CHAPTER-5

ANALYSIS


5.1 Development aspects:

Analysis of findings on first three objectives has been done by comparing assets, earning, expenses and non-market livelihood components as well as degree of governmental development results.

Comparing findings for the first objective (to find out socio-economic conditions in three villages) reveals following aspects. FIS data crosschecked with documentary evidence (ration card) shows that village Tewarigachh has highest number of BPL families immediately followed by village Bazarugachh and Khalpara. Antoday families are highest in village Tewarigachh followed by Khalpara. Village Bazarugachh has only two families out of 82 in Antoday category. Village Bazarugachh has more APL families followed by village Khalpara and then village Tewarigachh.

Village Bazarugachh has more female than male. Village Tewarigachh also has more female than male. Village Khalpara with lowest population has more male than female. Average number of family members is same in all three villages.

In case of literacy, villages are confronted with two problems. One being first generation learner of maximum families and second being tendency of male learners to drop out from school after level of class VIII generally in search of earning or joining economic activities of family. Interest in education is less among them as they feel this won’t help them much in earning. Female learners are dropping out due to marriages after level of class VIII and X generally and after class XII rarely. Demand and will of education is more among women than men in all villages. Families of each village have become aware of need of education and making both male and female children educated now. The tribal settlement of village Bazarugachh shows a major trend of educating themselves. However, it is also to note that students continuing education (age group of 6-25) are more in village Bazarugachh though and then village Tewarigachh and Khalpara. Village
Tewarigachh has maximum percent of uneducated population followed by village Khalpara and then Bazarugachh. However, villagers meet their basic demands and needs of life through their own knowledge acquired from family and society.

Villagers of all three villages possess own household land. Houses are settled on small land areas. Average land possession of all the villages is almost same reflecting very less differences. All the villagers have settled on the piece of land received from family share except the Hindu settlement as they bought their land from the Oraons years back when they came here from Tewarigachh.

Farming is the main natural occupation in all villages. Total farming land area is highest in village Tewarigachh followed by Bazarugachh and then Khalpara. Average land possession reflects the same sequence. Following this, village Tewarigachh has maximum farming families but followed by Khalpara and then Bazarugachh. Tewarigachh also has highest own land possession followed by Bazarugachh and Khalpara. In practice of farming on lease land, village Khalpara is highest followed by Tewarigachh and then Bazarugachh. Sharing of agro land is evident in villages. The tribal para of village Bazarugachh has leased out lands mostly to the Tewarigachh over contracts for a period of time. Villagers of rest of villages are also sharing fragmented lands among themselves. This practice is helping to meet basic food needs of families. Water bodies being natural resource is same in number in both Tewarigachh and Khalpara. However, fish cultivation is done in both Bazarugachh and Khalpara more though village Bazarugachh with respect to total water bodies is found highest in this. Sharing of water and water pumps for agriculture also helping farmers to manage agro production well. Besides buying, traditional practice of sharing husbandry to facilitate the needy made villages self-reliant to some extent. Each village has husbandry stock to suffice family needs of milk and eggs mainly. During emergency only, livestock is sold. The practice of villagers here determines level of shared social utilization of natural resources available.
Village Bazarugachh incurs maximum yearly expense followed by Tewarigachh and Khalpara. In almost every indicator of expense, this trend is visible. In earning, differentiating in two aspects of a. family consumption driven production and b. market based earning of villages, villages are at different levels. For consumption, Bazarugachh produces maximum rice followed by Tewarigachh and Khalpara. Tewarigachh produces more vegetables followed by Bazarugachh and Khalpara in sequence. Village Bazarugachh produces maximum milk followed by Tewarigachh and Khalpara. In egg production, Tewarigachh is highest followed by Khalpara and then Bazarugachh. In fish production with respect to consumption, village Khalpara is highest followed by Tewarigachh and then Bazarugachh. Each of these is produced by villagers for family consumption. Meat is mainly bought by villagers as they consider husbandry as assets. Tewarigachh produces maximum jute followed by Bazarugachh and then Khalpara. However, the average production is higher in Bazarugachh followed by Tewarigachh and then Khalpara. A large amount of this production is kept back by farming families for building kachha houses and as fuels for the whole year. All these three villages earn cash mainly from selling jute, villager owned shops of grocery (all villages) and betel and tea leaf (Bazarugachh), and a large number of villagers working in tea-leaf plucking and agriculture as laborers. Labor work is available for around six months. Bazarugachh has an average annual family income of Rs. 43053 from these three economic activities while Khalpara earns Rs. 15088 and Tewarigachh Rs. 10533 being lowest.

