

CHAPTER - 4

Social Structure, Social Institution And Social Organization of The Border Villages

This chapter is to discuss the social structure, social institution and organization of the studied villages through the study of composition by castes, tribes, and social stratification, family, marriage, kinship and other informal and formal social organization of the villages under study.

4.1: Village-*Chhoto Dilsaram Jote*

4.1.1: Social Structure

Social structure of the village under study is mainly characterized by multi-cultural groups. The village social structure has been controlled by three communities. They are the Rajbanshis, the Santals and other Hindu groups (i.e. the Potters). The Santals are belonged to tribal group. The village is the living place of two caste groups. The Rajbanshis are Kshatriya by caste and the Potters are Baishya by caste. The structure is also framed by multi-clans. The Rajbanshis are belonged to Kashyap gotra and the Aliman is the gotra of the Potters. The clans of the Santals are Tudu, Marandi, Murmu, and Soren. Lineage structure of the individuals living in this village is also characterized by multi-lineage groups. The Rajbanshis have several lineage identities. Some of the Rajbanshis say that their lineage is Roy and some say their lineage is Burman. In terms of ethnic identity, the social structure of the village is formed by the Mongoloid and non-Mongoloid group of individuals. The Rajbanshis are belonged to the Mongoloid group and the Potters and the Santals are belonged to non-Mongoloid groups. Territorial affinity is an important element of social structure of this village. In this connection, the structure of the village is formed by the individuals of different villages, districts, states and countries also. The individuals of Darjeeling, Jalpaiguri and Utter Dinajpur district and the state of Bihar and Bangladesh are found to live here with assimilation of their cultural traits. In case of religion, the structure has multi-religious groups. The

Rajbanshis and the Potters believe in Hinduism and the Santals believe in animistic form of religion. Some of them believe in Christianity and Hinduism also. Class differences among the villagers is not very clear. On the basis of landholding possession, some of them can be categorised as land-owner and landless mainly.

4.1.2: Family

4.1.2.1: Family Size

The size of a family is used to mean the number of persons that constitutes the family. On the basis of size, the families found in the village have been classified into four categories. These are (a) small family consisting of two to three members, (b) medium size family consisting of 4 to 6 members, (c) the large family consisting of 7 to 9 members and (d) very large family consisting more than 10 members.

The table no.4.1 shows the gradual decrease of large size families in rural areas. It is found that out of the total families, the number of small size family is 15 or 21.14 percent; the number of medium size families is 44 or 61.67 percent. The numbers of large size families and very large size families are 9 or 12.67 percent and 3 or 4.22 percent respectively. Here the numbers of large and very large size families are lower than the middle size families. The number of medium size families is the highest among four categories. And the variation is also found among the communities living in the village. The Rajbanshis have 54 families and out of which the number of small size families is 14 or 25.93 percent, the number of medium size families is 33 or 61.11 percent which is equal with the portion of medium size families of the village. And the numbers of large and very large size families are 5 or 9.26 percent and 2 or 3.70 percent respectively. Here the number of medium size family is highest in this community and the number of large and very large size families is lower than other categories. Same tendency is also found among the Santals and the Potters. Among the Santals, the number of small size and medium size families are 01 or 7.70 percent and 8 or 61.54 percent respectively. The number of large size families is 4 or 30.76 percent. Among the Potters, the number of medium size families is 3 or 75 percent and only 1 or 25 percent

family is very large in size. From the above table, it can be concluded that the village as well as the communities have the largest number medium size families. In this category, some of the family heads are aware of the family planning and this category also includes some of newly separated families.

Table no.4.1: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Family Size.

Communities	Size of the Families with members				Total
	Small (2-3)	Medium(4-6)	Large (7-9)	Very Large (10+)	
Santals	01 (7.70)	08 (61.54)	04 (30.76)	00 (00)	13 (100)
Rajbanshi	14 (25.93)	33 (61.11)	05 (9.26)	02 (3.70)	54 (100)
Other Hindu Caste Groups	00 (00)	03 (75.00)	00 (00)	01 (25.00)	04 (100)
Total	15 (21.14)	44 (61.67)	09 (12.67)	03 (4.22)	71 (100)

Note: The figure in parenthesis indicates the percentage of family sizes.

4.1.2.2: Family Types

The authority structure of the families is patriarchal. The village has largest number of nuclear families. The number of nuclear families is more than the combination of other types of families. The table no.4.2 shows that the families found in the village are three types; these are the nuclear, the joint and the broken families. The numbers of the nuclear families is 57 or 80.28 percent. The numbers of the joint and the broken families are 9 or 12.68 percent and 5 or 7.04 percent respectively. The number of the nuclear families is also higher than other types of families among all the communities. Among the Rajbanshis, the number of the nuclear families is 44 or 81.49 percent, and the number of the joint and the broken families are 6 or 11.11 percent and 4 or 7.40 percent respectively. Among the Santals, the number of the nuclear families is also higher than the other types. The number of the nuclear families is 10 or 76.93 percent of the total families and the numbers of the joint and the

broken families is 2 or 15.38 percent and 1 or 7.69 percent respectively. The number of the nuclear families is also higher among other Hindu caste groups. The number of the nuclear families is 3 or 75 percent and the number of joint families is 1 or 25 percent. It can be concluded that the nuclear family is the main family structure among the communities living in the village.

Table no. 4.2: Distribution of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Family Types.

Communities	Types of Families			Total (%)
	Nuclear ((%)	Joint (%)	Broken and Incomplete (%)	
Santals	10 (76.93)	02 (15.38)	01 (7.69)	13 (100)
Rajbanshis	44 (81.49)	06 (11.11)	04 (7.4)	54 (100)
Other Hindu Caste Groups	03 (75.00)	01 (25.00)	00 (00)	04 (100)
Total	57 (80.28)	09 (12.68)	05 (7.04)	71 (100)

4.1.2.3: Family Composition

The composition of the families indicates that the depth of generations is not very wide. The table no. 4.3 shows that most of the cases, the composition of the families includes mainly two generations. In case of the nuclear family, the number the family consisting husband and wife is 3 or 5.26 percent. The families are found among the Rajbanshis only, the number of families consisting husband, wife, and unmarried children is 43 or 75.44 percent. These families are found among all communities. The number of families consisting husband, wife, unmarried children with widower father is 3 or 5.26 percent this is also found among all the communities. The number of families consisting husband, wife, unmarried children, and widow mother is 6 or 10.53 percent. This is observed among the Santals and the Rajbanshis. The number of families consisting husband, wife, unmarried children and unmarried brother is 1 or 1.75 percent which is found among the Santals only. And some other family consisting by husband, wife, widower son and grand-children is only 1 or 1.75

percent which is found among other Hindu caste groups. And even the depth of generations is not very wide among the joint families. The number of families consisting husband, wife, married and unmarried son with unmarried grand-children is 5 or 55.56 percent, which is found among the Rajbanshis and the Santals. The number of families consisting two married brothers with their wives, unmarried children and widow mother is 1 or 11.11 percent which is found among other Hindu caste groups. And the number of families consisting husband wife, married sons and unmarried grand-children is 3 or 33.33 percent which include some families of the Rajbanshis and the Santals. Here the joint families are consisted collaterally and lineally and the depth of generations is limited within three generations only. And the number of the broken family consisting widow mother with her unmarried children and widow mother, widower son with grand-children is 4 or 80 percent and 1 or 20 percent respectively which include some families of the Rajbanshis and the Santals.

Table no.4.3: Distribution of Different Types of Families of Different Communities in Chhoto Dilsaram Jote on the Basis of Composition.

Family types and composition	Santals	Rajbanshis	Other Hindu Caste Group	Total with percent
Nuclear Families	10	44	03	57 (100)
1. Husband with his wife	00	03	00	03 (5.26)
2. Husband with his wife and unmarried children	07	35	01	43 (75.44)
3. Husband with his wife, unmarried children and widower father	01	02	00	03 (5.26)
4. Husband with his wife, unmarried children and widow mother.	01	04	01	06 (10.53)
5. Husband with his wife, unmarried children and unmarried brother.	01	00	00	01 (1.75)
6. Husband with his wife, widower son and unmarried children.	00	00	01	01 (1.75)
Joint Families	02	06	01	09 (100)
1. Husband with his wife, married and unmarried children and unmarried grand-children.	01	04	00	05 (55.56)
2. Married brothers with their wives, unmarried children and widow mother.	00	00	01	01 (11.11)
3. Husband with his wife, married sons and unmarried grandchildren	01	02	00	03 (33.33)
Broken and Incomplete Families	01	04	00	05 (100) Contd..

1. Widow mother with her unmarried children.	01	03	00	04 (80.00)
2. Widow mother with her widower son and unmarried grandchildren	00	01	00	01 (20.00)
Total	13	54	04	71 (100)

Finally it can be stated that the nuclear families are mainly composed by husband, wife with their unmarried children and the joint families are composed by husband, wife with their married, unmarried and grand children.

4.1.2.4: Family Types and Occupation

It is found that the family-type is not determined by the occupations found in the village. The table no.4.4 shows that the joint families do not depend on agriculture only. Here, out of total joint families 3 or 33.34 percent families depend on agriculture and more than 50 percent families depend on some other occupations available in the village. Here 1 or 11.11 percent family depends on agricultural labour, and the number of families depending on rickshaw pulling is 3 or 33.34 percent. And 2 or 22.11 percent families depend on other occupations like masonry and circus showing. Among the nuclear families more than 50 percent families are found in agriculture and other families depend on some other occupations available in the village and outside. Here, 14 or 24.56 percent families depend on agricultural labour, and the number of rickshaw pulling, govt. service, business and others are 7 or 12.29 percent, 1 or 1.75 percent, 2 or 3.50 percent, 3 or 5.27 percent respectively. Larger numbers of broken families depend on agricultural sector. Therefore, it can be stated that the participation of joint families is very low in agricultural activities, rickshaw pulling, govt. service and business.

Table no.4.4: Distribution of Different Types of Families in Chhoto Dilsaram Jote on the Basis of Occupation Accepted by Heads of the Families.

	Agriculture (%)	Agricultural labour (%)	Rickshaw pulling (%)	Govt. Service (%)	Business (%)	Others (%)	Total (%)
Nuclear	30 (52.63)	14 (24.56)	7 (12.29)	01 (1.75)	02 (3.50)	03 (5.27)	57 (100)
Joint	03 (33.34)	01 (11.11)	03 (33.34)	00 (00)	00 (00)	02 (22.11)	09 (100)
Broken and Incomplete	02 (40.00)	03 (60.00)	00 (00)	00 (00)	00 (00)	00 (00)	05 (100)
Total	35 (49.30)	18 (25.35)	10 (14.08)	01 (1.41)	02 (2.82)	05 (7.04)	71 (100)

4.1.2.5: Family types and Income

To understand the relation between the family type and income of the families, the annual incomes of the families are shown dividing into six levels of incomes – (I) Rs. 9-20 thousand; (ii) Rs. 20.1 to 30 thousand; (iii) Rs. 30.1 – 40 thousand; (iv) Rs. 40.1 – 50 thousand ; (v) Rs. 50.1 – 60 thousand.

The table no.4.5 shows that concentration of larger families is noticed in the lower levels of income. Here out of the total families, 24 or 33.80 percent and 26 or 36.62 percent families have income under the levels of 9-20 and 20.1-30 thousands respectively. Very few families have income more than 50 thousand yearly. Here only 2 or 2.82 percent families are included in this level of income. In this village, 11 or 15.50 percent families have annual income between 30.1 – 40 thousands and the number of families having annual income of 40.1 – 50 thousands is 8 or 11.26 percent.

The table also shows the similar trend in different types of families found in the village. In case of nuclear families, the number is larger in small income levels. The numbers of nuclear families having annual income up to levels of 9-20 and 20.1-30 thousands are 21 or 36.84 percent and 22 or 38.60 percent respectively. The numbers of families having annual income up to levels

of 30.1 – 40 and 40.1 – 50 thousands are 9 or 15.79 percent and 4 or 7.02 percent respectively. In case of joint families, the number of families having income upto level of 20.1-30 thousand and 30.1 to 40 thousand are 4 or 44.44 percent and 2 or 22.22 percent respectively. The broken families are found in the annual income level up to 9-20 thousand. Here both the nuclear and the joint families having the highest level of income (i.e. 50.1 – 60 thousands) are very small. And the broken families do not have highest level of income. Therefore it can be concluded that the types of families are not determined by the levels of income and it can also be stated that higher and highest level of income is not limited within the joint families only and it is more in nuclear families.

