



Rani Khatun, Batrigach Chit, Dinhata, Cochbehar

Interview: 3

Interviewer: Sucheta Bhattacharya

Date: 2.03.2017

Int: Tell me your name.

Rani: Rani Khatun.

Int: Louder

Rani: Rani Khatun.

Int: Yes. Rani Khatun. So you went to Kolkata Rani? For what? Which Project?

Rani: I did my M.A in M.S.W, Social work. So I had an exam for a project. That was in Kolkata. Once it was near Kalighat, Christian College.

Int: Women's Christian College?

Rani: Yes, it was there. Went there twice. While attending Part-1 and Part-2.

Int: I see.

Rani: Our works are with NGO as well. Though I think for staying here I am unable to do anything in my career. My friends those who stays in other areas like in Siliguri, they got engaged with some or the other NGOs. All are working.

Int: So you want to work with NGO as well?

Rani: I want to do. But not from here, we don't have any NGOs around the area. Even our teacher told us that if we want to work properly we must engage with some NGO. And for that we had to work for a month. Anwasha, in Tufangunj, we worked as a group. Since it was far away from here I could not work for long. I went there for about 3 or 4 days, got the certificate and submitted it.

Int: Well Rani, tell me one thing, you studied so much and will even continue further, but in Chit, after all these works and studies, how do you spend your time?

Rani: What shall I say, there is absolutely nothing. After returning from the college we just speak to our neighbours. There is nothing. It's the era of Internet, mobile phones. We have net connection here but we cannot use it because of the lack of electricity. There is no chance of passing time by watching TV. For how long will this charge in phone last?

Int: I see. You listen to radio?

Rani: Yes we have a radio. Often we listen to it.

Int: Alright. You have radio.

Rani: When we feel like, we listen to it. What else to do, nothing else is here to do. Will listen to songs? Well there is no charge in the phone.

Int: What do you listen to on the radio?

Rani: Just like that. At times we get access to Bangladeshi centers, because we stay near Bangladesh.

Int: Yes, also you were in Bangladesh's chit as well.

Rani: Yes.

Int: And now you are absorbed into India.

Rani: Yes, now we can see the Bangladeshi channels pretty clearly. Songs of cinemas and all.

Int: Earlier when I was in Murshidabad, my husband's first posting was there. Islampur, just near Rajshahi. In between was Bhagirathi, and on either sides were Rajshahi and Islampur. I remember that we never watch Indian programmes. The Bangladeshi programs were good, and secondly the reception was well too. So, yes I understood.

Rani: In those Bangladeshi channels, I used to listen to songs. Often the news as well. Often our fathers and brothers listen to the news. Now at times a few access electricity from India. Earlier that wasn't allowed. But recently, after becoming India, no one is objecting. Using wires they do it. In that shop there is a TV. In evenings we don't go but the men go there to have a watch at the news. They watch sports. The brothers go there to watch sports. But we really feel bad for not being able to keep a television at our home. So backward isn't it? All my friends have television, this and that. When we go somewhere, they speak about the serials, but I feel so...

Int: Unable to participate. Well.

Rani: I feel to be demeaned. So unaware of what's going around. Not that we are too poor to have a television. That isn't the situation. We have the ability. But we cannot. What to do? Everyone tells me "Why don't you use Facebook? Why don't you come in WhatsApp?", what shall I say? Shall I say that I don't have electricity at my home? People say "Where do you stay that you don't have access to electricity?". Yesterday I went to my computer center, I told the person there to put my phone on charge. He asked "Why do you come here everyday and put your phone on charge? How does it get exhausted so much?". I told him that we don't have electricity at our home. He said "What are you saying? Where is your home? Are there still places like that where you don't have electricity?", I said that my home is in Chitmahal. He said "oh I see. How do you all manage to stay there?". I am really fed up to offer this explanation repeatedly.

Int: Well.