For the objective two on standard of life, village Tewarigachh being at the 0 point of the international border suffers from BSF surveillance problem more than other two villages. However, availing some of agricultural land is difficult for the Hindus of Bazarugachh and Tewarigachh as these are on the other side of the border. Bazarugachh suffers from a social problem of alcoholism leading to disputes in families now.
Villagers are practicing agriculture in traditional way. Use of tractor is mostly seen in the Hindu para than other villages. Villagers rent these equipments from market as no one owns it around. The method of farming is same in all the villages. In other economic practices village Bazarugachh has maximum diversity followed by Khalpara and then Tewarigachh.

Each kuchha house is made of same materials that are well maintained everyday and renewed once a year. Houses are made by villagers themselves. Villagers make household staff like broom, pedestals themselves. From preservation of paddy seeds to cleaning and grinding of it, villagers mainly use their traditional mode of doing it but due to availability of thrashers now, they also take help of it to ease their work. Villagers while observing occasions make several traditional dishes that are also known by young generation well. They are found to avail government services though these are found limited especially in case of village Khalpara.

For the objective number three to find out level of institutional intervention, each village is found facilitated by government in several ways. Each of the three villages has a primary school to educate their children easily followed by a government high school situated 8 kms away where almost all kids join after their primary education in village. Villagers highly respond to such educational service. Each village has an AWC that serves both pregnant mothers and children up to age of five though limited in activities in all three villages. The ASHA workers also facilitate basic health services in the two villages of Bazarugachh and Tewarigachh. ANM is found to serve village Khalpara. Though having a common health sub-centre, villagers prefer to visit the block hospital more as service at the sub-centre is not satisfactory to them.

Both Tewarigachh and Khalpara have maximum number of government facilities than village Bazarugachh. Nevertheless, village Bazarugachh has maximum number of IAY houses followed by Tewarigachh and then Khalpara. In this case, villagers
also contribute an amount with the facilitated aid by the government and then make house. High demand of this house is evident in all the villages here. However, Bazarugachh has no facilitated sanitation but rest two villages have same number of it. In drinking water Khalpara has highest service. Besides, electricity service is given but village Tewarigachh has highest number of families without electricity followed by village Bazarugachh and then Khalpara. No street light is given in the region which still keeping villagers in trouble to move in night. Ration service is given to each card holder of each family but quality is not satisfactory to them.

Each village has SHG teams though participants are highly unsatisfied due to absence of regular productive intervention of the functionaries at several levels. Each family of all the villages has a registered member for MGNREGS but lack of work making such efforts futile. However, handful of villagers get widow pensions that ease their lives to an extent.
5.2 Communication aspects:

Findings for the objective four, five and six are to be analyzed against the operational framework for these objectives following the conceptual frame within which the research is situated. The analysis has been mainly qualitative in nature.

While communication is perennially present as an own resource natural to human, more the communication is mediated through technological media more it tends to become ephemeral short lived in presentation time and space as well as impact. In mapping communication resources of the three villages, therefore, objective four has looked into own resources natural to human beings individually and in group. In objective five, human media with techniques and instruments less intrusive to human family and social environment (as is folk media) are mapped. In objective six, use of technological media in terms of mass and net-based at family and social level are mapped.

For objective four, in economic activities three villages of Bazarugachh, Tewarigachh and Khalpara have common practice of agriculture that involves transmission of transgenerational knowledge resource of such practice over generations. Utilization of water bodies for agriculture and fish cultivation commonly engages villagers in sharing of knowledge and information. This leads to better irrigation water management, especially water supply being scarce in these agriculture dependent villages. Even having four ponds, this water crisis is maximum in village khalpara as the river Mahananda being another source of irrigation is comparatively far from here than other two villages. Mutual understanding for getting free water from pond owning families by others and prioritizing water pump availability helps villagers prosper in unison. Again, village Khalpara having lowest number of pump sets reflects higher ability to share and prosper together. Such utilization of natural resource implies interpersonal and group communication modes as farmers individually and in groups discuss related issues.
with other villagers. Another common socio-economic practice in all these villages is sharing of animal husbandry between families of same or two villages facilitated through active interpersonal engagements. This takes place between relatives, strengthening kinship band. ‘Aadhi’ system, comprising both interaction and animal exchange on continuing bans strengthens trust and mutual dependence. This strong social band gives their community to endure during economic stress. Animals are considered as insurance against calamities. Further, ‘Aadhi’ system over generations ensures asset equity among villagers without any expense. Grocery shops in all three villages serve as casual meeting place for elderlies.

