12 bighas. Among the Santals, only one or 7.69 percent family has lands 12 to 15 bighas. Here, the larger number families have small amount of lands. The number of families having lands 1-3 bighas and 3 to 6 bighas are 4 or 30.77 percent and 3 or 23.08 bighas respectively. Here only one or 7.69 family has lands 6 to 9 bighas. The number of families having only homestead lands is 4 or 30.77 percent. The number of families having only homestead land is very lower among other Hindu caste groups. Here one or 25 percent family has only homestead land and equal number of family has lands 1 to 3 bighas. Only two or 50 percent families have lands 3 to 6 bighas. It is very clear that the land-owning structure of the village is characterized by inequality and it is followed in each group.

**Table no.3 .2: Distribution of the Families of the Different Communities in Chhoto Dilsaram Jote on the Basis of the Possession of land.**

Size of land (In bighas)*	Communities			Total (%)
	Rajbanshis (%)	Santals (%)	Other Hindu Caste Groups (%)	
0 - 1	28 (51.85)	04 (30.77)	01 (25.00)	33 (46.48)
1 - 3	03 (5.56)	04 (30.77)	01 (25.00)	08 (11.26)
3 - 6	13 (24.07)	03 (23.08)	02 (50.00)	18 (25.35)
6 - 9	03 (5.56)	01 (7.69)	00 (00)	04 (5.63)
9 - 12	02 (3.70)	00 (00)	00 (00)	02 (2.81)
12 - 15	03 (5.56)	01 (7.69)	00 (00)	04 (5.63)
15 - 18	02 (3.76)	00 (00)	00 (00)	02 (2.81)
Total	54 (100)	13 (100)	04 (100)	71 (100)

\* 1 bigha indicates 33 decimal.

### 3.1.3: Business

The participation of the people in business is not very high among the villagers living in this village. Table no.3.1 makes it clear that in this village only 3 or 4.22 percent out of 71 families found in this economic activity. The business in this village is confined to other Hindu caste groups and the Rajbanshis only. Among the Rajbanshis 1 or 1.85 percent out of 54 families is engaged in this activity. Here one head of a family among the Rajbanshis is depended on a grocery shop located at Panitanki market. Here 2 or 50 percent families of other Hindu caste groups are depended on business activity. Among other Hindu caste groups, one family has a grocery shop located in this village and another family has a vegetable shop at Panitanki market. The grocery shop is very small in size. There are some daily useful goods like rice, wheat, chocolates, biscuits, biri, matches etc. and other goods useful for the school children like exercise books, pen, pencils etc found in this shop.

### **3.1.4: Government Service**

The participation of the people in government service is very low. From the table no.3.1. it is found that only 2 or 2.81 percent out of 71 families are depended on this economic activity. Here 1 out of 2 families is depended on this activity as a fourth grade staff. The head of the family works as a peon in their local Gram Panchayet Office and another head of other family are engaged as a clerk in the same Gram Panchayat Office. Here both the families have some amount of lands but the more earnings come from salary. In this village except the Rajbanshis not a single individual of any communities is depended on this economic activity. It is found that the Rajbanshis are the non-migrant or early migrants in this village. Due to their long settlement here some of them have achieved education and have been appointed in those jobs.

### **3.1.5: Rickshaw Pulling**

Rickshaw pulling is an important source of income of large number families. Table no.3.1 shows that in this village 10 or 14.08 percent out of 71 families are depended on this economic activity. Here all the rickshaw pulling families are belonged to the Rajbanshi community only. Among the Rajbanshis 10 or 18.51 percent out of 54 families get major earnings from this economic activity. It is informed that the rickshaw pulling families are the latter migrants in this village. These families have come from the Antaram village. The Antaram village was located very near to the Mechi River. Due to land encroachment of the river these families have come to this village and accepted this economic activity.

### **3.1.2: Other Economic Activities**

Driving is a new economic activity among the villagers living in this village. In this village two families are partly depended on the income derived from driving of maruti car and truck. Here two young men are associated with this activity. One of the two earns from truck driving, and other gets earning from maruti driving. Here the drivers are belonged to different communities. The truck driver is belonged to the Santal community and the maruti driver is belonged to the Rajbanshi community. The construction of the house building is also accepted as a major economic activity of the villagers living in this village.

Here one young man among the Rajbanshis works as the contractor of house building construction. The man supplies the labours in the construction of any buildings. In this village very few individuals of the Rajbanshi community earn some money from masonry. In this village one family is depended on circus showing activity and earns some money. Here the man is belonged to other Hindu caste groups. The man works with any circus company if the company calls him. The man stays at home during the rainy season mainly. It is found that the man is very interested to work at any circus company. Due to nearness of the Panitanki more, some families get some earnings from the work at bus syndicate. In Panitanki more there are several bus syndicates. Many young people of this village get some income from this economic activity. One man of this village works at bus syndicate which is located at Panitanki more. It is said that it is a comfortable way of earning, but due to having more members in the bus syndicate every man does not get chance to work at the bus syndicate. Here a man of Rajbanshi community is associated with the work at bus syndicate. According to the man, he earns nearly Rs 4000 per month.