Rani: What happens there, what is the case, why we don't have ration card, what are the things we don't have. I could not fill several forms. I don't have a ration card, Adhar card neither. And now you need proof of Adhar card for everything. This is required, that is required.

Int: But those are now happening aren't they?

Rani: Yes, it started recently.

Int: Yes, it is.

Rani: I feel really frustrated. Though I got money for 3 years during my B.A, but that was for my talent. Otherwise no one got it. No one from here. Even now my brothers could not do anything.

I tell them that with so much difficulty I managed everything, why can't you all? He says, "They ask various questions, and I cannot answer". Fine. I used to go there, in that area. So, they said that income certificate is needed. Once I was cheated for saying I belonged to chit. So, I no longer say it. Whatever was needed, I used to say that was the last day for submission. In that way I used to take things. Once the panchayat asked me, "Hey who gives you all that money? Who? Are there any provisions for money in chit?". I said that "Fine, if I get money, next time I will show you the cheque. Alright? You just do your work and issue me a certificate. Then I will see who refuses me. I had a good percentage, why shall I not get it? If they get it why shall not I? You just have one work, just to issue an income certificate, just give it to me. Why are you doing like this?"

Int: Who said that?

Rani: I said.

Int: No no, the *Pradhan*? Oh!

Rani: The Pradhan told me "what was the need of all this? That one income certificate. Of course, I can give but what will happen? Who will give you?". I said, "I have good marks, above 50%, let me see if I can. You just give me. If I don't get it, I shall not come next time alright?". After that when I went there, he asked, "Have you got?". I said, "Yes, I got it for all the three years." Round about 4800, a cheque of 3 thousand and the college used to give 1200. In class 11-12 as well, I got it. Though it's no more, because for M.A they don't. I did M.A from the English University, in distance mode. For Distance mode, they don't offer any scholarships.

Int: Well I am asking you, was it all sad?

Rani: Yes. Absolutely.

Int: You haven't got any modes of entertainment? I won't say enjoyable, but aren't there any memories that aren't so painful?

Rani: I never felt like that. Always I felt that where am I staying.? Why did people keep us in this situation?

Int: older generation.

Rani: Yes, I mean what is my fault? Taking birth in this place is our fault?

Int: Yes, that is what seems to be.

Rani: Earlier the streets weren't as bad as this, Now it's totally different. Few days ago, it was still better. This side was like that side too. But recently their roads were paved and ignored ours.

Int: Why?

Rani: From the point India starts, the roads are paved from there, electricity is available from there.

Int: That used to happen earlier?

Rani: Just few days ago when Indians got the electricity.

Int: Okay, so it was when the chit wasn't included?

Rani: It wasn't. Few days earlier it was. When my friends come to my home they say "Why don't you have electricity here? Even in that place there is electricity!". I feel so low to say that this is the condition of our Chit. To how many people? For how many times shall I need to say this? I feel so bad, I couldn't say these to everyone when they come to my place! Especially when some proposals come for marriages, even at the beginning they say "Oh why bring girls from Chit? There is nothing." Even they say "There even if you cut people into pieces, there will be no judgement". That's what they say.

Int: That's true.

Rani: Yes. We don't have anything here. Earlier people used to say that even if there is a violent conflict, they can even kill here. Nothing matters.

Int: You heard these?

Rani: Yes absolutely. Suppose here someone married an Indian, and some sorts of problems arise- that's very casual. But here they will come to their in-laws and threaten saying "Just come to India once, we will see you. Even if we kill you all there will be no judgement, what do you have to show such power?". I mean they take women from here, torture them, yet. This is the situation.

Int: Is there any married women here who came from India or Bangladesh?

Rani: Yes. Few Indians are here, like my maternal grandmother, few relatives of my father's side. Though I never went but the men used to go to Bangladesh. Some from that side even make passports and come here. But it's no more possible now due to the fencing, also the BSFs are too vigilant. None will be allowed without papers, though the Indians who have plots in Bangladesh can go. There are various kinds of rule and regulations. They have a card, which they submit and then are allowed to go.