At social level communication is in use at several layers. Three villages have a common system of ‘Panch’ that engages active group communication among villagers. ‘Panch’ comprising elderly and knowledgeable persons act as a community dispute redressal body in all these villages. For any family feud, quarrel between villagers and land dispute- ‘Panch’s decision is abided by. However, village Tewarigachh being unable to resolve serious disputes (over land area mainly) from the ‘Panch’ engages the local panchayat member and leader some times. Elected panchayat members from other villages representing these three villages have to discuss any work or issue about the village with ‘Panch’ first. Any political leader campaigning in the village has to first interact with ‘Panch’ members. Families depend on advice of ‘Panch’ members for decision making in family occasions. Youth normally abides by the ‘Panch’. ‘Panch’ listens to both sides and experienced others before final decision. Though court cases are filed frequently in both villages of Tewarigachh and Khalpara but mostly the disputes are settled by ‘Panch’. Such strong informal community governance based on experience and social bonding ensures these villages as peaceful settlements. Such functioning is helping in maintaining social harmony and hierarchy in the villages. Another common practice of spending time together informally engages active interpersonal and group communication forms. Such participation helps in general well being of villagers
through sharing of information and knowledge regarding market price, jobs available, offers given by government functionaries and anything new around.

In village Bazarugachh, women group activities are visible in tribal women’s joining hands to curb menace of excessive alcoholism. Tribal young men are active in group communication regarding festivals, career and education. However, their education has failed to stop them from excessive alcohol addiction. Women also discuss their issues among themselves in groups here. For village Tewarigachh, youth group activity regarding festivals, picnics and games especially cricket is present. Here also women in groups share and discuss their problems and available information. For village Khalpara the youth group is active regarding education and festivals.

SHGs in three villages formed as a part of government initiative have failed to make any impact in the life of village women. SHG GPRP’s or supervisor’s (employed as adhoc employees in block women development cell) failure in connecting SHGs to bank and inability to help them in simple project preparation is the reason for failure of the government programme for women uplift. However, differences among SHGs of three villages are visible. SHG of village Bazarugachh is ahead in regular savings practice despite having members from two linguistic communities. They got a pucca terrace for paddy thrashing, drying and cleaning. They were trained too. Tewarigachh women formed three SHGs but so far three women have received training. Village Khalpara also has formed three teams but even no training is imparted yet. Teams here are completely non-functional.

Each village has respective religious activities through communication praxis in several layers. Village Bazarugachh having two different communities is comparatively richer in communication utilization. The Christian community is engaged in intrapersonal (such as meditation), interpersonal, group and public communication forms in celebrating festivals. The Hindu settlement observes respective occasions in intrapersonal, interpersonal, group and public
communication forms as well as they engage relatives and other villagers from outside. Both villages of Tewarigachh and Khalpara being at same religion equally engage intrapersonal, interpersonal, group and public communication forms while observing rituals with neighboring villagers. Village Khalpara prefers to observe its rituals at same place (‘Eid-gah’) with other participating villages. But, village Tewarigachh though does not have an ‘Eid-gah’ but prefers to perform alone following a dispute with other neighboring villages. Tribal community of village Bazarugachh mostly goes out in groups to observe festivals outside their village. For attending fairs and festivals outside villages also the Muslim communities go in groups too. Root meaning of religion indicates religious ligaring (bonding) capacity through way of worshipping. Three ways of worshipping in intensively communicating modes in these villages have earned strong bonding within communities. The message of peace, forbearance and love has earned interaction among three religious communities. There is no report of communal disturbance in these three villages since their existence.

It is to note that languages are different in all three villages. The tribal and Hindu communities of village Bazarugachh use Oraon and Bengali language respectively. The Muslim communities of village Tewarigachh and Khalpara use a local language. Like the Hindus, each community knows the regional dialect Bengali. However the understanding and comprehending ability of this Bengali language is higher in Hindu settlement and village Khalpara than the tribal community and lastly village Tewarigachh. Villagers being highly inquisitive are interested in economic or professional fairs or gatherings that seldom take place in the region. They share available information regarding such fairs with others. They also demand for such services more to enhance their technical abilities in production.

IKS of the tribal settlement of village Bazarugachh confirms passing of transgenerational knowledge resource and practice both interpersonally and in group forms. However, threat of extinction is present as existing knowledge is not
transmitted to the next generation. Already much of such practice is damaged due to non-sharing.