### **3.1.2.1: Livestocks**

Livestock is an important source of economic benefits among the villagers living in this frontier village. The livestock structure of this village is consisted of bullocks, goats, hens, ducks, and pigeons mainly. In case of Chhoto Dilsaram Jote it is found that 52 out of 71 families possess livestock and only 19 families have no livestock. Here the numbers of bullocks, cows, goats, ducks, hens and pigeons are 46, 20, 16, 12, 40, and 10 respectively.

### **3.1.2.2: Cross -Border Trading Activities**

Illegal trading activity is one of the important features in economic life of the people living in this border village. Many people mainly the rickshaw pullers of all the communities living in this village, are engaged in this trading activity. In day time, they carry many commodities from Nepal keeping in different parts of their rickshaws. Some of them carry some valuable commodities keeping in packets of their pants and shirts. In most of the cases, the businessmen or women come with the rickshaw pullers sitting on the rickshaw and sometimes, the rickshaw pullers bring the commodities alone. The

rickshaw pullers actually work as carriers of the commodities. They are paid some more money for this carrying activity. Even sometimes in evening and in early morning, some of them carry those commodities through the Mechi River during whole year except rainy season. Beside the rickshaw pullers, some of the young boys also work as carrier of those commodities. This trading activity is held by those people as secondary occupation. It is also stated that many people of Nepal use the river for the purpose and they are associated with this trading activities. Many women mainly some married women living in Panitanki area are involved in this carrying activity. The participation of migrant and immigrant people is high. It is noted that although some women are involved in illegal trading activity, but no instance of girl child trafficking is found from this village. The trafficking of girl child is a fact and even this area is used as a corridor for the purpose (Centre for Women Studies, 2006).

### **3.1.3: Village Women and Their Economic Activities**

The division of labour in frontier villages is not very clear. It is very difficult to draw any demarcation in the division of labour of the males and females, children and adults. There are many household activities which are done by both the males and females. Even the children and adults do the same activity. Here the old persons perform many economic activities. It is found that in case of agricultural activities both the males and females take part. The females in this frontier village perform very important roles at the time of paddy plantation and harvestation. The males mainly cultivate the lands and all the necessary activities like uprooting of the paddy saplings, planting the uprooted saplings in the paddy field, and harvesting of the plants etc are done by the women. It is found that although the women prepare rice normally but sometimes the male members of the family do the same work. Some of the women from poor families work as agricultural labourer. Due to lack of the male labourers, the women are engaged in agricultural labour. They also take part in other agricultural activities like clearing of weeds in vegetable field. But the women are not found in business. In this village one woman of the Rajbanshi community works as Anganwary worker. The role of the women in rearing livestock is very much remarkable. They take care much for their cows, hens, ducks goats etc. The earning from the agricultural labour and earnings

from livestock are sometimes used for their personal purpose. The women most of the cases use the earnings for the welfare of family; basically they use the money to fulfill the needs of their children.

### **3.1.4: Inter-Generational Occupational Mobility**

Table no.3.3 is constructed to present the distribution of families of different communities on the basis of the occupation followed by the heads and their parents. In the village, the mobility of occupations between two generations is noticed. The table shows that presently the heads living in the village are engaged in various occupations. It is found that out of the total family-heads 34 or 47.89 percent heads are depended on agriculture and 14 or 19.72 percent heads are depended on agricultural labour. The number of heads associated with rickshaw pulling, business, government service and other occupations are 10 or 14.09 percent, 3 or 4.23 percent, 2 or 2.82 percent and 8 or 11.27 percent respectively. But the fathers of those heads were engaged in agriculture, agricultural labour, and other occupations only. Here the largest numbers of fathers of the present heads were associated with agriculture. The number of the fathers associated with agriculture is 56 or 78.87 percent and the number of the fathers followed agricultural labour and other occupations like pottery, tea-garden labour etc are 11 or 15.49 percent and 4 or 5.63 percent respectively.

The table also shows the fact that inter-generational occupational mobility is followed among several communities. It is found that among the heads of the Rajbanshi families 24 or 44.44 percent are associated with agriculture, and 11 or 20.37 percent are associated with agricultural labour activities. The number of family heads associated with business and government job is very small and the number of heads engaged in other occupations like driving, masonry etc is 6 or 11.11 percent. But a large number of fathers of the heads were found in agriculture and only 10 or 18.52 percent fathers were found in agricultural labour activities. Among the Santals, presently 9 or 69.23 percent heads accept agriculture as their mainstay and the number of heads accepting agricultural labour as their major occupation is 3 or 23.08 percent. It is found that few years back the fathers of the heads were largely engaged in

agricultural activities and some of them worked as tea garden laborer in some tea gardens located in the district and only 1 or 7.69 percent was engaged in agricultural labour activities. Presently 1 or 25 percent head of other Hindu caste groups is associated with agriculture and the business and other occupations are accepted by 2 or 50 percent and 1 or 25 percent heads respectively. But the fathers of the present heads were associated with some different occupations like pottery and circus showing. Therefore, participation of the heads of different communities in the occupations like rickshaw pulling, government service and masonry, etc. is the new introduction and the occupational mobility of other caste Hindu groups is comparatively higher than others.