Int: Oh, it's done? You have to submit it in border and then go?

Rani: Yes. But we aren't allowed.

Int: Well that's because you don't have the proof.

Rani: Yes, we don't have. We look at the borders from a distance. If any relatives come to us and ask for a view, then we take them to have a look at the border. We roam around there a bit. But usually I don't go there much. Just like that. We felt so excited when we heard that Chit will be a part of India, we were really happy. I couldn't even explain the joy to myself.

Int: Felt like a day of independence for you all?

Rani: Yes. Finally, we were independent. Hope of so many days.

Int: As if you all finally got the rights.

Rani: Yes.

Int: This is not a question precisely, you may take it as my curiosity as well, but tell me, that since you were all in Bangladesh's Chit, why didn't you all opt for Bangladesh's Chit even after staying there? Yesterday I went to a settlement-camp in Mekligunj, there too some Indians from Bangladesh's chit came to this side.

Rani: Yes, that was totally left to ones' personal choice.

Int: Yes Of course. That cannot be forced. There was option for all to choose their sides.

Rani: Yes, we thought everything of ours is in India. Our birthplace, our relatives, our properties, so everything is here.

Int: Acquainted place?

Rani: Yes.

Int: Alright, so you all could plan at least. Like you said about working with NGOs, so that will be in terms of your workplace.

Rani: Yes. I think only those can go there who do not possess anything. Those who haven't got anything here, and have nothing for themselves. So, choosing sides do not matter for them. Also I think, especially those who came from Bangladesh will be benefitted because India is a larger country. They will get some good job here. Bangladesh is a very small country.

Int: Bangladesh isn't that small either.

Rani: Smaller than India.

Int: Yes, smaller in size, India is larger.

Rani: Those coming from faraway places are absolutely penniless. They have nothing.

Int: I heard a very strange story yesterday. I don't know whether it's true or not. Honestly speaking, I am a *Ghati*. Since my childhood, we heard that those who came from Pakistan due to

the partition, those Hindus are called “Bangals”. My ancestral home was in Howrah district, I grew up in Kolkata, so we are *Ghati*. We always made a fun of the fact that all those *Bangals* who came from that side always boasted about their immense properties that they left there. We always looked down upon it, but it’s true that they always tried to show that they had a lot there and then became destitute. But yesterday, I heard that all those 3 or 4 *bighas* of land that they had, had to be sold at a very minimal price. The problem was same: it was the land in Chit, so they do not have any rights. So, either they had to agree to the offered minimal price, or that land would automatically have to be left, to be owned by someone there. So, there is no chance for any negotiations. But later, they told me yesterday, that they had so much expectations and hopes from this country, they dreamed that they will get everything in India.

Rani: That’s what they said.

Int: For them, there was a factor of religion too. But India is a secular country. There can be differences based on religion but the secularism is the principle of our nation. Because of that we have Sikhism, Buddhism and so many other religious faiths. So, being a Hindu will not fetch any special privileges. Offer can be made only because you are an Indian. Nothing else.

Rani: Yes Yes, Of course.

Int: They are only pondering over the fact that they left so much but what have they got in return? Also, cultural shock is a factor. We stay in flats at Kolkata. The open space here is so eye-soothing. So, for them, they had cattle, lands, tobacco fields and lived in a much open space. But now they are being told that they will get flats. What’s that?

Female Voice: Just brough some tea.

Int: Have you added sugar?

Female Voice: Yes.

Int: I don’t take sugar. Now that it is India now, you all had to face a lot of difficulties and sorrows, I understand that, but apart from that do you have any experiences of any types of occasion like musical performances that offered some joys?

Rani: Here we don’t have any sorts of program like that. They don’t allow it here. No one even gets the courage to do it.

Int: Have you learnt to sing?

Rani: No. Nothing.

Int: What do you all do? Apart from the domestic works?

Older: Al the works at home.