For objective number five, the Hindu settlement of village Bazarugachh engages folk media that implies active group and public communication form in transcending knowledge and practice of the very society. Such human media involves observers from neighboring villages too. Villages commonly have panchayat members and political leaders to interact interpersonally and in groups for pursuing in changing opinion and behaviors of villagers and sharing information for general good. Common panchayat member of villages Bazarugachh and Tewarigachh are found active in facilitating services to the respective villagers whereas villagers of Khalpara are found highly resentful of inactivity of their elected panchayat member. Each village is highly influenced by respective religious communicators. Especially the Muslim communities of village Tewarigachh and Khalpara follow advices of their preacher unavoidably. Each village has common government appointed communicators for women and child development, and health. ASHA workers commonly share health messages and information for general good of the villagers. An ASHA worker is found active in villages of Bazarugachh and Tewarigachh each. Village Khalpara doesn’t have any ASHA worker but ANM to attend. ICDS or AWC is found most active in Bazarugachh followed by Tewarigachh and Khalpara. Indeed, village Khalpara is found agitating against the malfunctioning of this unit. KPS is found all inactive in the study villages. Campaigns and seldom use of outdoor media on issues of time are also useful in delivering information and knowledge to the villagers.

For objective number six, each village is utilizing technological media forms of mobile phones and TV at different levels. Village Bazarugachh is the maximum user of both mobiles and TV media. In mobile usage village Khalpara is followed by village Tewarigachh. But in TV access Tewarigachh is followed by village Khalpara. Villagers watch different programs together in groups mostly in the tribal
para of village Bazarugachh and Tewarigachh. These media are helping in collecting and sharing of knowledge and information engaging interpersonal and group communication forms. Impact of TV in generating knowledge and awareness is evident in the tribal community of village Bazarugachh and Tewarigachh only. TV owning houses of Khalpara are not frequented by their neighbors for viewing programmes. Bazarugachh school goers prefer discovery channel which they connect with their studies. Christians there watch a christian channel too. However, Hindus of Bazarugachh and Muslims of Tewarigachh and Khalpara have no preference for religious channels. While all three villages lap up entertainment programmes, Tewarigachh men prefer agriculture-based programmes on National channel Doordarshan. Tewarigachh and Khalpara are interested in news too. Bazarugachh and Tewarigachh youth and middle aged men interact more about TV programmes. Village Khalpara has the least interaction. Tewarigachh is concerned more about information on government programmes. They try to chase government staff and elected panchayat members on the basis of TV information too. The youth in groups of each village avail internet service at the nearest market in need. Only the tribal community is aware of e-kiosk service availability at the panchayat office. The youth of Tewarigachh is mostly found to access internet on mobile in group.

Vehicle being major source of communication here is owned by villagers to ease their work and journey. Village Bazarugachh has maximum number of bikes followed by village Khalpara and then Tewarigachh. However, most of the villagers are found to use cycles or walk down the distance.

Each communication form practiced in several needs and occasions in all these three villages is resourceful in generating capacities of villagers to remain self-dependent and sustain their knowledge and practice. To note, these knowledge resource have helped them to exist so far. Much of information sharing helping villagers to avail existing facilities (governmental) and improving their practices but within limits.
5.3 To analyse the data on indicators and attributes:

5.3.1 The development indicators:

1. Comparing findings from three villages on first three research objectives on economic indicators show:

i. Per family market based regular income (average) – village Bazarugachh is highest. Village Khalpara comes in the middle and Tewarigachh is lowest.

ii. Per family rupee based expenses (average) – village Tewarigachh is highest in this. Village Bazarugachh comes in the middle and Khalpara is lowest.

iii. Per family self-generated produce consumption/other utilization (average) –

   In rice production, village Bazarugachh is highest followed by village Khalpara and Tewarigachh.

   In vegetables production, village Tewarigachh is highest followed by village Bazarugachh and Khalpara.

   In milk production, village Bazarugachh is highest followed by village Tewarigachh and Khalpara.

   In egg production, village Khalpara is highest followed by village Tewarigachh and Bazarugachh.

   In fish production, village Khalpara is highest followed by village Tewarigachh and then village Bazarugachh.

   In jute production, village Tewarigachh is highest followed by village Bazarugachh and then village Khalpara.
iv. Occupation shift from primary (agriculture and daily labor) to secondary (business and service) (%) - village Bazarugachh is highest followed by Khalpara and then Tewarigachh.

v. Housing (own initiative) (%) – village Khalpara is highest followed by Tewarigachh and then Bazarugachh.

vi. Housing (government help) (%) – village Bazarugachh is highest followed by Tewarigachh and then Khalpara.

vii. However pucca house (which is free from yearly repair and renovation) is more in Bazarugachh followed by Tewarigachh and Khalpara.

viii. Electricity connection (%) - village Khalpara is highest followed by Bazarugachh and then Tewarigachh.

ix. Self help group (absolute number) – villages of Tewarigachh and Khalpara are same but Bazarugachh is the lowest. However, SHG in Bazarugachh could get advantage of government assistance while others are almost defunct.

x. Mahatma Gandhi National Rural Employment Guarantee Scheme – it is found 100% as each family of each village has job card for it.

xi. Kisan Credit Cards (%) – village Khalpara is highest followed by Tewarigachh and then Bazarugachh.

xii. Degree of poverty-prosperity (%) – in APL family status, village Khalpara is highest followed by Bazarugachh and then Tewarigachh.
In BPL family status, village Tewarigachh is highest followed by Bazarugachh and then Khalpara.