Table no. 4.5: Distribution of Different Types of Families in Chhoto Dilsaram Jote on the Basis of Levels of Income.

Type of families	Levels of Income (in thousand per year)					Total
	9-20	20.1-30	30.1- 40	40.1-50	50.1-60	
Nuclear family	21 (36.84)	22 (38.60)	09 (15.79)	04 (7.02)	01 (1.75)	57 (100)
Joint family	00 (00)	04 (44.44)	02 (22.22)	02 (22.22)	01 (11.11)	09 (100)
Broken and Incomplete family	03 (60.00)	00 (00.00)	00 (00)	02 (40.00)	00 (00)	05 (100)
Total	24 (33.80)	26 (36.62)	11 (15.50)	08 (11.26)	02 (2.82)	71 (100)

Note: The figure in parenthesis indicates the percentage of families.

4.1.2.6: Family Types and Land Holding

To show the relation between family types and land holding, all the families found in the village are categorized into 10 levels. These are, (i) landless or having homestead lands only, (ii) families having lands up to 0-1 bigha, (iii) family having lands up to 1.1 – 3 bighas, (iv) families having lands up to 3.1-6 bighas, (v) families having lands up to 6.1-9 bighas, (vi) families having lands up to 9.1 – 12 bighas, (vii) families having lands up to 12.1-15 bighas, (viii) families having lands up to 15.1 – 18 bighas (ix) families

having lands up to 18.1-21 bighas, and (x) families having lands up to 21.1-25 bighas.

The size of landholding found in this village is very small. From the table no.4.6 it is clearly observed that the number of families having large quantity of lands is smaller than the number of families having small quantity of lands. Here 2 or 3.50 percent families have lands up to 21.1-25 bighas, and one (1) or 2.27 percent families have lands up to 15.1-18 bighas. The number of families having lands up to 12.1-15 bighas, 9.1-12 bighas and 6.1-9 bighas are 3 or 6.82 percent, 4 or 9.1 percent and 3 or 6.82 percent respectively. The number of families having lands up to 3.1-6 bighas is highest. Here the number of families having lands up to 3.1 - 6 bighas is 19 or 43.18 percent and 9 or 20.45 percent families have lands up to 1.1-3 bighas. Only 3 or 6.82 percent families have lands up to 0-1 bigha. And in the village, the numbers of land holding and landless families are 44 or 61.97 percent and 27 or 38.03 percent respectively. The size of the landholding families is very small. The table also shows that the numbers of families possessing highest quantity of lands are found among nuclear families. Here 2 or 3.50 percent families have lands up to 21.1- 25 bighas. The concentration of the largest number of families is found having lands from 3.1 to 6 bighas and out of the total nuclear families 2 or 3.5 percent families have lands up to 0-1 bigha, 5 or 8.77 percent families have lands up to 1.1- 3 bighas, 3 or 5.26 percent families have 6.1 to 9 bighas, and 3 or 5.26 percent families have lands up to 12.1 to 15 bighas. In this type of families, only 21 or 36.84 percent families are landless as they have lands for homestead only. In case of joint families only 1 or 11.11 percent family has lands up to 15.1 to 18 bighas, and the number of the families having lands up to 1.1 to 3 bighas and 3.1 to 6 bighas are 3 or 33.33 percent and 1 or 11.11 percent respectively. Here the number of total landless and land holding families are 4 or 44.44 percent and 5 or 55.56 percent respectively. The broken families have very small amount of lands. They are distributed in the levels up to 6 bighas of lands, and the number of landless families is 2 or 40 percent. Therefore it can be stated that the joint families having large size lands is not very high and the nuclear families have more lands in each size of land holding.

Table no. 4.6: Distribution of Different Types of Families in Chhoto Dilsaram Jote on the Basis of Landholding Size.

Family Types	Size of Landholding								Total land Holding families	Total Landles s Families	Total
	0-1 (bigha)	1.1-3 (bigha)	3.1-6 (bigha)	6.1-9 (bigha)	9.1-12 (bigha)	12.1-15 (bigha)	15.1-18 (bigha)	21.1-25 (bigha)			
Nuclear Families	02 (3.5)	05 (8.77)	17 (29.83)	03 (5.26)	04 (7.00)	03 (5.26)	00 (00)	02 (3.50)	36 (63.16)	21 (36.84)	57 (100)
Joint Families	00 (00)	03 (33.33)	01 (11.11)	00 (00)	00 (00)	00 (00)	01 (11.11)	00 (00)	05 (55.56)	04 (44.44)	09 (100)
Broken & Incomplete Families	01 (20)	01 (20)	01 (20)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	03 (60%)	02 (40%)	05 (100)
Total	03 (6.82)	09 (20.45)	19 (43.18)	03 (6.82)	04 (9.10)	03 (6.82)	01 (2.27)	02 (4.54)	44 (61.97)	27 (38.03)	71 (100)

Note : Figure in parenthesis indicates percentage ; 1 bigha indicates 33 decimal.

4.1.2.7: Family types and Education

The table no. 4.7 shows that the village has 37 educated heads and out of the 37 heads , 33 or 89.19 percent heads live in nuclear families and 3 or 8.11 percent heads live in joint families and 1 or 2.70 percent head live in broken and incomplete families. Here, 8 or 21.62 percent heads complete primary level of education, 27 or 32.97 percent complete Secondary education and the number of heads completing H.S. education is 2 or 5.41 percent. In this village, 6 or 75 percent out of 8 heads live in nuclear families and 2 or 25 percent heads live in joint families. In case of Secondary level of education, the numbers of heads living in nuclear and joint families are 25 or 92.59 percent, and 1 or 3.70 percent respectively. In case of H.S. level of education, the number of heads living in nuclear families is 2 or 100 percent. From this table, it can be concluded that the number of educated heads is larger in nuclear families than joint families.

Table no. 4.7: Distribution of the Heads of Different Types of Families in Chhoto Dilsaram Jote on the Basis of Levels of Education.

Type of Families	Levels of Education			Total
	Primary level (1-IV Class)	Secondary level (V-X Class)	H. S. level (XI-XII Class)	
Nuclear	06 (75.00)	25 (92.59)	02 (100)	33 (89.19)
Joint	02 (25.00)	01 (3.70)	00 (00)	03 (8.11)
Broken and Incomplete	00	01 (3.70)	00 (00)	01 (2.70)
Total	08 (100)	27 (100)	02 (100)	37 (100)

Note: The figure in parenthesis indicates percentage.

4.1.3: Marriage

4.1.3.1: Age at Marriage of Married Men

Table no.4.8 reveals that the larger number of males is married below the legal age at marriage (i.e. 21 years). Here the number of married males is 44 or 57.14 percent, and the number of married males marrying at the legal age at marriage is 33 or 42.86 percent. In the village out of total married males 3 or 3.91 percent are married at the age between 12 - 14 years and the number of males married at the age between 15 - 17 years, is 20 or 25.97 percent. In the village 21 or 27.27 percent males are married at the age between 18-20 years. The age category of 21-25 years includes 20 or 25.97 percent married males and the number of males in the higher age categories is very small. The number of married males under the age categories of 26-30 years and 31-40 year include 12 or 15.58 percent and 1 or 1.30 percent respectively. The average age at marriage of the males is 20.64 years.

Here except the Santals, the number of males married below the legal age at marriage among the Rajbanshis and the Potters is higher than the number of males married within or above the legal age at marriage. Among the

Rajbanshis the number of married males below the legal age at marriage is 33 or 56.90 percent and the number of males married within or above the legal age at marriage are 25 or 43.10 percent. Hence the numbers of married males under the age categories of 12-14 years, 15-17 years and 18-20 years are 2 or 3.44 percent, 15 or 25.86 percent and 16 or 27.59 percent respectively. The numbers of males married under the age categories of 21-25 years and 26-30 years are 16 or 27.59 percent and 9 or 15.52 percent respectively. The average age at marriage in this community is 20.52 years. Among the Santals, the average age at marriage is 22.11 years which is more than the average age at marriage found in the village. Here 4 or 28.57 percent and 3 or 21.43 percent are married under the age categories of 15-17 years and 18-20 years respectively. Among the Potters, the number of males married below the legal age at marriage is very higher than the males married within or above the legal age at marriage. The number of males married below the legal age at marriage is 4 or 80 percent and the number of males married within or above the legal age at marriage is only one or 20 percent. The average age at marriage found in this community is lower than the average age at marriage in the village. The average age at marriage of the married males in this community is 18 years. Therefore it can be concluded that the number of men married below the present legal age at marriage is higher than the number of men married above or within the legal age at marriage and it is high among all the communities living in this village.

Table no.4.8: Distribution of Married Men of Different Communities in Chhoto Dilsaram Jote on the Basis of Age at Marriage.

Marital age at marriage (In group of yrs)	Communities			Total (%)
	Santals (%)	Rajbanshis (%)	Other Hindu Caste Groups (%)	
12 - 14	00 (00)	02 (25.44)	01 (20.00)	03 (3.91)
15-17	04 (28.57)	15 (25.86)	01 (20.00)	20 (25.97)
18-20	03 (21.43)	16 (27.59)	02 (40.00)	21 (27.27)
21-25	03 (21.43)	16 (7.59)	01 (20.00)	20 (25.97)
26-30	03 (21.43)	09 (15.52)	00 (00)	12 (15.58)
31-40	01 (7.14)	00 (00.00)	00 (00)	01 (1.30)
Total	14 (100)	58 (100)	05 (100)	77 (100)
Average age at marriage (In years.)	22.11	20.52	18	20.64

4.1.3.2: Age at Marriage of Married Women

The marriage of females below the legal age at marriage (i.e. 18 years) is the general feature of this village. Table no.4.9 shows that the number of females married below the legal age at marriage is very much higher than the females married within or above the legal age at marriage. The numbers of females married below the legal age at marriage and within or above the legal age at marriage are 60 or 77.92 percent and 17 or 22.08 percent respectively. Here 30 or 38.96 percent female are married at the age category of 12-14 years, and equal number of females is married at the age category of 15-17 years. The number of females married at the age category of 19-21 years is 15 or 19.48 percent. One or 1.30 percent female is married at the age category of 22-25 years and equal number of female is married at the age category of 26-30

years. The average age at marriage in the village is 15.66 years which is also lower than the legal age at marriage. The number of married females below the legal age at marriage is high among all the communities. In case of the Rajbanshis, the number of married females below the legal age at marriage is 47 or 81.03 percent, and the number of females married within or above the legal age at marriage are 11 or 18.97 percent. Here, out of the total married females 22 or 37.93 percent are married under the age category of 12-14 years, and 25 or 43.10 percent are married under the age category of 15-17 years. The age category of 18-21 years includes 10 or 17.24 percent females. Only one or 1.73 percent female is married under the age category of 26-30 years. The average age at marriage of married women in this community is 15.59 years which is lower than the average age at marriage of married women living in the village. Among the Santals, the average age at marriage is 15.64 years which is more or less similar with the average age at marriage of the married women living in the village. In this community, 7 or 50 percent and 3 or 21.43 percent females are married under the age categories of 12-14 years and 15-17 years respectively. The age category 18-21 includes 3 or 21.43 percent females. Only one or 7.14 percent female is married under the age category of 22-25 years. Here 10 or 71.43 percent females are married below the legal age at marriage. Among other Hindu caste groups, the numbers of the females married under the age categories of 12-14 years, 15-17 years and 18-21 years are 1 or 20 percent, 2 or 40 percent and 2 or 40 percent respectively. The number of females married below the legal age at marriage is 3 or 60 percent. Here the average age at marriage is 16.60 years which is slightly higher than the average age at marriage of the women found in the village. Finally it can be concluded that the number of married women below the present age at marriage is higher than the number of women married within or above the present legal age at marriage and it is found among all the communities living in this village.

Table no.4.9: Distribution of Married Women of Different Communities in Chhoto Dilsaram Jote on the Basis of Age at Marriage.