**Table no.3.3: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of their Occupation Followed in Last Two Generations.**

Communities	Total no. of families (%)	Heads' Occupations						Fathers' Occupations		
		Agricul Ture (%)	Ag. Laboure (%)	Rickshaw-Pulling (%)	Busi Ness (%)	Govt. Service ((%)	Others (%)	Agricul ture (%)	Ag. Labour (%)	Other (%)
Rajbanshis	54 (100)	24 (44.44)	11 (20.37)	10 (18.52)	01 (1.85)	02 (3.70)	06 (11.11)	44 (81.48)	10 (18.52)	00 (00)
Santals	13 (100)	09 (69.23)	03 (23.08)	00 (00)	00 (00)	00 (00)	01 (7.69)	12 (92.31)	01 (7.69)	00 (00)
Other Hindu Caste Groups	04 (100)	01 (25.00)	00 (00)	00 (00)	02 (50.00)	00 (00)	01 (25.00)	00 (00)	00 (00)	04 (100)
Total	71 (100)	34 (47.89)	14 (19.72)	10 (14.09)	03 (4.23)	02 (2.82)	08 (11.27)	56 (78.87)	11 (15.49)	04 (5.6)

### 3.2: Village-Dulal Jote

#### 3.2.1: Major Economic Activities

The economic activities of the frontier villages have been discussed dividing the activities into two categories. First category is major economic activities and other economic activities. The major economic activities include the activities from which the villagers get larger income and other economic

activities include activities which provide the villagers very less amount of income. The villages are not totally depended on these economic activities permanently and regularly. The major economic activities followed by the villagers are discussed below.

### **3.2.1.1: Agriculture and Agricultural Practices**

Agriculture is one of the important major economic activities found in this village. From the table 3.4 it is found that 60 or 56.07 percent families out of 107 families are depended on agriculture as major source of livelihood. In this village, the Rajbanshis and the Nepalese are depended on agriculture only and the Haris, the Lepchas, and other Hindu caste groups have no land for cultivation. Among the Rajbanshis 6 or 22.22 percent out of 27 families have lands for cultivation. The Rajbanshis living in this village are mostly landless. Many of them have come to this village later than the Rajbanshi people living in Chhoto Dilsaram Jote. In case of the Nepalese, a large number of families have dependence on agriculture. Here 54 or 73.97 percent out of 73 families are depended on agriculture. The Nepalese living in this village is mainly cultivators and most of the Nepalese were traditionally engaged in agricultural activities. Due to having small size of lands for cultivation the people living in this village are depended on agricultural labour largely. The table no.3.4 shows that only 3 or 2.80 percent out of 107 families accept agricultural labour as a major source of earning. These 3 families are belonged to the Rajbanshi community. Due to landlessness and poor educational background, these families are depended on this economic activity. Here 3 or 11.11 percent families of the Rajbanshi community accept this activity as a major source of pursuit. Therefore it can be stated that though the villagers are engaged in many non-agricultural activities but a large number of villagers are depended on agriculture for their main source of livelihood.

**Table no.3.4: Distribution of Families of Different Communities in Dulal Jote on the Basis of Their Major Economic Activities.**

Occupation	Communities					Total (%)
	Rajbanshis (%)	Nepalese (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
Agriculture	06 (22.22)	54 (73.97)	00 (00)	00 (00)	00 (00)	60 (56.0)
Ag.Labour	03 (11.11)	00 (00)	00 (00)	00 (00)	00 (00)	03 (2.80)
Ag.Occupation	09 (33.33)	54 (73.97)	00 (00)	00 (00)	00 (00)	63 (58.8)
Wage labour	04 (14.81)	02 (2.73)	02 (40.0)	00 (00)	00 (00)	08 (7.47)
Rickshaw Pulling	07 (25.93)	00 (00)	03 (60.0)	00 (00)	00 (00)	10 (9.34)
Business	05 (18.53)	05 (6.84)	00 (00)	00 (00)	00 (00)	10 (9.34)
Service	01 (3.70)	06 (8.23)	00 (00)	01 (100)	01 (100)	09 (8.41)
Other Occupations	01 (3.70)	06 (8.23)	00 (00)	00 (00)	00 (00)	07 (6.54)
Non-Agr. Occupations	18 (66.67)	19 (26.03)	05 (100)	01 (100)	01 (100)	44 (42.03)
Total	27 (100)	73 (100)	05 (100)	01 (100)	01 (100)	107 (100)

### 3.2.1.2: Agricultural Implements

In case of introduction of modern agricultural implement the villagers are not more equipped. The villagers still now follow the traditional tools and techniques for cultivation in larger extent. They use some traditional implements in agricultural field. These are *langal* (wooden plough), *moi* (ladder), *hat-beda*, *jonyal*, and sickle, spade, hoe, axe etc. It is informed that the villagers purchase the iron made implements from local markets and the wood-made implements

are made by some villagers themselves within the village. Besides, these implements, villagers use some bamboo made tools like dheki, kula, chela, khachari etc in several other activities operated in their daily life. The uses of modern implements like tractor, power tiller, pump set, etc are not introduced in the village. Only five spray machines are purchased by five families. But it is also noticed that some of the villagers use pesticides in a traditional way. Actually, they spray the pesticides diluting it in a bucket and spray upon the plants with a broom. Till now, bullocks are the main means to cultivate the lands in the village. There are 26 pairs of bullocks found in the village. It is also found that some of the villagers possessing very small quantity of land hire out their bullocks for cultivating purpose.