In Antoday families, Khalpara is highest followed by Tewarigachh and then Bazarugachh.

xiii. Working age group category of 15-55 (%) - village Tewarigachh is highest followed by Khalpara and then Bazarugachh. However, in age group of 26-40, village Bazarugachh has the highest percentage followed by village Tewarigachh and then Khalpara.

xiv. Pressure on agriculture (%) - village Tewarigachh has highest farming family followed by Khalpara and then Bazarugachh. As own land is not enough, small stretches of lands of the Oraon tribe of village Bazarugachh is taken on unofficial but customary lease. Village Tewarigachh has most of it followed by Khalpara. Village Khalpara takes lease from own villagers too. Handful of Hindus of village Bazarugachh also takes lease from the tribals.

2. **In social sector indicators:**

i. Male-female (%) – villages of Bazarugachh and Tewarigachh have more female than male population, however village Khalpara has more male than female.

ii. Non-literate (%) - village Tewarigachh is highest followed by Khalpara where around half of population is illiterate. Village Bazarugachh has 36.30% illiterates being lowest.

iii. Educational preference (6-25 years of age) (%) - village Bazarugachh has highest education continuing students followed by Tewarigachh and then Khalpara. The
drop out cases are highest in village Khalpara followed by Tewarigachh and then Bazarugachh being lowest. Students of Bazarugachh especially of the tribal settlement are more interested in education for availing better job scopes in future.

iv. Education expenses (average) - village Bazarugachh and Khalpara is equally higher followed by Tewarigachh. Villagers of Khalpara are interested in spending for higher education of their children.

v. Health expenses (average) - village Tewarigachh is highest followed by Khalpara and then Bazarugachh. Village Bazarugachh has regular traditional health practices based on health indigenous knowledge, the study found.

vi. Sanitation (own) (%) - village Bazarugachh is highest followed by Tewarigachh and Khalpara. However, village Bazarugachh has only $\frac{1}{4}$th of households having latrines. Tewarigachh has $\frac{1}{20}$th while village Khalpara is much below it.

vii. Sanitation (government contribution) (%) - village Khalpara is highest followed by Tewarigachh. Village Bazarugachh has nil service.

viii. Drinking water (own) (%) - village Khalpara is highest followed by Bazarugachh and then Tewarigachh.

ix. Drinking water (government) (%) - village Khalpara is highest followed by village Tewarigachh and then Bazarugachh.

x. Integrated Child Development Services or Anganwadi Centre- 1 centre with 1 worker and 1 helper each in every village is existent. However, performance of each respective centre is challenged especially in case of village Khalpara.
xi. Accredited Social Health Activist - 1 worker in villages of Bazarugachh and Tewarigachh is functional. Village Khalpara doesn’t have this facility. Though ASHA from other villages are found to assist ANM nurse in this village during VHND in the village.

xii. Government school- 1 primary school in each village is found functional. For teacher, student ratio-

<table>
<thead>
<tr>
<th>Village</th>
<th>Teacher:Student Ratio</th>
<th>Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bazarugachh</td>
<td>3:95</td>
<td>1:32</td>
</tr>
<tr>
<td>Tewarigachh</td>
<td>8:150</td>
<td>1:19</td>
</tr>
<tr>
<td>Khalpara</td>
<td>4:79</td>
<td>1:18</td>
</tr>
</tbody>
</table>

Village Khalpara has comparatively lowest number of students per teacher fetching more attention of teachers on each student is followed by Tewarigachh and then Bazarugachh reflecting much rush.

xiii. Widow pension (%) - village Tewarigachh is highest followed by Bazarugachh and then Khalpara.
5.3.2 The communication attributes:

The findings of objective four, five and six shows difference in communication praxis at several levels of all three villages. The following attributes determine that:-

i. Transmission of Indigenous Knowledge – the tribal community of village Bazarugachh applies such knowledge in their everyday practice of treating both human and animals. This is being followed by present generation too by finding its utility. The Hindus also utilize such knowledge in curing their minor ailments. This makes the village spend less on health treatment. No such knowledge is widely utilized in two Muslim villages.