Int: For the entire day? Since morning till the night?

Older Lady: Is it possible to work all the day?

Int: What do you do when you don't have works? Sleep?

Lady: Just sit like that, chat a bit.

Int: You chat? Chat and what else?

Lady: That's all. That's how I pass my time.

Int: With whom do you talk?

Lady: My neighbours, Bubun's sister-in law, I sit with her and talk.

Int: About what do you all chat? It's foolish question though, but just if you could say.

Lady: Just like that.

Int: I just want to know.

Rani: When you sit together, you get many things to say. Like I am sitting with you now.

Int: No, see let me tell you Rani. I am talking to you because you have seen the outside and have several dissatisfactions. You have a dream as well. You have a way to move out of this place, right? It's true that you will not stay in Chit forever. This dream, the nurturing of this dream, fulfilling this dream and the possibility of it not being fulfilled- we are discussing about that. But those who are trapped here forever, those who don't have any other ways, what do they discuss about? I just want to know. I like chatting as well. Like neighbors, household, and?

Lady: Yes, all those. This and that, relatives, what will happen to one, all those.

Int: Where is your paternal home?

Lady: In Sitalpur.

Int: Is that in India?

Rani: In India, all the wives here are Indian.

Int: All became married in chit?

Rani: Yes. They come first and then complain about where they came. Those who are a bit educated are obviously quite snobbish. They say, "Oh where they sent me", they say nothing is here. They go to their paternal home and make the I.D proofs. Most importantly, when it wasn't

India, all made their ration cards and voter cards. They took a name of another person as their father, and did it. Suppose, someone took my father's name and did it.

Int: You had to do that as well?

Rani: No, I didn't. Several times I went but couldn't do it, because we are more tortured ones. My father revolted and took part in movements for Chit. So, we were threatened everywhere. I tried to make a voter card several times. But.

Int: You have been to school, so what was your identity?

Rani: That's my father's.

Int: Your father's identity? Weren't there any problems?

Rani: Well there were times during filling up of forms that demanded ration card and all those. I couldn't submit it then. But otherwise it hasn't hampered my studies. Not that much of a problem.

Lady: Another girl is coming.

Rani: When I was in class 12, I tried to open an account. They give cheques because it is needed for the account opening. They said a ration card is needed. So, I said...

Int: Rani, you will not have a good photo because the light is at your back.

Rani: Will close the window later.

Poppy: I was sleeping.

Int: What is your name?

Poppy: Poppy Khatun.

Int: Good.

Poppy: I came here running. Just the way I was, I came. I was sleeping. I was having a headache since morning.

Int: Alright? Ready, Steady, Go?

Rani: Aren't you all working in a project?

Int: We are doing a project. Maybe you know about this: UGC, University Grant Commission. Have a part named CAS. Centre Of Advanced Studies. Those universities that expertise in academia receives a grant. We received a grant of about 2 crores. Another work that we do is, in a joint collaboration, we teach the students of America's Corneille University. It's a course on

Borders. We don't go to Corneille but do it over a video conference. They teach our students and we teach their students. And while doing that, we realized that they have a lot of documentations, materials and texts on borders of Mexico. So, when we are teaching them, there is no point of teaching their own subject to them. I have to teach my own context and subject. But, after partition, there are almost no works on borders. Understood? We are still stuck in 1947, or may be those who came at 1971. So, to understand what are the conditions now, how the ideas and ideals of people changed over time, we decided to do this. We decided to create our own materials for that course.

Rani: Here the BSF s helped us a lot. Few days ago, when my father was in the camp, he had a very good relation with them. They used to come then.

Int: Even you father speaks to well.

Rani: Here, the very mild access for the very less amount of time, and for everything that were here, like meetings, processions and all, my father was engaged with it. Several times few people insulted us. Few neighbors used to insult us, they used to say what was the need of speaking up so much about Chit. If someone came, some gentleman, asking for ration card or other identity proofs, so we used to say that we don't have it because of staying in Chit. Of course, to speak about it elaborately. So, people never liked that speaking up about our place. But why shall not we?