### **3.2.1.3: Use of Manure and Chemical Fertilizers**

The use of manure and chemical fertilizer is very limited among the villagers living in the village. Cow-dung cake is the main item of manures using in different products. It is noticed that each cultivating family keeps a pit for storing cow-dung nearby the house. But gradual change in using manures and chemical fertilizers is followed. Previously, the villagers produced some products like paddy, cowni, makai etc for household consumption mainly. Here the use of chemical fertilizers was not needed. But, presently, many of the families are associated to the cultivation of vegetables for selling purpose. In this case some of the families use chemical fertilizers to produce some more production. The use of chemical fertilizers is mainly done by the large land-holding families. Even it is found that the villagers are not much conservative in using chemical fertilizers. They are mostly doubtless in using the fertilizers but due to shortage of agricultural land and capital some of the villagers fail to use those fertilizers. Recently almost all the cultivating families use chemical fertilizers in the fields of paddy, jute, etc. other than vegetable products.

### **3.2.1.4: Use of Improved Seeds and Pesticides**

The cultivators of the village previously used home-preserved seeds in their lands and the use of pesticides was very limited among them. Previously, the Rajbanshis preserved the seeds of chilly, jute, brinjal, wheat etc in their own method. They protected the seeds of those plants wrapping in a piece of

garment or in some cases they protected those seeds putting in bamboo piece and use timely. But presently, very few cases, the seeds are preserved for future use. Presently, the seeds of paddy, millet, linseed etc are preserved at home mainly. Besides this some of the indigenous variety of jute, (Desi or Suti pat), payra, etc have been extinguished. Here, the villagers are mostly depended on market supplied seeds for cultivation. It is observed that the use of pesticides is mainly done by the vegetable producing families. Here very few of the Rajbanshis and the Nepalese are engaged in vegetable products, the Nepalese mainly produce millet (makai), wheat, linseed, paddy etc and green vegetable like rai, chilly, cabbage etc. in measurable quantity.

### 3.2.1.5: Irrigation and Crop-Pattern

The use of water of the Mechi River in irrigation purpose is done by the villagers in the village. The villagers are also depended on rain and canal water. The villagers use water from the same canal which is used by the villagers of Chhoto Dilsaram Jote. It is already mentioned that the village is located very near to the Mechi River. The villagers can use the river-water for agricultural purpose during the whole year. But due to lack of enough number of pump sets and some other irrigation facilities, they can not use the water rightly. So, they use the water during the rainy season only.

It is stated that previously crop-pattern of the village was very simple and the produced crops were used for household consumption mainly. Very small quantity of products was sold in local markets. The crop-pattern was mainly structured by the production of paddy, wheat, jute (*deshi or suti pat*), cowni, poyra, millet etc and by some vegetables like brinjal, potatoes, chilly, onion, tomatoes, garlic, gourd, pumpkin etc and by some other green leafs like lafa, palan shakh, arum etc. But due to change of demand, the crop-pattern of the village changes largely. Some new varieties of products are added to the old pattern and some previous varieties get more importance in cultivation. Here chilly, potatoes, tomatoes, brinjal, rai, cucumber etc are produced both for household and selling purpose. Cabbage and potatoes are also produced by some of the villagers for selling purpose. Here, it is observed that the cultivators of nearby villages produce some vegetable products in larger

quantity for selling purpose. They use the irrigation facilities and other fertilizing elements. The land of this village is not very less fertile but the cultivators are not much careful about the development of cultivation.

### **3.2.1.6: Sale of Agricultural Products and Economic Transaction**

It is already mentioned that the village is located very near to some bi-weekly or weekly markets. In this connection the Kharibari hut, Batasir hut, Adhikary hut, Panitanki and Naxalbari bazaar etc play important role in the economic life of the villagers. The villagers sell and purchase their agricultural products with the people of other villages. The assemblance of different communities of people is observed. In those markets, the Rajbanshis, the Nepalese, the Santals etc assemble with their agricultural products. Here, the van, rickshaw, cycle etc are used to carry the products. Economic transition is very wide in this frontier area. The people of different parts of this district and many people from Nepal also come to the markets located in this area. Many people from Jhapa district come to panitanki market Batasir hat to purchase various necessary goods. In this connection, horticultural products play important role. Due to higher price of vegetables in Nepal, many people from Nepal come to the markets and purchase some vegetables and zinger, garlic, betel nuts and leaves etc.