Each farming family of all three villages uses knowledge of preserving seeds of paddy for next year cultivation. This helps from bearing cost of buying seeds of such a primary production here. They use own knowledge of fertilizing agro lands too. Traditional mode of farming over generations helping communities to sustain farming in less cost. Less dependence on market help in easy sustenance of production and consumption of those produce.

Each respective village knows to prepare traditional food dishes as per occasions. Practice in this traveled generations till date.

ii. Folk media practices – the tribal settlement has practice of such human media in occasions through songs, dance and instruments. Participation of the whole village makes such praxis more effective. The same media is practiced more intensely in the Hindu para of village Bazarugachh where it is more intensely used in religious praxis. Participation of the whole village along with observers from outside makes it share its messages across though religious in nature. However, other two Muslim villages don’t organize such performances
iii. Interaction among villagers - each village has common practice of spending time together in the evening. However, village Bazarugachh has most practice of it in both interpersonal and group forms. They keep themselves updated of information by interacting with other villagers and discussing that among themselves. The place of interaction is not fixed but generally takes place at the village head’s house or at any one’s place where any formal meeting is called for. The tribal settlement has a fenced place to meet during crisis urgently. Women and youth groups are actively shaping the community here. Interaction is evident in both the Muslim villages too where villagers generally meet at respective village head’s house. However, findings show villagers of Khalpara interact comparatively less than Tewarigachh where people are more inquisitive and interested in knowing things. Women and youth are active in groups here. But, friendliness with other villages is high in Khalpara than Tewarigachh. The last one has disputes among villagers and with other villages comparatively more to other villages. Youth in Khalpara is not much involved in activities.

iv. Intensity of religious communication and its impact – religious praxis in several forms has penetrated in each respective religion practiced in each village intensely. Each community of all three villages celebrates all respective rituals throughout year. Such praxis is helping societies to remain united and keep its socio-cultural traits intact. However, unlike other communities, the Hindus communicate in religious terms more intensely among themselves as they practice it more frequently. Other communities mainly stress on yearly occasions and prayers on regular basis. The Hindu settlement besides its yearly rituals and
prayers which is more in number than others performs religious activities very frequently.

v. Communication for economic activities (market based and subsistence based) – the farmers of every village produce for family consumption. In case of tea-leaf, they sell it through middlemen. For the same they have developed marketing negotiation skills. This trend is high in villages of Bazarugachh and Tewarigachh.

Villages have common trend of sharing agro land among themselves and neighbors. This trend is high between Bazarugachh and Tewarigachh. Khalpara mostly shares among themselves. Trend of sharing water with others from family sources is also present in villages. With maximum water bodies, Khalpara is utilizing its resource much.

Each village commonly practices sharing of husbandry resource that is making communities resourceful independently. ‘Aadhi’ system depends for its success on a trust and others’ need appreciation based interaction approach. This is continuing for generations without any breach.

vi. Communication for family, kinship and village level bondings – villages commonly have ‘Panch’ system who listens equally to all parties and directs respective communities. They frequently resolve issues of villages. They also interact with the local administration for several issues concerned. This is found most frequent in case of the Hindu para of village Bazarugachh. Village Tewarigachh holds its meetings to resolve disputes comparatively more than others. However, finding the local panchayat indifferent towards their problems, village Khalpara solves their disputes through the ‘Panch’ of their village. This
vii. Mobile phone presence – Bazarugachh has highest utilization of it at 84% followed by Khalpara at 33.3% and then Tewarigachh at 29.7%. However in average expense of bill amount, Tewarigachh is highest followed by Khalpara and then Bazarugachh. This medium is mostly used to contact relatives in Tewarigachh and Khalpara. However, it is mostly used to know market status in village Bazarugachh.

viii. Television media presence – village Bazarugachh has highest use of TV at 21.9% followed by Tewarigachh at 16.2% and Khalpara at 15.6%. Expense in average TV bill is found same of the three villages. Only the tribal community prefers the Hindi language programmes. Otherwise rest like both Hindi and Bengali programmes. For most of them it is entertaining, while some prefers news too. The tribal youth of Bazarugachh prefers informative channels to enhance their knowledge besides news, religion and entertainments. Tewarigachh prefers entertainments along news. They also watch lesson programmes on farming. Khalpara prefers entertainments with news as well.