Age at marriage (In group years.)	Communities			Total (%)
	Santals (%)	Rajbanshis (%)	Other Hindu Caste Groups (%)	
12-14	07 (50.00)	22 (37.93)	01 (20.00)	30 (38.96)
15-17	03 (21.43)	25 (43.10)	02 (40.00)	30 (38.96)
18-21	03 (21.43)	10 (17.24)	02 (40.00)	151 9.48
22-25	01 (7.14)	00	00	01 (1.30)
26-30	00	01 (1.73)	00	01 (1.30)
31-40	00	00	00	00
Total	14 (100)	58 (100)	05 (100)	77 (100)
Av. Age at marriage (In years)	15.64	15.59	16.60	15.66

4.1.3.3: Married Men-Their Present Age and Age at Marriage

Table no.4.10 shows the relation between the present age of the married males and their age at marriage. The table reveals the fact that the marriages below the legal age at marriage and above the legal age at marriage are found among both the younger and older males. Here, 44 or 57.14 percent males are married below the legal age at marriage. These males found in different age categories starting from 16 to 50 years. Presently the males under the age category of 16-20 years are married below the legal age at marriage. The number of males married below the legal age at marriage is very high among the individuals who are categorized under the age category of 21-25 years. The numbers of males in this category married below and above the legal age at marriage are 5 or 71.43 percent and 2 or 28.57 percent respectively. The

numbers of males under the ages between 26-35 years married below and above the legal age at marriage are 12 or 57.14 percent and 9 or 42.86 percent respectively. The number of males married above the legal age at marriage under the age category of 36-40 years is higher than the males married below the legal age.

In this age category the numbers of the males married below and above the legal age at marriage are 5 or 38.46 percent and 8 or 61.54 percent respectively. Under the age category of 41-50 years, the number of males married above the legal age at marriage is much higher also. The numbers of males married above and below the legal age at marriage are 10 or 62.50 percent and 6 or 37.50 percent respectively. But the number of males under the age category of 50 years above'married above the legal age at marriage is very low. In this age category, the numbers of males married below and above the legal age category are 10 or 71.43 percent and 4 or 28.57 percent respectively. Here it can be concluded that the marriage of males below and above the legal age at marriage is more or less equally happened today as it was happened 30 years back.

Table no.4.10: Distribution of the Married Men in Chhoto Dilsaram Jote on the Basis of Present Age and Age at Marriage.

Marital age At marriage (in group years)	Present age at the married males (in group years)						Total
	16-20	21-25	26-35	36-40	41-50	50+	
12-14	00 (00)	01 (14.39)	02 (9.52)	00 (00)	00 (00)	00 (00)	03 (3.91)
15-17	5 (83.33)	2 (28.57) *	3 (14.29)	2 (15.38)	2 (12.50)	6 (42.86)	20 (25.97)
18-20	1 (16.67)	2 (28.57)	7 (33.33)	3 (23.08)	4 (25.00)	4 (28.57)	21 (27.27)
21-25	00 (00)	2 (28.57)	8 (38.10)	06 (46.16)	03 (18.75)	01 (7.14)	20 (25.97)
26-30	00 (00)	00 (00)	01 (4.76)	02 (15.38)	07 (43.75)	02 (14.29)	12 (15.58)
31-40	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	01 (7.14)	01 (1.30)
Total	06 (100)	07 (100)	21 (100)	13 (100)	16 (100)	14 (100)	77 (100)

Note: The figure in parenthesis indicates percentage.

4.1.3.4: Married Women – Present Age and Age at Marriage

Table no.4.11 shows that the numbers of married females below and above the legal age at marriage among different ages starting from 12 to 50 and above years. Here the number of females married below the legal age at marriage is very high. The numbers of females married below and above the legal age at marriage are 60 or 77.92 percent and 17 or 22.08 percent respectively. In the village one woman under the age category of 12-15 years is married below the legal age at marriage and the twelve females under the age category of 16-20 years are also married below the legal age at marriage. The numbers of females under the age category of 21-25 years married below and above the legal age at marriage are 21 or 91.30 percent and 2 or 8.70 percent respectively. The equal numbers (i.e. 4) of females under the age category of 26-30 years are married below and above the legal age at marriage respectively. The numbers of females under the age category of 31-40 years married below and above the legal age at marriage are 18 or 81.82 percent and 4 or 18.18 percent respectively. Under the age category of 41-50 years, the numbers of married females below and above the legal age at marriage are 4 or 66.67 percent and 2 or 33.33 percent respectively. But all the females under the age category of 50 years above are married above the legal age at marriage. Therefore, it can be stated that the marriage below the legal age at marriage is found today as it was found more than 30 years before.

Table no.4.11: Distribution of Married Women on the Basis of Present Age and Age at Marriage.

Marital age At marriage (In group yrs.)	Present age at the married women (in group years)							Total
	12-15	16-20	21-25	26-30	31-40	41-50	50+	
12-14	1 (100)	6 (50.00)	12 (52.17)	2 (25.00)	8 (36.36)	1 (16.67)	00 (00)	30 (38.96)
15-17	00 (00)	6 (50.00)	9 (39.13)	2 (25.00)	10 (45.45)	3 (50.00)	00 (00)	30 (38.96)
18-20	00 (00)	00 (00)	2 (8.70)	4 (50)	4 (18.18)	2 (33.33)	3 (60.00)	15 (19.48)
21-25	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	1 (20.00)	1 (1.30)
26-30	00 (00)	00 (00)	00 1(1.30)	00 (00)	00 (00)	00 (00)	1 (20.00)	1 (1.30)
31-40	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)
Total	1 (100)	12 (100)	23 (100)	8 (100)	22 (100)	6 (100)	5 (100)	77 (100)

Note: Figure in parenthesis indicates the percentage.

4.1.3.5: Types of Marriage

Traditionally in rural society monogamy, polygamy and group marriage were the conventional types of marriage. In this village not a single case of group marriage or polygamy is found. Here all the families are consisted by monogamous type of marriage. Here both, the love and negotiation marriage among the villagers mainly among the Rajbanshis living in this village is observed. But the number of the love marriage is higher than the number of negotiation marriage. The love marriage among the Rajbanshis is not looked in a positive way. Except these there is another type of marriage is observed in

this frontier villages. This can be termed as cross-border marriage. It adds an important feature to the socio-cultural situation of this village. Table no.4.12 shows that in the village, 19 or 26.77 percent out of 71 families are characterized by cross-border marital relationship and 52 or 73.23 percent families marry within Indian Territory. Hence, 14 or 73.69 percent out of 19 families establish their marital relationship with the males of Nepal and Bangladesh. Only 5 or 26.31 percent families out of 19 families establish their marital relationship with the females of Nepal.

4.1.3.6: Cross-Border Marriage

The cross-border marriage is also found among all the communities living in the village. Among the Rajbanshis it is revealed that 15 or 27.77 percent out of 54 families have this type relationship and a large number of families (i.e. 39 or 72.23 percent families out 54 families) do not have cross-border marital relationship with Nepal or any other country. In this community 10 or 66.64 percent families out 15 families have marital relationship with Nepal. Here six (6) males of Nepal out of 10 are married with the females of India and four (4) males of Bangladesh, out of ten (10) families are married with the females of this territory. Here 5 or 33.33 percent families out of 15 families of this village are related to the families of Nepal through the marital relationship of some of their females with the males of this territory. Among the Santals, two (2) or 15.39 percent families out of 13 families are characterized by the cross-border marital relationship, and very largest number of families (i.e. 11 or 84.61 percent out of 13 families) is married within Indian Territory. And among other Hindu caste groups, two (2) or 50 percent families out of four (4) families have cross-border marital relationship. In this community, two (2) males of Bangladesh are married with the females of two families living in Indian Territory. Therefore it can be concluded that the role of cross-border marriage is quite important and it is found among all the communities living in this village.

Table no-4.12: Distribution of Families in Chhoto Dilsaram Jote on the Basis of Cross-Border Marital Relationship.

Communities	Male of Nepal/ Bangladesh married with female of India (%)	Female of Nepal married with male of India (%)	Total families (%)	Other families (%)	Total (%)
Santals	02 (100)	00 (00)	02 (15.39)	11 (84.61)	13 (18.30)
Rajbanshis	10 (66.64)	05 (33.33)	15 (27.77)	39 (72.23)	54 (76.05)
Other Hindu Caste Groups	02 (100)	00 (00)	02 (50.00)	02 (50.00)	04 (5.65)
Total	14 (73.69)	05 (26.31)	19 (26.77)	52 (73.23)	71 (100)

4.1.3.7: Marriage Distance

Table no.4.13 shows the physical distance of the married couples living in the village. It is clearly observed that the individuals of the village do not follow any physical endogamy in case of marital alliances. Because the bridegrooms of this village married brides who are not born in this village only, some of them are brought from other villages, districts and states, and other nations also. But most of the brides are the inhabitants of the same district. The number of brides born in this district is 41 or 53.25 percent. Here the brides are born in some villages under Phansidewa, Naxalbari blocks. In the village, 5 or 6.49 percent brides are born in some villages under the Kharibari block and 36 or 46.75 percent brides are born in some other villages in the Phansidewa and Naxalbari blocks. The number of brides born in some villages in Jalpaiguri district is 7 or 9.09 percent. The number of brides born in Bihar is 10 or 12.99 percent. Here 6 or 7.79 percent brides born in Nepal are married with the

bridegrooms of this village. The village has some brides who come to this village being married in other district, state and other nations. Among the Rajbanshis, the number of brides born in some nearby villages in the block are married with the bridegrooms of this village is 4 or 6.90 percent. The largest number of brides born in nearby blocks like Phansidewa, Naxalbari blocks, are married with the bridegrooms of this village. The number is 26 or 44.83 percent. In this community, 5 or 8.62 percent brides are born in Jalpaiguri district and 9 or 15.52 percent brides are born in Bihar state. The number of brides born in Nepal and married with the bridegrooms of the village is 5 or 8.62 percent. In this community 8 or 13.79 percent brides have come to this village being married in other district, other state on other nation and are living here. Among the Santals, nearly 80 percent or 11 brides are born in some villages in Darjeeling district and married with the bridegrooms in the village. Only one or 7.14 percent bride is born in Jalpaiguri district and is married with a bridegroom of this village. Among the Santals, one bride is born in Bihar and other one is born in Nepal. Among other Hindu caste group, only one bride is born in Malda district and other 4 or 80 percent brides have come to this village being married in Coochbehar, Murshidabad, and Bangladesh. Therefore it is clear that the selection of brides and bridegrooms is not limited within Indian Territory only, it crosses its national boundary also.

Table no.4.13: Distribution of Married Individuals in Chhoto Dilsaram Jote on the Basis of Physical Distance in Married Alliances.

Location of the Selected brides	Number of wives in Communities			Total (%)
	Santals (%)	Rajbanshis (%)	Other Hindu Caste Groups (%)	
Within the villages of same block	01 (7.14)	04 (6.90)	00 (00)	05 (6.49)
Within two blocks Of same district	10 (71.44)	26 (44.83)	00 (00)	36 (46.75)
Within two Districts	01 (7.14)	05 (8.62)	01 (20.00)	07 (9.09)
Within two states	01 (7.14)	09 (15.52)	00 (00)	10 (12.99)
Within two nations	01 (7.14)	05 (8.62)	00 (00)	06 (7.79)
Others	00 (00)	09 (15.51)	04 (80.00)	13 (16.88)

4.1.3.8: Selection of Mates

In this village, the selection of brides depends on the beauties, family background, and education of the brides and in case of the bridegrooms, the physical fitness is mainly considered and the economic background in terms of land-holdings, business etc and educational background is also taken into consideration. In some cases, the capability of providing dowry of the bride's family is also considered. In this village, marriage is happened in various ways of marriage like with dowry and without dowry and with bride price. From the table no.4.14 it is found that out of total couples 42 or 54.55 percent are married with dowry price. Here, the amount is varied beginning from Rs. 1000 to 10,000 with some other commodities like television; cycles, Khat-palang (Couch), watch, etc. These couples are found among some of the Rajbanshis and the Potters. Among the Rajbanshis as well as in the village 16 or 20.78 percent are married without dowry. Actually, they are married under love relation. In the village 19 or 24.67 percent couples are found who are married with bride price. In case of the Rajbanshis, the bride-price ranges from Rs. 100 to Rs. 300 previously. And in case of the Santals Rs. 72 .50 to 197.50 are paid as bride price. Finally it can be stated that the number of couples married with bride price is lower than the number of couples married with dowry.

Table no. 4.14: Distribution of Married Couples in Chhoto Dilsaram Jote on the Basis of Acceptance of Dowry and Bride-Price.