### **3.2.2: Agrarian Structure and Agrarian Relation**

The agrarian structure of this village is not completely same with the agrarian structure of Chhoto Dilsaram Jote. Actually this village was a part of Chhoto Dilsaram Jote. The lands of the Dulal Jote are the seized lands of Chhoto Dilsaram Jote. The families found in the Dulal Jote are later migrants in large extent. Here the agrarian relation based on landlords and tenants is obsolete. But inequality among the families found in Dulal Jote is remained. Here the existent of families having lands of some large size, landless and the families having small quantity of lands are found. Table no.3.5 is formulated to show the distribution of lands in the village and among the communities living in the village. The table shows that amount of landholdings among the families is not very large. The concentration of families is more in holding lands in smaller size. It is revealed that 38 or 35.51 percent families have 0-1 bigha

lands in their possession and only 1 or 0.94 percent family has lands up to 9 - 12 bighas. Here, 33 or 30.84 percent families have land up to 1-3 bighas and 31 or 28.97 percent families have lands up to 3-6 bighas. Only 4 or 3.74 percent families have lands up to 6-9 bighas. In the village, the average amount of lands possessed in a family is very low. Here, per family possesses 2.48 bighas of lands. The village has 265 bighas land under its possession.

Similar land-owning structure is observed among all communities living in the village. In case of the Rajbanshis, the number of families is more in case of holding small quantity of lands. It is noticed that 13 or 48.14 percent families have lands up to 1 bigha and only 1 or 3.71 percent family has lands up to 9-12 bighas. Here, 9 or 33.33 percent families possess lands up to 1-3 bighas and 3 or 11.11 percent families have lands up to 3 to 6 bighas. Only 1 or 3.71 family has 6-9 bigha lands in its possession. This community possesses 56 bigha lands in total and the average landholding size is also very small. Each family in this community possesses lands 2.07 bighas. The Nepalese possesses lands 204 bighas in its possession. Here, the concentration of more families is found in possessing lands up to 3-6 bighas. It is estimated that 28 or 38.36 percent families have lands up to 3-6 bighas and only 3 or 4.11 percent families possess lands up to 6-9 bighas. In this community, 19 or 26.02 percent families have lands up to 0-1 bighas and 23 or 31.50 percent families have lands up to 1-3 bighas. Here, the average amount of landholding per family is also very small. It is counted that per family in this community possesses lands 2.79 bighas. The Haris are mainly belonged to landless families or they have homestead lands only. Only 1 or 20 percent family has lands up to 1-3 bighas and 4 or 80 percent families have lands up to 0-1 bigha. The Lepchas and other Hindu caste groups have homestead lands only. Finally, it can be concluded that the families having large quantity of lands is in gradual decrease and the families possessing small quantity of lands is large in this village.

**Table no.3.5: Distribution of Families of Different Communities in Dulal Jote on the Basis of Their Land Possession.**

Size of lands ( in bigha)	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
0 - 1	19 (26.02)	13 (48.14)	04 (80.00)	01 (100)	01 (100)	38 (35.51)
1 - 3	23 (31.50)	09 (33.33)	01 (20.00)	00 (00)	00 (00)	33 (30.84)
3 - 6	28 (38.36)	03 (11.11)	00 (00)	00 (00)	00 (00)	31 (28.97)
6 - 9	03 (4.11)	01 (3.71)	00 (00)	00 (00)	00 (00)	04 (3.74)
9 - 12	00 (00)	01 (3.71)	00 (00)	00 (00)	00 (00)	01 (0.94)
Total	73 (100)	27 (100)	05 (100)	01 (100)	01 (100)	107 (100)

### 3.2.3: Business

The role of business is important in the economic life of the people living in this village. From the table no.3.4 it is observed that 10 or 9.34 percent families out of 107 families are depended on business activity as a major source of livelihood. Even the business activity is confined to the families of the Rajbanshis and the Nepalese only. The number of the Rajbanshis living in this village depended on this economic activity is larger than the Rajbanshis living in Chhoto Dilsaram Jote. Here 5 or 18.53 percent are depended on this economic activity. Here the landlessness is the leading factor for the Rajbanshis to accept this activity. Their business is concerned to vegetables, betel and betel nuts etc. Here one family has tea shop at Dhud gate more within its house boundary. Two families of the Rajbanshis have vegetable shops at Panitanki more and other two families of them have dependence on betel leaf business with Nepal mainly. Among the Nepalese, 5 or 6.84 percent families out of the total 107 families accept business as their major source of economic activity. Here two families have tea shops within the village boundary and one has grocery shop at Dhut gate more within the village boundary. Here other two

families have vegetable shops at Panitanki market. It is found that the families of the Rajbanshi community have newly accepted the business as their major source of income and the families of the Nepali community found in business activity were traditionally engaged in business activity.