ix. Use of new media – only the tribals of village Bazarugachh are aware of e-kiosk at the gram panchayat office. Nevertheless, the youth of each village avails internet facility at their nearest market though very infrequently. However, Bazarugachh and Khalpara have computer literates. Handful of youth of each village also avails internet facility on their mobile. They prefer to download songs, movies often, games on their mobile and watch in free time with friends. However, most of these mobile owners are migrant youth working outside and
visit their village often in case of Tewarigachh. The gram panchayat has internet service to facilitate rapid service. However, villagers still remain unknown of it due to non-publicity of the service.

x. Political communication – in the villages of Bazarugachh and Tewarigachh these communicators are more active than village Khalpara. They are responsive towards call of the villagers mostly in case of Bazarugachh. Tewarigachh is advanced in this than Khalpara. Political leaders on campaign in these villages first interact with ‘Panch’ of every village. Political divide has left deep resentment among villagers in Khalpara. The local panchayat is blamed for engaging its party members from this village only. However, then also these party members complain against inactivity of the representatives in solving their problems. Some of the strong opponent leaders of the village are now planning to change their party to fetch help from the panchayat.

xi. Difference in communication for women and child development (ICDS/AWC) – each village has a centre with a worker and a helper to facilitate services for pregnant women and small children. Findings show that the Hindu para is not much willing in sending their wards to concerned AWC due to untidiness. Rather, they prefer to send the kids to the respective primary school directly. The mothers detain their kids unless they attain required age for formal education. This is affecting the purpose of ICDS or AWC at large. In village Tewarigachh, the centre is active in serving facilities. However, the situation is worse in village Khalpara. Following poor service, the villagers here have decided to close the centre. The AWW of this centre is found to have continuous disputes with villagers over time now. Villagers have complained but the local panchayat is still found indifferent though.
AWC is to serve health messages equally with the health sub-centre here. Less attendance of village mothers and kids for immunization at the sub-centre shows lack of persuasion on their part. The workers are also failing to attend monthly meets with the sub-centre health staff. However, Bazarugachh centre is comparatively most active among all centres of study villages.

xii. Difference in communication for Self Help Group – though village Bazarugachh has only one SHG team but the team received allotment for its purpose. The three teams of Tewarigachh though have received trainings but have yet to start its work. The three teams of Khalpara are all new and are at initial stage of formation. The teams mostly got closed in the tribal para and respective GPRP has not taken much initiative to re-open those accounts though members are eager in this. In Tewarigachh, teams too got winded up and not re-opened either. Finding this SHG initiative futile, many village women here are losing interest in joining it. This shows failure in such practice in all three villages here.

xiii. Traditional and elected representatives’ communication with villagers – each village nominates elderly and experienced seniors as heads to maintain continuation with peace and conflict resolving within the village without any cost. These leading groups comprising 4-5 elderly people of respective villages communicate interpersonally or in groups at several levels. They guide, conduct meetings, inform the local administration on several issues and helps villagers to solve their problems. This ‘Panch’ is comparatively active in the Hindu para of village Bazarugachh followed by Tewarigachh and then Khalpara.

xiv. Agricultural communication with government – though farmers are enrolling in the farmers’ club at the village level, but facilities are limited in each village here. No guidance on production is yet received from KPS in any village.
However, villagers here also not much interested in visiting the block level agro office to fetch help. This shows failure in both ways.

xv. Health communication – the common health sub-centre of all the three villages is facing trouble in promoting health in the villages. Lack of health staff especially ASHA workers is posing a major challenge in this. Non-cooperation of the AWCs especially of villages Tewarigachh and Khalpara is another threat in attaining health promotions here. Poor road connectivity and absence of public vehicles are found another major problem in reaching, working or delivering health messages on time. The health workers are also unable to deliver any urgent message over phone due to poor telecommunications network in the area. Besides, unawareness and lack of interest in child health especially of village Khalpara is now a question to overcome health problems. Health awareness among tribal mothers is maximum in village Bazarugachh due to higher literacy rate and they are found to attend sub-centre on call. Though Tewarigachh village mothers behave indifferently but are found attending the sub-centre. Village Khalpara on the other hand is busier in daily livelihood chores neglecting the health factor more than other study villages. Nevertheless, the sub-centre is witnessing behavior change among villagers of these two villages especially after random persuasion. Villagers are being counseled on health issues too. The health staff use charts, photographs and like to make them understand health issues. The attendance of villagers is found increasing than before. However, though an ANM is given but home visits in village Khalpara are found comparatively less being nearer to the sub-centre and due to non-allotment of ASHA worker here. The health department is also finding it difficult to find suitable ASHA worker either due to much illiteracy in the area. The sub-centre is failing to promote family planning due to religious preferences among Muslims being major population here. Illiteracy among Muslim women
is another challenge in promoting awareness in this case. Mothers’ meet are found more frequent in case of both Bazarugachh and Tewarigachh than village Khalpara. Here the ANM is found to address the mothers infrequently. Immunizations through VHND are being conducted mostly once a month in the villages and at the centre too. Khalpara being nearer is mainly called at sub-centre than other two study villages to receive facilities. Health camps are taking place in the villages though infrequently. The health staff are found to meet among themselves at several levels to solve problems in promoting health services.