Categories of	Number of couples	Percentage
Determinants		
With Dowry	42	54.55
Without Dowry	16	20.78
With Bride Price	19	24.67
Total	77	100

In this village a large number of parents select the brides and bridegrooms for their sons and daughters respectively. The role of uncle, brother is also measurable. But in most of the cases, the parents also consult

with the son and daughter indirectly and opinion of sons or daughters is given importance. In the village, self-selection also plays an important role. Table no.4.15 shows the distribution of the couples on the basis of pattern of selection. It is found that 31 or 40.26 percent couples are married under selection made by their parents, 8 or 10.39 percent couples are married under the selection made by uncle. Here, both paternal and maternal uncles are given importance till now also. Only 5 or 6.49 percent couples are married under the selection made by elder brothers of the brides. And 33 or 42.86 percent couples are married by the selection made by both the brides and grooms. This self selection marriage is found among the Santals and among the Rajbanshis. Therefore, it is clear that the males and females married through self selection, is very high in this village.

Table no.4.15: Distribution of Married Couples in Chhoto Dilsaram Jote According to the Persons in respect to Selection of Mates.

Choice of mate made by	No. of choices	Percentage
Parents	31	40.26
Uncle	08	10.39
Brothers	05	6.49
Self	33	42.86
Total	77	100

In the village, though some of the villagers inform that previously polygamy was practiced by some of the villagers but presently, monogamy is mainly observed. In the village, cross-cousin marriage is not found. But marriage alliances are observed among the relatives in some extent. The individuals do not give attention to gotra distinction also. Marriage between two gotras and also in same gotra is found in all the communities. Table no.4.16 shows that 47 or 61.04 percent marriage alliances do not bear any kind of prior marital relationship before their marriage. Most of the cases, individuals want to make marital relation with non-relatives. Here 30 or 38.96 percent alliances

had prior relation before their marriage. And they were known to each other before marriage also. Therefore, the marriage among the non-relatives is largely preferred by the villagers.

Table no.4.16: Distribution of Married Couples in Chhoto Dilsaram Jote on the Basis of Relation Prior to Marriage.

Relation of the couples prior marriage	Number of couples	Percentages
Having prior relation	30	38.96
Having no prior relation	47	61.04
Total	77	100

4.1.4: Kinship Relation

Kinship network of the villagers is very wide. It crosses the national boundaries of India. Both the affinal and consanguinal kins are found to live in Nepal and Bangladesh. From the table no.4.17 it is found that in case of this village the largest number of families (i.e. 57 or 80.28 percent families out of 71 families) have affinal kins living within Indian territory and a small number of families (i.e. 14 or 19.72 percent families out of 71 families) have their affinal kins living in Nepal and Bangladesh. The families having kins within same district is highest among the families having kins within Indian Territory. It is found that 37 or 64.92 percent families out of 57 families have kins living in Darjeeling district and the kins of 11 or 19.29 percent families out of 57 families live in other states. These kins live in Bihar. In this village kins of 9 or 15.79 percent families out of 57 families live in Jalpaiguri, Uttar Dinajpur and Coochbehar districts, and the kins of 7 or 12.29 percent families out of 57 families live within the boundary of this village.

The table also shows that the kinship structure of all the communities except the Santals is characterized by cross-border affinal kins. Among the Rajbanshis, it is found that the kins of 43 or 79.63 percent families out of 54 families live within Indian national boundary and the kins of 11 or 20.37 percent families out of 54 families live outside Indian national boundary. They live in Nepal and Bangladesh. In this community nine (9) families out of 11

families have affinal kins in Nepal and two (2) families have kins in Bangladesh. Here, the affinal cross-border kinship structure is framed by the marital relation of 5 males of Nepal with the females of this village. And four (4) males of this village are married with the females of Nepal and two (2) males of Bangladesh have come to this village marrying with the females of this village. In this community the affinal kinship structure within Indian Territory is largely characterized by the kins living in same district. It is found that the kins of 27 or 62.80 percent families out of 43 families live in Darjeeling district, and the kins of the second largest number of families (i.e. 10 or 23.25 percent families out of 43 families) live in the state of Bihar. In this community, the kins of 6 or 13.95 percent families out of 43 families live in Jalpaiguri, Uttar Dinajpur and Coochbehar districts, and the kins of 5 or 11.64 percent families out of 43 families, live in this village under study.

The kinship structure of the Santals is consisted by their marital relationship within Indian Territory. In this community, the kins of most of the families live in Darjeeling district. It is found that the kins of 10 or 76.92 percent families out of 13 families live in the district and two (2) or 15.38 percent families out of 13 families live in the village under study. The kins of one(1) or 7.69 percent family out of 13 families live in the State of Bihar, and the kins of two(2) or 15.38 percent families out of 13 families live in Jalpaiguri district. The cross-border affinal kinship relation is observed among other Hindu caste groups living in this village. Here the kins of three(3) or 75 percent families out of 4 families have come to this village after being married in Bangladesh and other two(2) males of Bangladesh have come to India and married the females of India. These males are living in this village. In case of internal affinal kinship relation, only one (1) family has kins in Coochbehar and Malda. It is informed that this family has migrated to this village from Coochbehar. The male has married a female of Malda district. In terms of consanguinal kinship relations, the kins of the families living in the village are equally wide as the affinal kinship network is. At the time of marriage ceremony, beginning from selection of bride and bridegrooms, many people of this area go to Nepal and many people of Nepal come to this frontier area and take part in different ceremonies. Therefore, it can be concluded that the kinship

network of the villagers is not limited within Indian Territory; it exceeds the Indo-Nepal and Indo-Bangladesh border lines.

Table no. 4.17: Distribution of Families in Chhoto Dilsaram Jote on the Basis of Affinal and Consanguinal Kinship Relation.

Communities	No. of families living kins in same village (%)	No. of families having kins in same district (%)	No. of families having kins in other district (%)	No. of families having kins in other state (%)	Total no. of families having kins in India (%)	Total no. of families having kins outside India (%)	Total (%)
Santals	02 (15.38)	08 (61.55)	02 (15.38)	01 (7.69)	13 (100)	00 (00)	13 (100)
Rajbanshis	05 (11.64)	22 (51.16)	06 (13.95)	10 (23.25)	43 (79.63)	11 (20.37)	54 (100)
Other Hindu Caste Groups	00	00	01 (100)	00 (00)	01 (25.00)	03 (75.00)	04 (100)
Total	07 (12.29)	30 (52.63)	09 (15.79)	11 (19.29)	57 (80.28)	14 (19.72)	71 (100)

4.1.5: Village Organization

4.1.5.1: Informal Village Organization

In this connection, the role of caste in determining the political structure of the villages under study is examined. Actually, the people living in frontier villages are not very much interested about politics or political ideology. They support political parties to get some economic benefits mainly. So the role of caste on the political life of the people is very weak. In case of Chhoto Dilsaram Jote it is found that previously one of the local big land owners named Nimlal Roy was very influential in village socio-political field. Initially he was the supporter of Congress, and then he becomes the supporter of BJP. Till now he remains the supporter of the BJP. He also tells that once he talked with Atal Behari Bajpai, the former Prime Minister of India. He played an important role

in favour of BJP. He then worked as unwritten leader of the village. He then was supported by all the villagers. His educational qualification is not very high. He passed class VII only. He provided the people land for cultivation, and some times provided different helps (i.e. money, materials for making house etc.) to the poor people. Due to his influence, most of the villagers were the supporters of BJP. But presently, the political situation has changed. There is not any association of such informal village organization in this village. Here the people of formal panchayat members with others take part in any decision making occasion if necessary.

4.1.5.2: Formal Village Organization

At present, the existence and function of informal village organization is not found so active in this village. Now-a-days, the people in formal position apply their power on the villagers. Here the people of different communities take part in dispute solving occasion. In this village another leader named Sailendra Nath Singha is found as the active worker of CPI (M). He studied up to Higher Secondary. Previously he was also elected as Gram Panchayat member and his father had some large quantity of lands. It was already mentioned that his father donated some plots of land for a primary school which is known as Dilsaram Jote Primary school. According to Sailendra Nath Singha, he was elected as a Gram Panchayat member due to his helpful activity. He was supported by all caste people. The most of the Rajbanshi and the Santal, the Nepalese and the Hari caste their votes in favour of him. Till now, he is working in favour of CPI (M). Presently fraction among the Rajbanshis is manifested very clearly. According to him some of the Rajbanshi people have been the supporters of KPP. But due to his personal helpful activity, they are coming under his political platform. Even he is called for to attend the local meeting for mitigation some familial disputes occurred among some of the villagers. He with other leaders of the Nepalese tries to solve the problem neutrally. Even he is called to attend meeting to solve any dispute occurred between the Nepalese and the Rajbanshis and between the Rajbanshis and the Santals. Due to his influence, almost all the villagers have been his supporters. Another important favorable factor for his political support is his kinship network. It provides him some more support. A large number of families living

in this village and in Dulal Jote village are his relatives. He has five married sisters who with their families have been living in this village for years. Beside this, he has many other relatives who are his socio-political supporters. But he is supported by the villagers due to his good behavior and the migrant status of some families living in this village.

4.2: Village- *Dulal Jote*

4.2.1: Social Structure

Social structure of the village has multi-cultural elements. Many communities and caste people live in this village. Five communities live in this village. They are the Nepalese, the Rajbanshis, the Haris, the Lepchas, and other Hindu caste groups (i.e. Banik). The Nepalese are numerically dominant than others. Ethnically the structure of the village is framed by Mongoloid and non-Mongoloid groups. Here the Rajbanshis are belonged to Mongoloid group and. The Nepalese living in this village are belonged to the Tibeto-Nepalese group. Here both the high and low caste people live in this village. Some of the people of the Nepalese are belonged to higher caste. They are Thakuris, Bhattarai, Nirola and Adhikari. Beside them, there are some other caste people. They are Chhetri, Rai, Limbu, Tamang, Bhujel, Prodhan, Bahadur, Thapa, Basnet, Khati, Ghatani, and Biswakarma. Here the number of the individuals of lower caste is very much higher than the higher caste. The Rajbanshis are belonged to Kshatriya by caste and the Baniks is belonged to Vaishya by caste. It is found that there is caste and community distinction among the villagers, but the caste or community discrimination is not observed or it is very less in this village. The individuals of the village believe in various religious faiths. The Hindu religious belief is practiced by the largest number of individuals living in the village and very few of the villagers practice the Christianity.

4.2.2: Family

4.2.2.1: Family Size

Table no. 4.18 shows the distribution of the families on the basis of size. The table makes it clear that the village has the largest number of medium size

families having 4 to 6 persons. The number of the medium size families is 67 or 62.63 percent out of the total families found in the village. In the village, the number of large size families is 20 or 18.69 percent having members 7-9 persons per family. And third position is occupied by the small size families having 1 to 3 members. The very large size family having more than 10 persons is very small. The number is 3 or 2.80 percent out of the total families found in the village. The table also shows the highest concentration of medium size families is observed among all the communities. Among the Nepalese, the number of medium size families is 49 or 67.12 percent which is larger than the number of medium size families found in the village. The number of small size families is 12 or 16.44 percent which is also higher than the number of the total small size families found in the village. The number of very large size families is lower than the number of large size families. The numbers of the large and very large size families are 11 or 15.07 percent and one or 1.37 percent respectively. In case of the Rajbanshis, the similar trend is followed. The number of medium size families is highest among all other family sizes found in this community. The number of medium size families is 16 or 59.26 percent in this community. Only 2 or 7.41 percent families have members 1 to 3 persons, and 7 or 25.92 percent families have members 7 to 9 persons. In this community only two or 7.41 percent families have 10 and above members. Here, the number of the very large size families is much higher than the number of members of the very large size families found in the village. Among the Haris, the medium and large size families are equal. Here the number of families found under this category is 2 or 40 percent in each. It can be stated that the number of the very large size families is in gradual decrease among all the communities living in the village and the number of medium size families is very high.

Table no. 4.18: Distribution of Families of Different Communities in Dulal Jote on the Basis of Family Size.

Communities	Size of the families (in persons)				Total
	Small (1-3)	Medium (4-6)	Large (7-9)	V.Large (10 and above)	
Nepalese	12 (16.44)	49 (67.12)	11 (15.07)	01 (1.37)	73 (100)
Rajbanshis	02 (7.41)	16 (59.26)	07 (25.92)	02 (7.41)	27 (100)
Haris	01 (20.00)	02 (40.00)	02 (40.00)	00 (00)	05 (100)
Lepchas	01 (100.00)	00 (00)	00 (00)	00 (00)	01 (100)
Other Hindu Caste Groups (i.e. Banik)	01 (100.00)	00 (00)	00 (00)	00 (00)	01 (100)
Total	17 (15.88)	67 (62.63)	20 (18.69)	03 (2.80)	107 (100)

Note: The figure in parenthesis indicates the percentage.