#### **3.2.4: Government Service**

Government service leads the economic structure in a certain extent. From the table no.3.4 it is observed that 9 or 8.41 percent out of 107 families are depended on this activity as their major source of earnings. Here the people are employed in various services. Some of them are employed in police department, and some are employed in teaching profession. The participation of the Nepalese in Government service is the highest among all the communities living in this village. In this community, 6 or 8.23 percent out of 19 families accept government service as major economic activity. It is found that out of six, two families accept primary school teaching as their major economic activity. Other two families are depended on the service of defense and one family is depended on the service of NGO. One member of a family earns money as a Calcutta police. The higher educational qualifications lead the Nepalese to accept the government service in larger number than others. In this village only one family of the Rajbanshi family is depended on government service as main source of income. Here the head of the family is employed in a lower grade post in SSB.

#### **3.2.5: Rickshaw Pulling**

In this village the people having lower educational status and poor economic condition are depended on rickshaw pulling as their major economic activity. The table no 3.4 makes it clear that here 10 or 9.34 percent families depended on this activity. The participation of the Rajbanshis is very high in this economic activity. Here 7 or 25.93 percent out of 27 families accept this activity as major source of livelihood. These families are the later migrants in this village. Beside it this village has another three families which accept rickshaw pulling as major economic activity. Among the Haris, 3 or 60 percent out of 5 families are depended on this activity.

### 3.2.2: Other Economic Activities

In this village the nature of other economic activity bears some differences from Chhoto Dilsaram Jote. It is found that some of the people of this village get earnings from some standard economic activities like private tuition, land survey (work of an Amin) etc. From the table no 3.4 it is found that 7 or 6.54 percent out of 107 families are engaged in the above mentioned economic activities. Here the numbers of 6 or 8.23 percent out of 73 families are depended on other economic activities. Among the Nepalese one member of a family out of six families is depended on work at factory located in Delhi. One woman earns some money from tuition and one member of a family works as carpenter. In this community, three members of three families work at bus syndicate located at Panitanki market. In case of the Rajbanshis one family is depended on land survey activity. The head of the family works as a non-government land surveyor (Amin). The women of the Haris get some income from basket making activity and the males of this community seasonally work as the members of band party team at the time of marriage and other ceremonies.

#### 3.2.2.1: Livestocks

The possession of livestock is one of the important features of rural society in India. But in case of the frontier village, the importance of livestock possession is not very much notable. It is observed that there are many cultivating families in this village but they do not possess any bullock. It is also found that in the village 75 families out of 107 families have livestock possession and 32 families have no livestock possession. In case of the Nepalese, 60 out of 73 families have livestock possession and 13 families have no livestock. Among the Rajbanshis, 10 out of 27 families have livestock and 17 families have no livestock possession. Beside it, the families of the Haris and the Lepchas have livestock measurably. It is estimated that the village has 35 pairs of bullocks, 25 cows, 40 goats, 10 ducks, 12 pigeons and 140 hens.

### **3.2.2.2: Cross-Border Trading Activities**

A Cross-border trading activity plays an important role as secondary occupation in the economic life of the villagers. The people mainly some of the youths of all the communities and some of rickshaw pullers living in this village are associated with this activity. Here the use of the Mechi River makes this activity easier. Most of the cases, the people carry the commodities through the Mechi river. It is said that two or three sets of people make this carrying activity successful. One set of people carries the goods up to the bank of Mechi River in Nepal frontier and another set of people brings the goods in Indian frontier. Then some of them carry the goods in some markets located at Bagdogra and Siliguri and sometimes, some women carry the goods to those markets. Here, the river is used for this purpose during whole year except rainy season. Beside them, some of the rickshaw pullers living in this village carry some goods keeping the goods in some secret parts of their rickshaw. Sometimes, they carry those goods putting in packets of their pants and shirts with the main carrier. Thus, these groups of people earn some more money. Very few of Nepali women with other women living in Panitanki market area are involved in this cross-border trading activities. It is noticed that this area is used as a zone of trafficking of girl child but not a single instance is informed to be trafficked from this village. Many girl child living in other parts of North Bengal and Nepal have been trafficked through this area (Centre for Women Studies, 2006).

### **3.2.3: Village Women and Their Economic Activities**

In case of frontier villages it is very hard to define the separate role of males and females in terms of economic activities. Because there are several activities which are done by both the males and females. Even the old men and women, school going children also play important role in economic activities. In case of agriculture, some activities are done by the males and a larger number of works are done by the women. Here the males cultivate the lands mainly. In this village the participation of the women in agricultural activities is remarkable. The women take part in production of vegetables, production of paddy with the males. In case of transplantation of paddy saplings and

harvestation, women of all the communities living in this village perform their roles in almost all the activities except the ploughing the field. In this village one woman of the Nepali community works as a primary school teacher. A large number of women among all the communities take part in grazing the cows and fetching the cows from the grass lands. The women of the Haris make baskets and sometimes they sell those baskets in local markets. Sometimes they supply the baskets in marriage, death and other ceremonies and some women of the Haris work as *Dai* also (a person who cuts the umbilical cord of new born baby). The following table may be helpful to understand easily the economic profile of the villages under study.