xvi. Communication in sanitation and drinking water – demand for such amenities are primarily given either through gram sansad sabhas or personally to the gram panchayat. In this case, the local elected panchayat is found to play key role in facilitating such service. Due to non-existence of house hold survey list of village Khalpara and indifferent attitude of the local panchayat, the village is facing troubles in fetching services now. Though the village had received benefits earlier.
5.4 Summary:

Thus it can be analyzed that village Bazarugachh having maximum communication resource in practice is comparatively active in market based earning (being highest); in producing primary food rice and also milk; in shifting of occupation from primary to secondary with maximum number of working population between age group of 26-40 thus shifting pressure from agriculture with maximum literacy rate and education continuing population; lowest health expense due to dependence on own knowledge; and with highest hygiene sense in making sanitation on own is also able to fetch government help in many respects. With lowest water bodies, the village has highest practice of fish cultivation showing optimum intentional use of natural resource. The village has highest IAY house; the SHG team is comparatively benefited than other two villages; and each family has job card. Active communication among villagers is making them aware of issues and pursue that with positive outcome. The youth being much active made them aware of available e-service at the panachayat office which no other village is aware of. Preference of content of mass media also helping in generating knowledge and awareness at large that is getting reflected on their livelihood. The Hindu para is now mostly using tractor for agriculture shows will to adopt new techniques too. Continuous involvement of village ‘Panch’ with political leaders also helping in fetching government benefits for villagers. Thus communication is an extensive interface between the community at Bazarugachh and the government machinery at gram panchayat and block level. This can be compared to human eyeball acting as interface between human and computer.

Village Tewarigachh on the other hand also has own communication resources but is unable to utilize much purposively. This village is more into problem
solving and fetching government help. It has lowest market based income and highest in expenses though having highest number of farmers and maximum agricultural land area. However, the village is able to produce maximum vegetables and jute than others. The village is lowest in occupation shift thus making higher pressure on agriculture. With highest BPL status but maximum working population considering age group of 15-55, the village has highest illiterate population with 2\textsuperscript{nd} lowest education continuing population. Due to non-utilization of own knowledge, the village has maximum health expense. This village also has been able to get government help on persuasion. SHGs being formed are unable to fetch requisite intervention though. Having 2\textsuperscript{nd} highest water bodies, the village shows lesser practice of fish cultivation. The women and youth are found active in issues but comparatively are uninformed of surroundings. Quarrelsome attitude isolates them due to fight with other villages. Though understanding in sharing water resource and husbandry is present but underutilization of natural and social resources is reflected in its livelihoods. In most development indicators it has remained either in middle or lowest. Though preference of mass media for information and knowledge is present but that is not getting reflected on their practice. Underutilized communication modes being major factor is reflected in its status so far.

Village Khalpara being a small village with two separate paras show close-knit society in its activities. Friendliness and co-operation with other villages is helping village Khalpara to become aware of issues around and perform. Though in market based average earning it stands in the mid position between other two villages, the village has lowest expense (even in agriculture) than others. The village is highest in egg production. However, even with number of water bodies, the village comes in 2\textsuperscript{nd} higher position in practice of fish cultivation but is highest in production. However, it also shows that Khalpara is yet to optimize
its natural resource utilization. Having lowest average farming land the village shows trend to shift occupation in the secondary sector thus also reducing pressure on agriculture. It has highest number of own houses made and government help in this is lowest here. Though the village is highest in APL status with medium level working age group with maximum male population, comes in 2\textsuperscript{nd} lowest position in farming families and lowest average agro land possession. Highest Antoday families reflect challenges to livelihood here. Having half of the population illiterate, the village shows lowest educational preference but educational expense as of now is highest with village Bazarugachh. Though less interactive with local government but the village is given much government facilities in many respects. In electricity connection, KCC, sanitation, drinking water (in own too) the village is highest than others. The village is more into its daily chores to manage things on own. Primary resource like agricultural land crunch is a challenge here still farmers are managing their consumption requirements through self-production. Water crisis is higher than other villages being river Mahananda distant from the village. The youth is less active here. Interaction between villagers and the local elected panchayat is extremely challenged here. This problem is also found evident between and among villagers often here.