4.2.2.2: Family Types

Table no.4.19 shows the distribution of the families on the basis of the types of families. From the table it is clear that the nuclear family pattern is dominant in the village. In the village, the number of nuclear families is 76 or 71.02 percent out of the total families. The number of joint families is very lower than the number of nuclear families. The number of joint families is 20 or 18.69 percent. Only 11 or 10.29 percent families in the village are broken family. It is observed that the nuclear families are found among almost all the communities. The higher tendency of nuclear families is due to two reasons mainly. Firstly, the migration of small size families and secondly disintegration of some joint families. The table also shows that the number of nuclear families is largest among all the communities living in the village. Among the Nepalese, the number of nuclear families is 49 or 67.12 percent out of the total families. The number of joint families in this community is little lower than the number of joint families found in the village. In this community, 14 or 19.18 percent family members live in joint families. The number of broken families is 10 or 13.7 percent. This community has highest number of broken families found in the village. Here the higher number of broken families is the result of migration

of individuals and the death of a partner of a couple. In some broken families unmarried younger persons are found to live. Among the Rajbanshis, the number of nuclear families is very high. The number of nuclear families is 22 or 81.48 percent out of the total families, found in this community. The number of joint families in the community is 5 or 18.52 percent which is more or less equal to the number of joint families found in the village. Among the Haris, the number of nuclear families is also higher than other types of families. The number of nuclear families is 4 or 80.00 percent. From the above discussion, it can be concluded that the joint families are losing their previous importance and in place of it, the nuclear families are getting more popularity.

Table no.4.19: Distribution of the Families of Different Communities in Dulal Jote on the Basis of Family Types.

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 (80.00)	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)

4.2.2.3: Family Composition

Table no.4.20 shows the composition of the different types of families. The generational depth in the families is very short. The number of families having three or more than three generations is very small. In the village, out of total number of nuclear families, 3 or 3.95 percent families are formed by husband and wife only. The number of nuclear families having composition of

husband wife, and unmarried children is very high. The number of it is 65 or 85.53 percent. The families having composition of a couple, unmarried children with widower father of the head, is very small. Only one or 1.32 percent family has such composition. Here, 6 or 17.88 percent families are comprised by the families having composition of husband, wife, and unmarried children with widow mother. Here, only one or 1.32 percent family is found under that composition consisting a couple, unmarried children and unmarried brothers of the husband. The depth of generations among the joint families does not exceed three generations. In the village, 11 or 55 percent families are framed by husband, wife, with married, unmarried sons and grand children. Here only one or 5 percent family is arranged by widow mother with her married sons and unmarried grand children. The number of families having husband, wife, with married and unmarried children is 5 or 25 percent. Here one or 5 percent family is consisted by husband and wife with married sons and 2 or 10 percent families are formed by two married brothers and their unmarried children. In the village, out of total broken families, 6 or 54.55 percent families are comprised by widow mother and her unmarried children and only 2 or 18.18 percent families are consisted by widower father and with his unmarried children. In the village, 3 or 27.27 percent families have no pair or any other member.

The table also shows the variation in the composition of different types of families is found among the communities. Among the Nepalese, largest number of nuclear families is formed by husband and wife, with their unmarried children. It is 43 or 87.76 percent out of total nuclear families found in this community. The number of nuclear families having husband and wife with unmarried children and widow mother of the husband is 3 or 6.12 percent. In this community, the number of nuclear families consisted by husband with his wife, with unmarried children and widower father, and husband and wife with unmarried children and unmarried brothers is very low. Only one or 2.04 percent family is found in each pattern. In this community, the number of joint families having husband and wife with married, unmarried children and grand children occupy the highest position. There 7 or 50 percent families are found under this composition. The number of joint families having composition of

husband and wife with married and unmarried children is 5 or 35.71 percent and only one or 7.14 percent family is formed by the composition having widow mother with her married sons and grand children. In this community, the number of broken families having widow mother with her unmarried children is 6 or 60 percent which is more or less equal to the number of families having same composition in the village and the number of families having composition of widower father and unmarried children is very low. In case of the Rajbanshis, the number of nuclear families having composition of husband with his wife and unmarried children is 17 or 77.27 percent which is lower than the number of families having same composition in the village. Out of the total nuclear families found in this community, the numbers of families having combination of husband and wife, and husband and wife, unmarried children and widow mother are 2 or 9.09 percent and 3 or 13.64 percent respectively. In this community, out of total number of joint families 4 or 80 percent families are consisted by husband and wife with married and unmarried children and grand children and only one or 20 percent family is arranged by the composition of two married brothers and unmarried children. The nuclear families found among the Haris is mainly consisted by the combination of husband with his wife and unmarried children and only one joint family is formed by the two married brothers and unmarried children. From the above discussion, it can be concluded that the joint families are mainly composed by husband with wife, married, unmarried children and grand children and the nuclear families are composed by husband with wife and their unmarried children.

Table no. 4.20: Distribution of Different Types of Families of the Communities in Dulal Jote on the Basis of Composition.

Family types And composition	Communities					Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	Other Hindu Caste Groups (%)	
Nuclear families	49 (100)	22 (100)	04 (100)	01 (100)	00 (00)	76 (100)
1. Husband and wife	01 (2.04)	02 (9.09)	00 (00)	00 (00)	00 (00)	03 (3.95)
2. Husband with with his wife and unmarried children	43 (87.76)	17 (77.27)	04 (100)	01 (100)	00 (00)	65 (85.53)
3. Husband and wife with unmarried children and widower father	01 (2.04)	0 (00)	00 (00)	00 (00)	00 (00)	01 (1.32)
4. Husband and wife with unmarried children and widow mother	03 (6.12)	03 (13.64)	00 (00)	00 (00)	00 (00)	06 (17.88)
5. Husband and wife with unmarried children and and unmarried brother	01 (2.04)	00 (00)	00 (00)	00 (00)	00 (00)	01 (1.32)
Joint Family	14 (100)	05 (100)	01 (100)	00 (00)	00 (00)	20 (100)
1. Husband and wife with married and unmarried children and grand children	07 (50.00)	04 (80.00)	00 (00)	00 (00)	00 (00)	11 (55.00)
2. Widow mother with married sons and grand children	01 (7.14)	00 (00)	00 (00)	00 (00)	00 (00)	01 (5.00)
3. Husband and wife, married and unmarried children	05 (35.71)	00 (00)	00 (00)	00 (00)	00 (00)	05 (25.00) contd.
4. Husband and wife with married sons	01 (7.14)	00 (00)	00 (00)	00 (00)	00 (00)	01 (5.00)
5. Two married brothers and unmarried children	0 (00)	01 (20.00)	01 (100)	00 (00)	00 (00)	02 (10.00)
Broken & Incomplete Families	10 (100)	00 (00)	00 (00)	00 (00)	01 (100)	11 (100)
1. Widow mother with unmarried children	06 (60.00)	00 (00)	00 (00)	00 (00)	00 (00)	06 (54.55)
2. Widower father with unmarried children	02 (20.00)	00 (00)	00 (00)	00 (00)	00 (00)	02 (18.18)
3. One member only	02 (20.00)	00 (00)	00 (00)	00 (00)	01 (100)	03 (27.27)
Total	73	27	5	1	1	107

4.2.2.4: Family Types and Occupations

Table no.4.21 shows the relation between family type and occupations. Here, the main occupation of the family head is considered to understand the relation. The table points out that though the larger portion of families are mostly depended on agriculture, but the dependence of families on other non agricultural occupations is also in increase. It is found that the number of families depended on agriculture is 65 or 60.74 percent in the total families living in the village. The number of families depended on agricultural labour is 4 or 3.74 percent. Here both the males and females work as agricultural labour mainly within the village. Rickshaw pulling is an important occupation of a large section of the families. Here 10 or 9.35 percent families depend on this occupation. In this village 5 or 4.67 percent families are depended on government service. Here, some individuals are engaged in teaching job in primary school, jobs in defense, and powerhouse. In the village, 6 or 5.61 percent families are depended on business activities. Some of them have tea-shop, grocery shop and some of them are engaged in business of betel-leaf with Nepal. Other works is used to mean the different non-agricultural activities like maruti driving, factory works, pension, etc. The number of families depending on other occupations is comparatively high. Here 17 or 15.89 percent families are depended on other occupations for their livelihood. In the village, a large number of nuclear families are depended on agriculture for their main occupation and the number of families depended on some other occupations except agriculture found in the village is very low. Here only 2 or 2.63 percent families are depended on agricultural labour and 9 or 11.84 percent families are found in rickshaw pulling occupation. The participation of nuclear families of the Rajbanshis is higher in rickshaw pulling than the number of families of other communities engaged in this occupation. The participation of the nuclear families in service, business and other occupations is also observed. The numbers of nuclear families in government service, business and other occupations are 4 or 5.26 percent, 5 or 6.58 percent and 13 or 17.11 percent respectively. Here 16 or 80 percent families out of total joint families are found in agriculture and only one or 5 percent joint family is depended on agricultural

labour. Here, equal number of joint families is depended on rickshaw pulling as main occupation. And in the broken families, 6 or 54.55 percent are depended on agriculture as main occupation. The number of broken families depended on agricultural labour and other occupations like government service, business is very small. It is also found that 43 or 66.15 percent families, out of 65 agricultural families are belongs to nuclear families and the number of joint families having agriculture as main occupation is 16 or 24.62 percent. Similarly, the number of nuclear families in agricultural labour, rickshaw pulling, government service, business etc. is higher than the numbers of joint families found in this occupation. Therefore, it can be concluded that the participation of the nuclear families in agricultural activities is in gradual increase than the joint families.

Table no.4.21: Distribution of Different Types of Families in Dulal Jote on the Basis of Occupations Accepted by the Heads of the Families.

Type of Families	Occupations						Total (%)
	Agriculture (%)	Ag. Labour (%)	Rickshaw Pulling (%)	Govt. Service (%)	Business (%)	Others (%)	
Nuclear	43 (56.58)	02 (2.63)	09 (11.84)	04 (5.26)	05 (6.58)	13 (17.11)	76 (100)
Joint	16 (80.00)	01 (5.00)	01 (5.00)	00 (00)	00 (00)	02 (10.00)	20 (100)
Broken and Incomplete	06 (54.55)	01 (9.09)	00 (00)	01 (9.09)	01 (9.09)	02 (18.18)	11 (100)
Total	65 (60.74)	04 (3.74)	10 (9.35)	05 (4.67)	06 (5.61)	17 (15.89)	107 (100)

4.2.2.5: Family Types and Income

Table no. 4.22 shows the relation between families and levels of incomes. The table reveals the fact that the annual income of different types of families ranges from 5 to 75 thousands mainly. It is found that 69 or 64.44 percent out of the total families have income rupees 5 to 15 thousands and the number of families having annual income of rupees 15.1 to 25 thousand is 16 or 19.95 percent. The number of families having annual income of rupees

25.1 to 35 thousand is 6 or 5.00 percent. The number of families having income of rupees more than 35 thousand and below 75 thousand is very low. Only 4 or 3.74 percent families have annual income rupees more than 75 thousand and equal number of families have annual income rupees 35.1 to 45 thousands, the number of families having annual income of rupees 45.1 to 55, 55.1 to 65, and 65.1 to 75 thousands are 5 or 4.67 percent, 2 or 1.87 percent, and only 1 or 0.93 percent respectively. The table also indicates that the number of nuclear families having annual income of rupees below the 15000 is largest. Here the number of nuclear families having income of rupees 5-15000 per year is 55 or 72.35 percent. Here, 11 or 14.47 percent nuclear families have income of rupees 15.1 to 25000 annually and the number of families having annual income of rupees 25.1 to 35, and 35.1 to 45000 are 4 or 5.26 percent and 3 or 3.96 percent respectively. The number of families having annual income more than 45000 rupees is very low. But the number of joint families having higher level annual income is little different. Here, 3 or 15 percent joint families have income of rupees more than 75000 annually and 6 or 30 percent and 4 or 20 percent families have annual income under the levels of 5 to 15000 and 15.1 to 25000 respectively. Among the joint families, the number of the families having annual income of rupees 45.1 to 55000 is 5 or 25 percent. Here, almost all the broken families have annual income of rupees 5 to 15000 and only three families have annual income rupees more than 15000. It is also observed that the number of nuclear families having income between 5-15 000 and 15.1-25000 is higher than the numbers of joint families found in these levels of income. Here the number of nuclear families having income between 5-15 and 15.1-25 thousands are 55 or 79.71 percent and 11 or 68.75 percent out of total 69 families respectively. But the number of joint families having income more than 75 thousands is higher than the number of nuclear families. Here the number of joint and nuclear families having income more than 75000 are 3 or 75 percent and 1 or 25 percent, out of the total four families respectively. Finally it can be said that the joint families have more income than the nuclear families.