Int: If you don't say, nothing will improve.

Rani: Yes. This hampered their respect and esteem. When any marriage proposals came for someone, if he would have been there, he used to speak about the problems in Chit. That was taken in an derogatory sense as well. After that people used to avoid him, and never called him for any occasions, for he would speak too much about Chit. So, there was no need for him to talk. That's the way. After this became India, many became leaders and claimed this and that.

Int: The one who began all of it are now being neglected. Well that's the tendency of human beings.

Rani: Yes, we no more think of it.

Int: Are there any political parties inside Chit?

Rani: Oh yes! Too much. When it became India, people said "You all are Indian now, now leave all your parties. Whatever we will do now will have to be accepted. There were problems. Movements and oppositions regarding this too.

Int: When it was Chit, which political party was here?

Rani: There was no political parties then.

Int: Oh, then there was no interest of the political parties.

Rani: Yes, still they exploited us. They thought they have laws and so they can come. If people called, they used to come and ask for lump sum amount. They made people follow them blindly. Maybe they can understand it now. My father used to go to them and explain that why certain people would be allowed to exploit when those very people never allowed us to do anything. Why should we depend on them? Neither they do anything nor they wish to do. We should rely on ourselves. Now, more or less, people here support my father. Though there are several parts of the parties, but then...

Int: Are those groups of Parties?

Rani: No. It's the local people.

Int: Oh, parts of the community in Chit.

Rani: But those people were in connection with that country as well. Not of this country. They are connected to the leaders outside. All of them have a greed over the collected money. They think that whatever you did so far was fine, but since our Mamata made your Chit a part of India, the chief minister, so you all are under our control now and keep quiet. But actually, that can't happen. The works in Chit cannot be done by the people of India. Those who would come from the authorities' side, how will they know about the Conditions and problems of this place? We should decide about where a school is needed, and something else is needed. How will they understand those? We had to go there for studies, then they never told that we need a school here. They wanted nothing. Now why will they interfere and say so much?

Int: Yes, now they are trying to enter and get the power.

Rani: Still they come.

Int: But this will increase day by day.

Rani: Yes. Still they come if a center is being constructed. They will come and demand money.

Int: Money of what?

Rani: Of Anganwari. Just in front of this place. It's almost done.

Int: But why will they take the money? Does no one have the right to question that why will they give the money? It's a project of the government.

Rani: No, that can't be.

Int: Anganwari is for the people.

Rani: They took the money from the conductor. “We gave you the work, so”. They always keep a spy of them. It’s totally handled by the leaders of TMC. Nothing to do. It was they who ostracized Diptaman. He joined BJP now. There is a rivalry between them. After he went for BJP, my father had to face a lot of pressure. As if because he went for BJP, we too joined BJP. People are even saying, “When you say in TMC’s area, why are you joining BJP?”. Anyway.

Int: No one from here went for BJP?

Rani: No. But if someone thinks of not expressing it, he surely can do that. We can’t say anything. That’s very personal.

Int: Yes, he is free to do that.

Rani: While electing...

Int: To be in a democratic system, when you are no more a part of Chit, this freedom is as a freedom of choice that one can support a political party of his choice. That is a freedom as well.

Rani: When we first voted here in Chit.

Int: When was it?

Rani: Probably that was the MP vote.

Int: 2015 or 16?16?

Rani: Yes, it was the vote of 2016. We first voted then. All the people here voted us. All were told to vote for TMC, and CPM had hardly any chances of reoccupying.

Int: There was some conflicts in Trinamool then.

Rani: Yes. People in Chit may not go for parties here, but they may wish to go for TMC, for CPM. Now who can say who voted for whom? Will they say that to my father? Here. For few seats TMC lost. Oh God, what a torturous situation it was over here.

Int: Who won?