#### **3.2.4: Inter-Generational Occupational Mobility**

Table no.3.6 is made to show the distribution of families of different communities on the basis of their occupations followed in last two generations. The table shows that the number of families in accepting the occupations like wage labour, rickshaw pulling, business and government service at heads' generation is increased than heads' father's generation. It is found that the number of families following wage labour during heads' fathers' generation was 5 or 4.67 percent and the number of the families taking part in the same occupation is 8 or 7.48 percent in heads' generation. In case of rickshaw pulling, the number of families following the occupation during the heads' fathers' generation was only 1 or 0.93 percent and the number of the families of present heads depending on the same occupation is 10 or 9.34 percent. In case of business, the number of families of the heads' generation is also increased than the heads' fathers' generation. The number of the families in this occupation during the heads' fathers' generation was 7 or 6.54 percent and the number of families in the same occupation during the heads' generation is slightly higher. The number is 10 or 9.34 percent. The number of families accepting government service during the heads' fathers' generation was 7 or 6.54 percent and the number of families having the same occupation during the heads' generation is 9 or 8.41 percent. On the other hand, the number of families accepting agriculture, agricultural labour and other occupations during the heads' generation is decreased than the number of families following those occupations during the heads' fathers' generation. During the heads' fathers'

generation the number of families following agriculture was 65 or 60.74 percent and the number of families following the same occupation during the heads' generation is 60 or 56.71 percent. And in case of agricultural labour, the number of families following the occupation during the heads' fathers' generation was 12 or 11.21 percent but the number of families in the same occupation during the heads' generation is 3 or 2.80 percent only. Similarly, the number of families in other occupations during the heads' fathers' generation was 10 or 9.34 percent and the number of the families in the same occupation during the heads' generation is 7 or 6.54 percent. Therefore, it can be stated that the occupations like agriculture, agricultural labour and other occupations are losing their traditional importance than the other occupations like business, rickshaw pulling, government service etc in the village. The table also makes it clear that the changing pattern of occupations during two generations found in the village is supported by the pattern of occupational change occurring in different communities living in the village. In case of the Rajbanshis, it is found that the number of families following agriculture, agricultural labour, wage labour, and rickshaw pulling at present heads' generation directly supports the occupational change of the village economy. Here, the number of families in agriculture during the heads' fathers' generation was 14 or 51.85 percent and the number of families in the same occupation during heads' generation is only 6 or 22.22 percent. And the number of families in agricultural labour during the heads' fathers' generation was 8 or 29.63 percent and the number of families in the same occupation during the heads' generation is 3 or 11.11 percent. In case of wage labour, the number of families was 2 or 7.41 percent during the heads' fathers' generation and the number of families in the same occupation during the heads' generation is 4 or 14.81 percent. But the occupational change among the Nepalese during two generations is slightly different. The change in occupational structure is similar with the change in village occupational structure in terms of agricultural labour, government service, etc. Among the Nepalese, the number of families following government service during the heads' fathers' generation was 4 or 5.48 percent and the number of families in the same occupation during the heads' generation is 6 or 8.22 percent. The number of families in agriculture at the heads' generation is little higher than

the number of families following the same occupation during the heads' fathers' generation. The number of families in agriculture during the heads' father's generation was 51 as 69.86 percent and the number of families in the same occupation during the heads' generation is 54 or 73.97 percent. The Hari families were engaged in other occupations during the heads' fathers' generation and during the heads' generation, they have been engaged in wage labour and rickshaw pulling occupation. These occupations are new to them. In case of Lepchas and other Hindu caste groups, no change is found in accepting the occupation during two generations. Finally it can be stated that in case of occupation, both the upward and downward mobilities are happened among the villagers living in this village.

**Table no.3.6: Distribution of Families of Different Communities in Dulal Jote on the Basis of their Occupations Followed in Last Two Generations.**

Communities	Total Families (%)	Heads' Occupations							Fathers' Occupations						
		Agriculture (%)	Ag. Labour (%)	Wage labour (%)	Rickshaw pulling (%)	Business (%)	Govt. Service (%)	Others (%)	Agriculture (%)	Ag. Labour (%)	W. labour (%)	Rickshaw pulling (%)	Business (%)	Govt. Service (%)	Others (%)
Nepal- se	73 (100)	54 (73.97)	00	02 (2.74)	00	05 (6.85)	06 (8.21)	06 (8.22)	51 (69.86)	04 (5.48)	03 (4.11)	01 (1.37)	06 (8.22)	04 (5.48)	04 (5.48)
Rajban- shis	27 (100)	06 (22.22)	03 (11.11)	04 (14.81)	07 (25.93)	05 (18.53)	01 (3.70)	01 (3.70)	14 (51.85)	8 (29.63)	02 (7.41)	00	01 (3.70)	01 (3.70)	01 (3.70)
Haris	05 (100)	00	00	02 (40)	03 (60)	00	00	00	00	00	00	00	00	00	05 (100)
Lepcha s	01 (100)	00	00	00	00	00	01 (100)	00	00	00	00	00	00	01 (100)	00
Other Hindu Caste Groups	1 (100)	00	00	00	00	00	01 (100)	00	00	00	00	00	00	01 (100)	00
Total	107 (100)	60 (56.71)	03 (2.80)	08 (7.48)	10 (9.34)	10 (9.34)	9 (8.41)	7 (6.54)	65 (60.74)	12 (11.21)	05 (4.67)	01 (0.93)	07 (6.54)	07 (6.54)	10 (9.34)