Table no.4.22: Distribution of Different Types of Families in Dulal Jote on the Basis of Levels of Income.

Type of families	Levels of income (in thousand per year)								Total
	5-15	15.1-25	25.1-35	35.1-45	45.1-55	55.1-65	65.1-75	75+	
Nuclear	55 (72.35)	11 (14.47)	04 (5.26)	03 (3.96)	00 (00)	01 (1.32)	01 (1.32)	01 (1.32)	76 (100)
Joint	06 (30.00)	04 (20.00)	01 (5.00)	01 (5.00)	05 (25.00)	00 (00)	00 (00)	03 (15.00)	20 (100)
Broken & Incomplete	08 (72.73)	01 (9.09)	01 (9.09)	00 (00)	00 (00)	01 (9.09)	00 (00)	00 (00)	11 (100)
Total	69 (64.44)	16 (19.95)	06 (5.00)	04 (3.74)	05 (4.67)	02 (1.87)	01 (0.93)	04 (3.74)	107 (100)

Note: The figure in the parenthesis indicates percentage.

4.2.2.6: Family Types and Land Holding

Table no.4.23 reveals the relation between landholding and family types. The table makes it clear that although the size of lands is not very large but most of the families have lands under their own possession. It is found that out of the total families found in the village, 75 or 70.09 percent have land for cultivation and 32 or 29.91 percent are landless or they have homestead lands only. The number of families is higher in having lands from 2.1 to 4 bighas. And the number of families is lower in having lands more than 6 bighas. More specially, it is revealed that the number of nuclear families having lands under the levels of 1 - 2 bighas, 2.1 - 4 bighas and 4.1 - 6 bighas are 20 or 26.32 percent, 21 or 27.63 percent and 9 or 11.84 percent respectively. Here, only 1 or 1.32 percent and 2 or 2.63 percent nuclear families have lands from 6.1 - 8 bighas and 8.1 - 10 bighas respectively. In this type of families nearly 70 percent or 53 out of the total nuclear families have lands for cultivation and 30 percent or 23 families have no lands for cultivation. The joint families found in the village are mostly land holders. Here the numbers of landholding and landless families are 17 or 85 percent and 3 or 15 percent respectively. The number of landholding joint families is much higher than the

number of landless families found in the village. The landholding size in the joint families is also not very large. The number of joint families having lands under the levels of 1- 2 bighas, and 2.1-4 bigha are 3 or 15 percent and 5 or 25 percent respectively. Here, the highest numbers of joint families have land under the levels of 4.1 to 6 bighas only. In the village, more than 50 percent or 6 out of 11 broken families have no lands for cultivation. In the village the number of landless broken families is higher than the number of broken families having land for cultivation. Among the broken families, the largest numbers (i.e. 3 or 27.27 percent) of families have lands of 1-2 bighas only. In this village, out of total nuclear families (i.e. 76 families), the number of land holding and landless families are 53 or 69.74 percent and 23 or 30.26 percent respectively. The numbers of land holding and landless joint families are 17 or 85 percent and 3 or 15 percent respectively. Finally, it can be said that the number of joint families having large size lands is in gradual decrease and the number of nuclear families is in gradual increase in holding large size land.

Table no.4.23: Distribution of Different Types of Families in Dulal Jote on the Basis of Landholding Size.

Type of families	Size of land holding (in bigha)					Total land holders	Total landless families	Total
	1-2	2.1-4	4.1-6	6.1-8	8.1-10			
Nuclear	20 (26.32)	21 (27.63)	09 (11.84)	01 (1.32)	02 (2.63)	53 (69.74)	23 (30.26)	76 (100)
Joint	03 (15.00)	05 (25.00%)	06 (30.00)	02 (10.00)	01 (5.00)	17 (85.00)	03 (15.00)	20 (100)
Broken	03 (27.27)	01 (9.09)	01 (9.09)	00	00	05 (45.45)	06 (54.55)	11 (100)
Total	26 (24.30)	27 (25.23)	16 (14.96)	03 (2.80)	03 (2.80)	75 (70.09)	32 (29.91)	107 (100)

Note: 1) The figure in the parenthesis indicates percentage. (2) 1 bigha = 33 decimal.

4.2.2.7: Family Types and Education

Table no.4.24 is framed to point out the relation between educational levels and types of families. Here, the educational background of the heads is considered. It is found that in the village, the large numbers of heads are educated up to secondary level and the number of heads educated up to higher secondary level is very low. Here 43 or 40.19 percent are educated up to secondary level and only 3 or 2.80 percent are educated up to higher secondary level of education. In this village 15 or 14.02 percent heads are educated up to primary level of education. And the educated heads are mainly found in primary and secondary levels of education. The number of educated heads up to primary level is 12 or 15.79 percent and 31 or 40.79 percent heads are educated up to secondary level. In these nuclear families 3 or 3.95 percent heads are educated up to higher secondary level of education. In case of the joint families 10 or 50 percent heads are educated. Here, 35 percent or 7 heads are educated up to secondary level, and 3 or 15 percent are educated up to primary level. In this village, the number of educated heads living in nuclear families is higher than the number of heads living in joint families. Here the numbers of educated heads living in nuclear and joint families are 46 or 75 percent and 10 or 16 percent out of total 61 families respectively. In this context, it can be concluded that the educational status of the heads in nuclear families is higher than the heads living in joint family.

Table no.4.24: Distribution of the Heads of Different Types of Families in Dulal Jote on the Basis of Levels of Education.

Type of families	Levels of Education			Total
	Pri. Level (I-IV)	Secondary (V-X)	H.S.level (XI-XII)	
Nuclear	12 (15.79)	31 (40.79)	03 (3.95)	46 (60.53)
Joint	03 (15.00)	07 (35.00)	00 (00)	10 (50.00)
Broken & Incomplete	00 (00)	05 (45.45)	00 (00)	05 (45.45)
Total	15 (14.02)	43 (40.19)	03 (2.80)	61 (57.01)

Note: The figure in the parenthesis indicates percentage.

4.2.3: Marriage

4.2.3.1: Age at Marriage of Married Males

Table no.4.25 is framed to show the age at marriage of the males living in the village. The table shows that the average age at marriage is more or less equal to the legal age at marriage. The average age at marriage of the males living in the village is 20.94 years. In the village, the number of married males below the age at marriage is 69 or 58.47 percent which is higher than the number of married males within and above the legal age at marriage. The number of married males within and above the legal age at marriage is 49 or 41.53 percent. In the village the number of married males under the ages between 18 to 20 years is highest. Here 36 or 30.51 percent males are married under the ages between 21 to 25 years. Here 12 or 10.77 percent males are married under the ages between 15 to 17 years and 10 or 8.47 percent males are married under the ages between 26 to 30 years. The table also shows that the average age at marriage of the males among the Nepalese is 19.28 years which is lower than of that the average age at marriage found in the village. Here the number of males married below and above the legal age at marriage are 47 or 60.26 percent and 31 or 39.74 percent. Among the Nepalese, the number of married males under the ages between 18-20 years is 39 or 50 percent and 24 or 30.77 percent are married under the ages between 21 to 25 years. Here the number of males married under the age categories of 15 to 17 years and 26 to 30 years are 5 or 6.41 percent each and the age categories of 12 to 14 years and 31 to 40 years include 3 or 3.85 percent and 2 or 2.56 percent respectively. Among the Rajbanshis the average age at marriage is 20.87 years which is more or less equal to the average age at marriage found in the village. Here the numbers of males married below and above the legal age at marriage are 18 or 54.55 percent and 15 or 45.45 percent respectively. The number of married males under the ages of 18 to 20 is 12 or 36.36 percent which is highest in this community. Hence the numbers of married males under the age categories of 15 to 17 years and 21 to 25 years are 6 or 18.18 percent and 11 or 33.34 percent respectively. Here only 4 or 12.12 percent males are married under the age category of 26 to 30 years.

Among the Haris, the average age at marriage is 23.91 years which is higher than that the average age at marriage found in the village. Here the numbers of males married below and above the legal age at marriage are 3 or 50 percent in each. One Lepcha male among the others is married under the age category of 15 to 17 years. Finally, it can be stated that the number of males married below the present legal age at marriage is higher than the males married within or above the present legal age at marriage.

Table no.4.25: Distribution of Married Men of Different Communities in Dulal Jote on the Basis of Age at Marriage.

Age at marriage (In group yrs.)	Communities				Total
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Others Hindu Caste Gr. (%)	
12-14	03 (3.85)	00 (00)	00 (00)	00 (00)	03 (2.54)
15-17	05 (6.41)	06 (18.18)	00 (00)	01 (100)	12 (10.17)
18-20	39 (50.00)	12 (36.36)	03 (50.00)	00 (00)	54 (45.76)
21-25	24 (30.77)	11 (33.34)	01 (16.66)	00 (00)	36 (30.51)
26-30	05 (6.41)	04 (12.12)	01 (16.67)	00 (00)	10 (8.47)
31-40	02 (2.56)	00 (00)	01 (16.67)	00 (00)	03 (2.55)
Total	78 (100)	33 (100)	06 (100)	01 (100)	118 (100)
Ave. age at marriage (in years)	19.28	20.87	23.91	16	20.94

4.2.3.2: Age at Marriage of Married Women

Table no.4.26 is made to point out the age at marriage of the married women living in the village. From the table it is found that the average age at marriage of the women living in the village is 16.46 years which is lower than the legal age at marriage. In the village the numbers of women married below and above or within the legal age at marriage are 57 or 48.30 percent and 61 or

51.70 percent respectively. Here the number of married women within or above the legal age at marriage is higher. The numbers of married women under the age categories of 12 to 14 years and 15-17 years are 12 or 10.17 percent and 45 or 38.14 percent respectively. And the number of married women under the age categories of 18 to 20 years and 21-25 years are 53 or 44.92 percent and 7 or 5.92 percent respectively.

The table also shows that among the Rajbanshis the average age at marriage is 17.87 years which is slightly higher than the average age at marriage of women found in the village. Among the Nepalese the numbers of married women below and within or above the legal age at marriage are 33 or 42.30 percent and 45 or 57.70 percent respectively. Here, the numbers of women married under the age categories of 12 to 14 years and 15-17 years are 6 or 7.69 percent and 27 or 34.62 percent respectively. In this community, 39 or 50 percent women are married under the age category of 18 to 20 years. And 5 or 6.41 percent and only 1 or 1.28 percent women are married under the age categories of 21 to 25 years and 26 to 30 years respectively. Among the Nepalese, the average age at marriage is 16.82 years which is more or less equal to the average age at marriage of women found in the village. In this community, the number of women married below the legal age at marriage is higher than the number of women married above or within the legal age at marriage. The numbers of women married below and above or within the legal age at marriage are 21 or 63.63 percent and 12 or 36.37 percent respectively. Here the number of women married under the age category of 15 to 17 years is 18 or 54.55 percent and the numbers of women married under the age categories of 12 to 14 years and 18 to 20 years are 3 or 9.09 percent and 12 or 36.36 percent respectively. Among the Haris, the average age at marriage of women is 18.33 years which is higher than the average age at marriage of women living in the village. Here the number of women married under the age categories of 12 to 14 years and 18 to 20 years is equal. Only 2 or 33.33 women are married in each category. Only one woman among the Lepchas in other groups is married under the age category of 12 to 14 years. Therefore it is clear that the number of women married below the present legal age at

marriage is lower than the number of women married within or above the present legal age at marriage.

Table no.4.26: Distribution of Married Women of Different Communities in Dulal Jote on the Basis of Age at Marriage.