Rani: In our Chit, CPM won for few votes. May be only for few voters. Then everyone blamed my father saying, “Because you told them to vote for CPM”. My father said, “Are they all my family members that I will tell them to do and they will do so?”. Then, few workers of TMC and few of Chit, those around us, came and broke things. They took away our cow by force. My father is a very level headed person. He doesn’t like that violence. Whatever he does, he does very cautiously and intelligently. They thought they will take our cow and eat it up, or may be ask for some money. They took it away and then my father informed the police. Police arrested their men. Now due to so much pressure they came to our home, apologized, rather begged. They asked us to take back our cow and leave their men. Later we withdrew our complain. They

couldn't do anything. They even asked if we would charge money from them. We got back our things. They thought we will be...

Int: Yes, they thought you will feel threatened.

Rani: Yes. They scare people a lot. Often, even now.

Int: Still?

Rani: They told my father later that what was the need of all these. We have to adjust to the place where we reside. Since it is the era of TMC, we will have no gain by supporting CPM. We have to go with the flow. So, we are supporting TMC now. No other ways.

Int: I must say that at the later days of CPM, the condition was really deplorable. Of course, many voted for TMC, otherwise how did they get so many votes?

Rani: Yes, exactly.

Int: Surely there were few against the CPM. On the previous election CPM won with massive number of votes, and within a span of 4 years, there weren't any signs of CPM left. This surely means that those who earlier voted for CPM now voted Mamata Banerjee.

Rani: Absolutely, if people think to bring in CPM, they can do it within a second. Everyone can go and elect.

Int: We have the right to do so.

Rani: Yes, but people aren't. It depends totally on the public.

Int: Yes, they occupy and tries to debar us from exercising our independent right. Doing this and that, threatening, silencing by force. They think that will help in the election. But that isn't the case.

Rani: It never happens like that. It depends on oneself.

Int: Also, its confidential, no one can see whom you are electing. At least one should not see it. So, no one knows which button you are choosing.

Rani: Yes. I may be a daughter of a TMC leader and chose not to vote for TMC. I may come back home and say that I voted TMC. That's absolutely my issue.

Int: Also, amidst those thousands of votes, how will one find out who voted whom.

Rani: Yes!

Int: That was so foolish.

Rani: Yes. And whatever happens there, my father has to take all the pressures. He has to handle everything. It's very problematic. Just by the grace of Almighty, we overcome all those. They threaten us, saying they will do this and that, but ultimately, they don't get the chance to do anything. They simply blabber, nothing else.

Rani: Poppy, you are like your elder sister? Do you study? Or do the household works? What else do you wish for?

Poppy: I do.

Int: What?

Poppy: I study. Of course, I do some household works as well. Sometimes I go outside.

Int: Where do you study?

Poppy: In Gosayat High School. Class.11.

Int: Which Standard? Oh, 11.

Rani: I really wish to work but from here I am unable to do so. That's what pains me.

Int: See, it may change over the years.

Rani: May we will have some job here. But there is no recruitment going on now. Who knows when it will happen?

Int: There are almost no government offered jobs now.

Rani: And in everything....

Int: But you all need to speak up. More the people will know, an awareness will grow. So far it was all silent. No one knew about it. When I went for a presentation of paper as a part of the Enclave in Singapore, everyone was so surprised to listen about these. It is like a strange landlocked island. We all have sea around us. But that isn't the case here. Here are too many people. They listen to these with interest.

Rani: We are outraged about this. All around this place have access to electricity, but we don't. We have to use oil lamps. There are no ways of watching TV. Evenings are too monotonous. Earlier I used to study, but now I completed my education as well. What should I do?

Int: Do you read story books?

Rani: Sometimes I go through the religious books. Sometimes glance at the paper. Till the phone has charge, I nudge it. Sometimes I download songs, go through google, all those that I love.

Int: Will you buy a computer once you get access to electricity?