### 3.3 : 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 economic attributes.

**Table no.3.7: Economic Profile of the Two Villages-Inter Village Similarities and Dissimilarities.**

<i>Village - 1 : Chhoto Dilsaram Jote</i>	<i>Village-2 : Dulal Jote</i>
<b>Similarities -</b>	
1. Agriculture plays very important role in the economic life of the villagers.	1. Agriculture also plays very important role in the economic life of the villagers.
2. The use of both traditional and	2. The use of both traditional and

modern agricultural tools is noticed and land holding size of the families is not very big.	modern agricultural tools is noticed and land holding size of the families is not very big also.
3. The use of manures and chemical fertilizers is observed.	3. The use of manures and chemical fertilizers is also observed.
4. The use of improved seeds and pesticides is in gradual increase.	4. The use of improved seeds and pesticides is in gradual increase also.
5. Both the canal water and rain water are used for irrigation purpose and both traditional and modern varieties of crops are produced.	5. Both the canal water and rain water are used for irrigation purpose and both traditional and modern varieties of crops are also produced.
6. Sale of agricultural products and economic transaction is very wide. It crosses the Indo-Nepal border-line.	6. Sale of agricultural products and economic transaction is also very wide. It crosses the Indo-Nepal border-line.
7. There is a lack of agricultural labour India this village.	7. There is also lack of agricultural labour in this village.
8. Participation of the villagers in cross border trading activities is observed.	8. Participation of the villagers in cross border trading activities is observed also.
9. Inter-generational occupational mobility is followed among the villagers, living in this village.	9. Inter-generational occupational mobility is also followed among the villagers living in this village.
10. The role of women in economic activities is very much important.	10. The role of women in economic activities is also very much important.

### Dissimilarities

1. The participation of villagers in business is very low.	1. The participation of villagers in business is much high.
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2. The number of people in govt. service is very few.	3. The number of people in Govt. service is very slightly higher.
3. The number of people in rickshaw pulling activity is very high.	3. The number of people in rickshaw pulling activity is very low.
4. The number of people taking part in factory work inside and outside of West Bengal is not found.	4. The number of people taking part in factory work inside and outside of West Bengal is found.
5. Participation of women in cross-border trading activities is not found.	5. Participation of women in cross-border trading activities is found.

### 3: Findings

From the above noted facts it is found that in frontier areas, the villagers are largely depended on agricultural activities and at the same time the dependence on non-agricultural activities is also in increase. The change in occupation is observed in almost all the communities living in the village. The introduction of non-agricultural economic activities is followed among all the communities. Here, the Rajbanshis are mainly agricultural community. Their participation in business and government job is very small. The Santals are also depended on agricultural activities. Other Hindu caste groups are mainly associated with non-agricultural activities and very few of them accept agriculture as main occupation. The dependence on agricultural activities is very high among the Nepali people. Unequal distribution of landholding is observed in both the villages. Here, the difference of land holding ness among the landholding families is not very large and the average size of landholding is also very small in both the villages and even it is small among all the communities. Occupational mobility of the communities living in both the villages is a general fact. In case of Chhoto Dilsaram Jote, occupational mobility is higher among the Rajbanshis and other Hindu caste groups than the Santals. Occupational mobility is higher among the peoples accepting agriculture as main occupation during heads' fathers' period. In Dulal Jote, it is found that the participation of the present villagers in agriculture and agricultural labour and other occupation is lower than the participation in those occupations during the heads' fathers'

period. Again the participation of families of the present heads' in wage labour, rickshaw pulling, business, government service, is much higher than the number of occupants during the heads' fathers' periods. In the economic life of the people living in the frontier villages, the role of women is very much high. They take part in several agricultural and non-agricultural activities. In both the villages, the villagers are in the stage of gradual agricultural development. The villagers are mainly associated with their traditional cultivating methods. And a large number of the cultivators use their traditional implements in agricultural operation. The lands in the villages are not very much fertile. The villagers do not get proper irrigation facilities and the use of improved seeds, chemical fertilizers is very limited. It is also observed that the crop-pattern is characterized by both the traditional and new variety of products. Here, the new products mainly vegetables get more importance and these products are produced for selling purpose mainly. The market places are not the meeting ground of the needs of the people living in one country; these meet the needs of the people of other country (i.e. Nepal) also. It has been noted that both the villages - Chhoto Dilsaram Jote and Dulal Jote bear some common features. It is found that agriculture plays important role in the economy of both the villages. The use of traditional and modern agricultural tools, use of manures and chemical fertilizers, use of improved seeds are found more or less similar way in both the villages. Wide economic transaction, inter-generational occupational mobility and participation in cross border trading activities of the villagers living in both the villages are also found. At the same time the villages bear some differences. It is found that the participation of the villagers of Chhoto Dilsaram Jote in business, Govt. service is very low. Even the villagers do not take part in factory work inside and outside of West Bengal and women do not take part in cross border activities. But the participation of the villagers living in Dulal Jote is much higher in above fields.