Age at marriage (in group yrs)	Communities				Total (%)
	Rajbanshis (%)	Nepalese (%)	Haris (%)	Lepcha (%)	
12-14	06 (7.69)	03 (9.09)	02 (10.17)	01 (33.33)	12 (100)
15-17	27 (34.62)	18 (54.55)	00 (00)	00 (00)	45 (38.14)
18-20	39 (50.00)	12 (36.36)	02 (33.33)	00 (00)	53 (44.92)
21-25	05 (6.41%)	00 (00)	02 (33.34)	00 (00)	07 (5.92)
26-30	01 (1.28)	00 (00)	00 (00)	00 (00)	01 (0.85)
Total	78 (100)	33 (100)	06 (100)	01 (100)	118 (100)
Av. Age at marriage (in years)	17.87	16.82	18.33	13.00	16.46

4.2.3.3: Married Men- Present Age and Age at Marriage

Table no.4.27 is framed to show the relation between present age and age at marriage of the married males of different communities living in the village. The table illustrates the fact that the village has 2 or 1.69 married males whose present age is between 16 to 20 years and they are married at the age between 18 to 20 years. In the village, 16 or 13.56 percent married males are under the age category of 21 to 25 years. Out of the total married males (i.e. 16) 3 or 18.75 percent males are married at the age between 15 to 17 years, 8 or 50 percent are married at the age between 18-20 years, and 5 or 31.25 percent are married at the age between 21 to 25 years. Here the number of married males below the legal age at marriage is higher than the number of

males married above the legal age at marriage. Present age of 24 married males is in between 26-35 years. Here one or 4.16 percent male is married at the age between 12 to 14 years, 13 or 54.17 males are married at the age between 18 to 20 years and 10 or 41.67 percent are married at the age between 21-25 years. In total, the numbers of married males below and above or within the legal age at marriage are 14 or 58.33 percent and 10 or 41.67 percent respectively. In this village, the present age of 16 or 13.56 percent males are under the age category of 31 to 40 years. Among them 10 or 62.50 percent out of 16 males are married at the age between 18 to 20 years, 4 or 25 percent are married at the age between 21 to 25 years and 2 or 12.50 percent males are married at the age between 26 to 30 years. The numbers of males married below and above or within the legal age at marriage are 10 or 62.50 percent and 6 or 47.50 percent respectively. Present age of married males under the age category between 41 to 50 years is 15 or 12.71 percent in the village. Here the number of males married at the age categories of 15 to 17 years, 18 to 20 years and 21 to 25 years are 3 or 20 percent, 5 or 33.33 percent respectively. Here the numbers of males married below and above or within the legal age at marriage are 8 or 53.33 percent and 7 or 46.67 percent respectively. Present age of married males under the age category of more than 50 years is 45 or 38.14 percent. Here, 2 or 4.44 percent males are married at the age between 12-14 years, 6 or 13.33 percent males are married at the age between 15-17 years, 16 or 35.56 percent males are married at the age between 18 to 20 years, 12 or 26.67 percent are married at the age between 21 to 25 years, 6 or 13.33 percent are married at the age between 26 to 30 years and only 3 or 6.67 percent are married at the age between 31 to 40 years. The numbers of males married below and above or within the legal age at marriage are 24 or 53.33 percent and 21 or 46.67 percent respectively. Therefore, it can be concluded that the marriage below the legal age at marriage is not new to them. Many of the male members of the village practiced it previously and even today some of the villagers are married below the present legal age at marriage.

Table no. 4.27: Distribution of Married Men of Different Communities in Dulal Jote on the Basis of Present Age and Age at Marriage.

Age at marriage (In group of yrs.)	Present age of the married males (age groups in years)						Total
	16-20	21-25	26-30	31-40	41-50	50+	
12-14	00 (00)	00 (00)	01 (4.16)	00 (00)	00 (00)	02 (4.44)	03 (2.54)
15-17	00 (00)	00 (00)	03 (18.75)	00 (00)	03 (20.00)	06 (13.33)	12 (8.47)
18-20	02 (100)	08 (50.00)	13 (54.17)	10 (62.50)	05 (33.33)	16 (35.56)	54 (45.76)
21-25	00 (00)	05 (31.25)	10 (41.67)	04 (25.00)	05 (33.33)	12 (26.67)	36 (30.51)
26-30	00 (00)	00 (00)	00 (00)	02 (12.50%)	02 (13.34)	06 (13.33)	10 (8.47)
31-40	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)	03 (6.67)	03 (2.54)
Total	02 (100)	16 (100)	24 (100)	16 (100)	15 (100)	45 (100)	118 (100)

Note: The figure in the parenthesis indicates percentage.

4.2.3.4: Married Women – Present Age and Age at Marriage

The table no.4.28 shows the relation between the present age and age at marriage of the married women living in the village. The table makes it clear that the village has 11 or 9.32 percent married women whose present age is under the age category of 16 to 20 years and 1 or 9.09 percent out of 11 is married at the age between 12 to 14 years, 4 or 36.36 percent are married at the ages between 15-17 years, and 6 or 54.55 percent are married at the age between 18 to 20 years. Here the numbers of women married below and above or within the legal age at marriage are 5 or 45.45 percent and 6 or 54.55 percent respectively. The village has 20 or 16.95 percent out of 118 women whose present age is found under the age category of 21 to 25 years and 3 or

15 percent out of 20 women are married at the age between 12 to 14 years, 4 or 20 percent women are married at the age between 15 to 17 years, 12 or 60 percent are married at the age between 18 to 20 years and only one or five percent women is married at the age between 21 to 25 years. Here the numbers of married women below and above or within the legal age at marriage are 7 or 35 percent and 13 or 65 percent respectively. In the village, the present age of 31 or 26.27 percent women out of 118 married women is under the age between 26 to 30 years. And 2 or 6.45 percent out of 31 are married at the age between 12-14 years, 11 or 35.48 percent are married at the age between 15-17 years, 16 or 51.61 percent women are married at the age between 18 to 20 years and very negligible number of women is married under the age categories of 21 to 25 years and 26 to 30 years. Here the numbers of women married below and above or within the legal age at marriage are 13 or 41.93 percent and 18 or 58.07 percent respectively. In the village, the number of women presently under the age category between 31 to 40 years is 20 and 11 or 55 percent out of which are married at the age between 15 to 17 years, 7 or 35 percent are married at the age between 18- 20 years and only one or 5 percent is married at the age between 21 to 25 years. Here the numbers of women married below and above or within the legal age at marriage are 12 or 60 percent and 8 or 40 percent respectively. The village has 16 or 13.56 percent married women whose present age is under the age category of 41 to 50 years. Here, one or 6.25 percent women is married at the age between 12-14 years, 9 or 56.25 percent are married at the age between 15-17 years, 5 or 31.25 percent women are married at he age between 18 to 20 years and only one or 6.25 percent woman is married at the age between 21 to 25 years. In the village, the number of married women presently under the age more than 50 years is 20 or 16.95 percent Here, 4 or 20 percent out of 20 women are married at the age between 12-14 years, 6 or 30 percent are married at the age between 15 to 17 years, 7 or 35 percent are married at the age between 18-20 years and 3 or 15 percent women are married at the age between 21-25 years. Here the number of women married below and above the age at marriage is equal. Therefore, it can be stated that the practice of marriage below the

legal age at marriage is not new to them. It was found previously and even it is observed today among the women living in the village.

Table no. 4.28: Distribution of Married Women in Dulal Jote on the Basis of Present Age and Age at Marriage.

Age at marriage (In group yrs.)	Present age of the married women (in group years)						Total
	16-20	21-25	26-30	31-40	41-50	50+	
12-14	01 (9.09)	03 (15.00)	02 (6.45)	01 (5.00)	01 (6.25)	04 (20.00)	12 (10.17)
15-17	04 (36.36)	04 (20.00)	11 (35.48)	11 (55.00)	09 (56.25)	06 (30.00)	45 (38.13)
18-20	06 (54.55)	12 (60.00)	16 (51.61)	07 (35.00)	05 (31.25)	07 (35.00)	53 (44.51)
21-25	00 (00)	01 (5.00)	01 (3.23)	01 (5.00)	01 (6.25)	03 (15.00)	07 (5.93%)
26-30	00 (00)	00 (00)	01 (3.23)	00 (00)	00 (00)	00 (00)	01 (0.86)
Total	11 (100)	20 (100)	31 (100)	20 (100)	16 (100)	20 (100)	118 (100)

Note: The figure in the parenthesis indicates percentage.

4.2.3.5: Type of Marriage

In this village monogamy is the general norm. There is a single case of polygyny is found. Here except one case of marriage, all the families are consisted by monogamous type of marriage. It is found that in this village, one family is characterized by polygynous type of marriage. Here one Rajbanshi man has two wives. One of these two is Rajbanshi and other is Nepali by caste. Here the number of love marriage is very high. The number of negotiated marriage is small. In this village love marriage is preferred by the present

generation largely. The parents of the present generation mainly of the Nepali and the Hari communities do not look it negatively as it is looked by a large number of Rajbanshi people living in this and Chhoto Dilsaram Jote. An interesting type of marriage is noticed in this area which can be termed as cross-border marriage.

4.2.3.6: Cross-Border Marriage

One of the important features of the marital relationship in the frontier villages is the cross-border marital relationship. Due to open border system, the villagers establish their marital relation among the people living in both sides of the border. From the table no.4.29, it is observed that in this village 38 or 38.00 percent out of 100 families have the cross-border marital relation and 62 or 62.00 percent families are consisted by the relatives living within Indian Territory. In this village 12 or 31.59 percent out of 38 females are married with the males of Nepal. Hence, 26 or 68.4 percent out of 38 males are married with the females of Nepal.

The table also shows that in case of the Nepalese, 30 or 42 percent out of 73 families are framed by the cross-border marital relations and 43 or 58.90 percent families are framed by marital relationship within Indian Territory. Hence, 6 or 20 percent females out of 30 are married with the males of Nepal and only two males of Nepal come to India through marital relation. Twenty four (24) or 80 percent out of 30 females of Nepal are married with the males of this village.

In case of the Rajbanshis, the cross-border marital relationship is followed. Among the Rajbanshi families, 8 or 29.63 percent out of 19 families are characterized by cross-border marital relationship. In this community, 6 or 75 percent females are married with the males of Nepal and only 2 or 25 percent males of this village are married with the females of Nepal. Finally it can be stated that the marital relationship of the villagers is not limited within Indian Territory only, it crosses the national border also.

Table no.4.29: Distribution of Families in Dulal Jote on the Basis of Cross-Border Marital Relation.

Communities	No. of families having male of Nepal/ Bangladesh married with female of India (%)	No. of families having female of Nepal married with male of India (%)	Total families (%)	Total no of families married within India (%)	Total (%)
Nepalese	06 (20.00)	24 (80.00)	30 (42.00)	43 (58.90)	73 (73.00)
Rajbanshis	06 (75.00)	2 (25.00)	08 (29.63)	19 (70.37)	27 (27.00)
Total	12 (31.59)	26 (68.41)	38 (38.00)	62 (62.00)	100 (100)

4.2.3.7: Marriage Distance

Table no. 4.30 is made to reveal the physical distance between males and females' houses. From the table it is found that the villagers do not maintain a particular distance between males and females' houses. Some of the females are born in same village. Some are born in other villages, blocks, districts, states and nations also. It is found that 32 or 27.13 percent out of 118 females are born in other villages within the same block. In the village 11 or 9.33 percent females are born in some nearby blocks like Naxalbari and Phansidewa, and 6 or 5.08 percent females are born in Bihar, 13 or 11.01 percent females are born in Nepal, and Bangladesh. In the village, 56 or 47.45 percent couples have come to this village being married in other places.

The table also shows that the physical distance between the houses of males and females is more or less similar among the Nepalese living in this village. It is found that 6 or 7.69 percent females are born in Dilsaram and Ramdhan Jote villages under the same block and 11 or 14.10 percent females are born in other blocks (i.e. Kalimpong and Matigara), 1 or 1.28 percent female is born in Arunachal Pradesh. In this community, the number of married brides brought from Nepal is 11 or 14.11 percent and a large number of couples (i.e. 49 or 62.82 percent) come to this village after being married in other places. Among the Rajbanshis, 23 or 69.70 percent females are born in some nearby villages (i.e. Gagaru Jote, Antaram, Jharu Jote, Manjai Jote, Dilsaram, Manipal Jote, Dibiganj, Batasi, Buraganj and Kharibari) under same

block. In this community, only 2 or 6.06 percent females are born in Bihar and equal number of females is born in Nepal. Here 6 or 18.18 percent couples have come to this village being married at Buraganj and Fouji Jote and some other places. Among the Haris, three females are born in Debiganj and another three females are born in Bihar. And among the others, one couple of Lepchas has come to the village being married at Kalimpong. Here, the female was born in Nepal. Therefore, from the above table it can be stated that the villagers do not practise any particular endogamous rule in physical distance between the houses of females and males. Here both the village endogamy and exogamy are observed.