Rani: Yes, I am learning computer now. I go to Gosayat for that, thrice a week. I haven't gone for last two days. But it's too far from here, that's really problematic. And I not very comfortable with journeys. Often, I took admission in Computer classes, attended for a month and then left. But now our teacher told that since we are students of Social Work, being efficient in handling computer is a must for us. Wherever we go, we have to know it. So, I had to go now.

Int: Computer is really interesting.

Rani: Yes, and now computer is needed everywhere.

Int: Not only it is needed but also to work, to be in touch with the world, computer is required. Poppy what is your field of education? Humanities or Science?

Poppy: Humanities.

Int: What are the subjects that you have?

Poppy: *Swarashtra*.

Int: Is that Political science?

Poppy: Yes. Philosophy, Sanskrit, English, Bangla.

Int: You have Sanskrit? Its written in Bangla or in Devnagri script?

Poppy: I write in Bangla.

Int: Alright. You write in Bangla.

Rani: There are few questions written in Bangla, that are to be answered in Devnagri alphabets. Short questions.

Int: Can you write Devnagri properly?

Poppy: Yes, I can.

Rani: I was good in it.

Int: In Sanskrit grammar, the gender and tenses are too complicated. I had to face a lot of problems for those.

Rani: I liked grammar the most.

Int: Actually, my father was a teacher of English. My family was of a Sanskrit Expert. But all of it stopped with me. I couldn't continue that legacy. I had problems while using Sanskrit.

Rani: I was very good at Sanskrit. I got 90 in HS. But I couldn't study Sanskrit further. This is another problem in my life. I thought I would take admission in Mathabhang College. It offered Sanskrit. Our college did not offer Sanskrit. I scored well in HS because my uncle used to teach me. I was good at Sanskrit. I could read everything and could comprehend grammar.

Int: If one is good at Sanskrit, it's really scoring.

Rani: And I scored 90.

Int: I scored 78, and I was way too happy about it.

Rani: I was so excited to get 90. I haven't even thought I will get it. Fine, after that I told my father that I want to take admission in Mathabhang College. No one from here goes to Mathabhang, because of its distance. "No. You will not go to Mathabhang." Then I said that I will not take admission into any colleges. What's the need! If I could not pursue the subject of my interest, what shall I pursue then? But then I thought what shall I do. An uncle came and told me, "Somewhere take your admission". But what shall I do? What shall I take up? He suggested of taking Political science, but I didn't have Political Science as my subject in high school, so I took up Sociology. Then took a pass course as well. But I lost interest in studies by then. I haven't got what I loved and had interest in it. My B.A results weren't that good. But then I thought that I have to do a post-graduation course, so what shall I take. I thought that maybe I will not get a job just by pursuing B.ed. Then our teacher told us that if we want to continue with Sociology, we have to step outside. So take up Social Work,MSW, Masters of Social Work. "You will be benefitted from this, like working in Anganwari, in Health Centers, etc. Even if you don't get permanent governmental jobs, you will get some or the other private jobs". Then I took admission in it. I scored well, 61.

Int: First Class.

Rani: Yes. Now let's see what to do. I am trying to complete the computer course quickly.

Int: Once you get hold of a computer, things will get easier. You will be able to do things on your own.

Rani: But I don't have it at my home.

Int: You will have it soon, eventually.

Rani: Let's see. First let me complete the course. I want to complete this course quickly because anyhow I need a job, I told about that everywhere. I just want a safe place to work, even if the salary is low. Eventually the salary would increase, no issues about that. But I need some experience. Without working I will not be able to get it.

Int: Yes. Exposure is needed.

Rani: I don't know anything now, but If I work in a project, if I engage with an NGO, I will learn by seeing it. I will get an experience in that field, and then surely, I will be able to reach the heights. We surely need smaller steps to reach the higher goals. There is no point of dreaming of higher goals from the very beginning. Now let's see.

Int: Great philosophy!

Transcribed and translated by Madhurima Majumder (MA, Dept of Comparative Literature)