Table no.4. 30: Distribution of Married Individuals in Dulal Jote on the Basis of Physical Distance in Married Alliances.

Location of the Selected brides	Number of wives in communities				Total (%)
	Nepalese (%)	Rajbanshis (%)	Haris (%)	Lepchas (%)	
Within villages in same block	06 (7.69)	23 (69.70)	03 (50.00)	00 (00)	32 (27.13)
Within two blocks of same district.	11 (14.10)	00 (00)	00 (00)	00 (00)	11 (9.33)
Within two districts	00 (00)	00 (00)	00 (00)	00 (00)	00 (00)
Within two states	01 (1.28)	02 (6.06)	03 (50.00)	00 (00)	06 (5.08)
Within two countries	11 (14.11)	02 (6.06)	00 (00)	00 (00)	13 (11.01)
Others	49 (62.82)	06 (6.06)	00 (00)	01 (100)	56 (47.45)
Total	78 (100)	33 (100)	06 (100)	01 (100)	118 (100)

marriage partners within own caste group. It is informed that among the Nepalese, the caste-endogamy previously was maintained rigidly that Chhetris will marry another Chhetri, Sharma with Sharma but, this is not rigidly followed presently. The marital relation between Chhetri and non-Chhetri is also established. Monogamy is the general norm of marriage and widow-remarriage is also not found here. In this village one case of inter-community marriage is found. Here a Rajbanshi male marries two women. Here one of them is Nepali and other is Rajbanshi.

The role of dowry and bride price in shaping the marital relationship is very low. Table no.4.32 shows the fact that 15 or 12.21 percent couples are married with dowry. These couples are belonged to the Rajbanshis only. Dowry is not found among the Nepalese and the Haris. In the village the number of married couples without dowry is 91 or 77.12 percent. Here 27 out of the 33 couples of the Rajbanshis, all the couples among the Nepalese, Haris are married without dowry. But some parents provide their daughters some amount and other materials willingly. In the village 12 or 10.17 percent couples are married through bride price, and it is found among the Rajbanshis only. From the table it can easily be said that the villagers are married with dowry and bride price also. Here the number of couples married without dowry is quite high.

Table no.4.32: Distribution of Married Couples in Dulal Jote on the Basis of Acceptance of Dowry and Bride-Price.

Categories of Determinants	Number of Couples	Percentage
With Dowry	15	12.21
Without Dowry	91	77.12
With Bride price	12	10.17
Total	118	100

4.2.4: Kinship Relation

Kinship structure of the villagers is widely spread. It is not limited within Indian Territory only. It spreads above the national boundary of India. In case of affinal kinship relation, the table no.4.33 shows it clearly that 44 or 44 percent out of 100 families are related with the kins living in other countries specially with the relatives living in Nepal and 56 or 56 percent out of 100 families are related with the kins living in Indian territory. Hence 25 or 44.64 percent out of 56 families are related with the kins living in Darjeeling and 18 or 32.15 percent families have kins living within the village under study. Only 5 or 8.93 percent families' kins live in other states. They live in Assam, Tripura, Sikkim and Bihar and 8 or 14.28 percent families are related with kins living in other districts. They live in Jalpaiguri and Uttar Dinajpur.

The table also makes it clear that the Nepalese living in the village bear more or less similar characteristics in case of affinal kinship relation. In this community, 36 or 49.32 percent families have kins in other countries mainly in Nepal and 6 out of 36 families have come being married in Nepal. Most of their affinal and consanguinal kins live in Nepal. 37 or 50.68 percent out of 73 families are related with the kins living in Indian Territory. A large number of families (i.e. 15 or 40.54 percent) have their affinal kins within Darjeeling district, and 12 or 32.43 percent out of 37 families have kins within the village under study. In this community 6 or 16.21 percent out of 37 families have kins living in Jalpaiguri district, and only 4 or 18.82 percent families have kins in Assam, Tripura and Sikkim.

The Rajbanshis living in the village possess more or less similar features in terms of kinship relation. In this community, 8 or 29.62 percent out of 27 families have kins in Nepal and 19 or 70.38 percent out of 27 families have kins within Indian Territory. In this regard, a large number of families (i.e. 10 or 52.63 percent out of 19 families) have kins living in Darjeeling district, and the kins of 6 or 31.59 percent out of 19 families live in Dulal Jote. Here 2 or 10.52 percent out of 19 families' kins live in other districts. They live in Jalpaiguri, and Uttar Dinajpur and only one family has its kins living in Bihar. The consanguinal kinship relation among the villagers is more or less similar

with the spread of affinal kinship structure. Therefore it can be concluded that the kinship relation of the villagers is not limited within Indian Territory only, it crosses the national boundary also and the kins living outside Indian border is very high among the Nepalese living in this village.

Table no.4.33: Distribution of Families in Dulal Jote on the Basis of Affinal and Consanguinal Kinship Relation.

Communi- ties	No. of families having kins in the same village (%)	No. of families of families having kins in the same district (%)	No. of families having kins in other district (%)	No. of families having kins in other states (%)	Total no. of families having kins in India (%)	Total no. of families having kins in other nations (%)	Total (%)
Nepalese	12 (32.43)	15 (40.54)	06 (16.21)	04 (18.82)	37 (50.68)	36 (49.32)	73 (100)
Rajbanshis	06 (31.59)	10 (52.63)	02 (10.52)	01 (5.26)	19 (70.38)	08 (29.62)	27 (100)
Total	18 (32.15)	25 (44.64)	08 (14.28)	05 (8.93)	56 (56.00)	44 (44.00)	100 (100)

4.2.5: Village Organization

4.2.5.1: Informal Village Organization

The informal village organization is very active in this village. But the formation of the organization is not clear. At the time of arising situation, some Nepalese sit for a secret meeting. Here, most of the people of this community go to Sarbajit Ghatani and Ram Kumar Chhetri, local leaders, for their problems. Beside this, Sarbajit Ghatani and Ram Kumar Chhetri go for a secret meeting with some Nepalese, at the time of election. They discuss on various issues for the coming election. The others accept the decision unanimously. The secret meeting held among the Nepalese except other communities. The Rajbanshis and the Haris of this village take help from Sailendra Nath Singha, a local leader of Chhoto Dilsaram Jote, for their problems.

4.2.5.2: Formal village Organization

The role of formal village organization is very much important in the life of the people living in this village. In this village, the impact of caste in determining village political power structure is not remarkable. Even no fraction is observed among the Nepalese living in this village. All the Nepalese living in this village believe in one political party. It is already mentioned that Dulal Jote has two leaders. Sarbajit Ghatani, a primary school teacher and a member of CPI (M) presently works as a Gram Panchayat member and Ram Kumar Chhetri works as the President of Zonal Committee and a member of Zilla Committee of CPI (M). Both of them passed secondary education. In this village, almost all the families of all caste groups cast their votes in favour of CPI (M). According to the supporters, it is informed that they support CPI (M) because; they have got many facilities with the help of the local leaders of CPI (M). The local leaders of CPI (M) have helped them to obtain ration cards, voter identity cards, and loans. It is found that Sarbajit Ghatani is supported due to the nature of his profession and the migrant status of the villagers living in this village. The role of castes council is not observed. Here some of the local leaders with Gram Panchayat members and sometimes Pradhan of the Gram Panchayat area are called for bringing solution to any dispute occurred between families among the Nepalese and others. Here they, most of the cases try to call the local leaders of all the communities to assemble in that type of meeting.

4.3 : Comparison of Two Villages

The following table may help us to understand the similarities as well as differences between the two villages under study in respect to their social structure, social institution, and social organization.

Table no.4.34: Comparison of Social Structure, Social Institution and Social Organization of the Villages Under Study – Similarities and Differences.

Village-1 : <i>Chhoto Dilsaram Jote</i>	Village-2 : <i>Dulal Jote</i>
Similarities -	
1. Social structure of the village is characterized by several communities (the Rajbanshis, the Santals etc.)	1. Social structure of the village is characterized by several communities (the Nepalese, the Rajbanshis, the Haris etc.) contd...

2. The number of medium size families having 4-6 members is very high.	2. The number of medium size families having 4-6 members is very high also.
3. The number of nuclear families having composition of husband, wife and unmarried children and, the number of joint families having composition of husband, wife with their married and unmarried children, is very high.	3. The number of nuclear families having composition of husband, wife and unmarried children and, the number of joint families having composition of husband, wife with their married and unmarried children, is very high also.
4. The participation of joint families in agricultural activities, government service, business, is not very high.	4. The participation of joint families in agricultural activities, government service, business, is not very high.
5 The number of joint families is not very high in case of income level, land holding possession and educational status.	5 The number of joint families is not very high also in case of income level, land holding possession and educational status.
6. The men married below the legal age at marriage, cross border marital relationship, and the marriage with bride-price and dowry etc. are the major features of this village.	6. The men married below the legal age at marriage, cross border marital relationship, and the marriage with bride-price and dowry etc. are the major features of this village also.

Differences

1. The villagers are mainly belonging to low castes and tribes..	1. The villagers are mainly belongs to both the high and low castes.
2. The women below the legal age at marriage are very high.	2. The women below the legal age at marriage are not high.
3. The informal village organization is not very active.	3. The informal village organization is very active.

4: Findings

From the above discussion, it can be stated that villages in Indo-Nepal Frontier area bear some special features in case of social structure, social institutions and social organizations. The average size of the families found in these villages is not very large. It is more or less similar with the average size of families found in India, and West Bengal. And even the size of joint families is not very large. The number of medium size families having 4 to 6 persons is larger in both the villages. The families having more than 6 members are in decline. In these two villages, nuclear family is highest. The number of joint families is very small. The size of nuclear and joint families does not vary largely. The joint families are paternally and lineally joined. Here, the number of linearly joint families is little higher. The death of any one of the parents plays an important role in disintegration of joint families. The occupational structure of both the nuclear and joint families is characterized by adoption of new occupation. They are not depended on their traditional occupation only. The income level, land holding, and educational status of the nuclear and joint families is more or less similar. Comparatively educational status of individuals found in nuclear family is higher than the individuals living in joint families.

It is found that the present legal age at marriage is not strictly maintained by the villagers and the violation of legal age at marriage among the males and females indicates more or less similar situation in present time with the situation of 40 years back. But presently marriage between males and females within very younger age (i.e. below 12-14 years age) is not preferred largely. Here, selection of marriage partners is done by the parents or elder members mainly. But self-selection marriage is not given very less importance. The influence of love marriage among the Nepalese and the Haris is more than others. The introduction of love marriage among the Rajbanshis is not very old. The villagers do not follow particular physical distance in selecting marital partners. Here marital relation is not limited within the village only. It exceeds the boundary of district, state, and nation. The villagers like to establish marital relation with known persons. The amount of land holding, physical fitness, occupational background, and education are considered in selecting the bridegrooms and the beauties, physical fitness are considered in selecting the

brides. It is informed that education of the brides and bridegrooms are given more importance recently. But in terms of selecting marital partners, gotra is also not given much importance. Inter-community marriage is found in one of these two villages. The dowry and bride-price are accepted by many of the villagers. It is found that the dowry price is new introduction among the Rajbanshis.

The kinship relation (i.e. both the affinal and consanguinal) is not limited within the village, district, state and nation only. It exceeds the national boundary in large extent. In case of village organization, it is found that political activities in the frontier area are not influenced by the caste in large extent. The leadership is influenced by personal, relational, educational qualifications, and migrational status and economic gain. The role of kinship relation is very small in this context. Even the role of informal village organization is also remarkable in both the villages. Presently the village leaders with Gram Panchayat members and Pradhan take decision in democratic way. In case of Dulal Jote, the individuals mainly the Nepalese do not show their personal interest about politics. They depend upon the decision of their leaders. It is happened due to migrational status of the Nepalese. It is noted that social structure of both the villages is characterised by multi-ethnic group. The number of families having 4-6 members is very high in both the villages and participation of joint families in agriculture, govt. service, landholding possession, educational status and income level is not very high. Cross border marriage and marriage below the legal aged marriage is happened in both the villages. But at the same time, both the villages show some differences also. It is found that Chhoto Dilsaram Jote is formed by low caste and tribal people. Here the number of women married below the legal aged marriage is very high and informal village organization is not very active. But Dulal Jote is formed by both the high and low caste people. Here the informal village organisation is very active.