

**THE INTER-GENERATIONAL CHANGING SOCIO-  
CULTURAL SCENARIO OF MUNDA TRIBAL  
POPULATION: A GEOGRAPHICAL ANALYSIS OF A  
PART OF INDIAN SUNDARBAN REGION**



**THESIS SUBMITTED FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY  
IN  
GEOGRAPHY**

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## Certificate

Certified that **Sri Ranajit Sardar** is a Research Scholar enrolled to the Ph.D. programme in the Department of Geography with Registration Number 10015445112000009 dated 30.9.2015. He has been working on “**The Intergenerational Changing Socio-cultural Scenario of Munda Tribal Population: A Geographical Analysis of a part of Indian Sundarban Region**” under the supervision of the undersigned. The pre- submission work and his performance in the Public Seminar have been duly approved by the concerned Board of Research Studies. He has incorporated all the suggestions given by the Board members. His research work has been passed through Turnitin software for the similarity check. He is hence eligible to submit his Thesis.

Sukla Basu,

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## **DECLARATION**

I hereby declare that the research work embedded in the thesis entitled “The Inter-Generational Changing Socio-Cultural Scenario of Munda Tribal Population: A Geographical Analysis of a Part of Indian Sundarban Region” is a result of investigation carried out by me under the supervision of Prof. Sukla Basu, Department of Rural Studies, Former Associate Professor, Department of Geography, West Bengal State University, is my original work and has not been submitted elsewhere for the award to me of any other degree. The books, articles and websites, which have made use, are acknowledged at the respective place in the text.

Place: Kolkata

Ranajit Sardar

Date: 24.03.2021

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## **Preface**

Tribes are the ethnic group having their own customs, cultures, life style that are different from non-tribal people and form their own social organization according to their own needs and requirements. The vision of Pandit Jawaharlal Nehru, regarding tribal development and administration is totally based on the need to respect their right. Tribes are the most marginalized, deprived and economically backward classes of people since inception. They have been exploited like anything, despite of number of laws and constitutional provision for their development in the country.

Human nature is always progressive and due to this culture is not static; it's dynamically changeable by the process of assimilation, acculturation and enculturation. The changes have been made through generation to generation. The present thesis deals with the "Inter-generational Changing Socio-cultural Scenario of Munda Tribal Population: A Geographical Analysis of a Part of Indian Sundarban Region".

Large numbers of constitutional provisions, interventions, and policies are there in order to development of tribes. Although people from tribal communities had taken advantages of such constitutional provisions and enriched themselves, but young generation, being educated and culturally aware, are inclined to generational changes.

This thesis is divided into eight chapters with an attempt to prepare an inter-generational changing study. Thesis begins with the introductory chapter-I providing with the background information to contextual the focus the study intergeneration changes of Munda tribe working definition to make the concept clear have been given here. This chapter provides overview of the study and addresses the following: needs for the study, background of the problem, significance of the study. Chapter-II conceptualizes the study through relevant literature, identifying the research gap, followed by the statement of problem and research questions being framed, study area and target population decided upon and finally the hypotheses formulated. The rest of the chapters are organized as follows: Chapter-III is an account of research strategy adopted: methodology and methods in order to constitute of research design. Chapter-IV deals with empirical evidence gathered from the target population from the area chosen as sample study and discussed about demography, migration and occupational pattern of the target population. The next chapter, chapter-V explores the case study of Hamilton Abad. The causes in the changes of the tribal culture through the social processes like assimilation, acculturation, enculturation,

detrribalization and sanskritization and different governmental intervention policies in terms of socio-cultural, educational, related policies put forth in chapter-VI. The inter-generational changing socio-economic, social security, political and health scenario has been addressed point to point in the chapter-VII. Finally, a recapitulation of purpose and findings of the research thus highlighting limitation of the study and along with future research direction is in the last chapter- VIII.

March 24, 2021

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## **ABBREVIATIONS**

ADB	:	Asian Development Bank
UIDAI	:	Unique Identification Authority of India.
AIIMS	:	All India Institute of Medical Science
AKFG	:	Adibasi Kalyan Folk Group
AMSY	:	Adibasi Mahila Sashaktikaran Yojana
APY	:	Atal Pension Yojana
Arc-GIS	:	Aeronautical Reconnaissance Coverage Geographic Information System
ASRY	:	Adibasi Shiksha Rinn Yojana
ATM	:	Automated Teller Machine
BDO	:	Block Development Office
BLRM	:	Binary Logistic Regression Model
BPL	:	Below Poverty Line
CRI	:	Cultural Research Institute
CSC	:	Common Service Centre
CSO	:	Central State Organization
DRDA	:	District Rural Development Agencies
ESRI	:	Environmental Systems Research Institute
EWS	:	Economically Weaker Sections
FGD	:	Focus Group Discussion
GER	:	Gross Enrolment Ratio
GIS	:	Geographical Information System
GP	:	Gram Panchayat
IAY	:	Indira Awaas Yojana
ICDS	:	Integrated Child Development Service

ICEF	:	India Canada Environment Facility
ICICI	:	Industrial Credit and Investment Corporation of India
ICT	:	Information Communication Technology
ILO	:	International Labour Organization
IMF	:	International Monetary Fund
ITDA	:	Integrated Tribal Development Agency
IUCN	:	International Union for Conservation of Nature
IWA	:	International Water Association
JFM	:	Joint Forest Management
JRY	:	Jawahar Rozgar Yojna
JSSJK	:	Janani Shisu Suraksha Jajana Karyakram
MCS	:	Micro Credit Scheme
MDG	:	Millennium Development Goals
MGNREGA	:	Mahatma Gandhi National Rural Employment Act
NGO	:	Non-Government Organization
NOAPS	:	National Old Age Pension Scheme
NREP	:	National Rural Employment Programme
NRHM	:	National Rural Health Mission
NPS	:	National Pension Scheme
NSTFDC/STFDC	:	National and State Scheduled Tribes' Finance and Development Corporations
NREGP	:	National Rural Employment Guarantee Programme
OCED	:	Organization for Economic Cooperation and Development
PAN	:	Permanent Account Number
PCA	:	Principal Component Analysis
PMAY	:	Pradhan Mantri Awaas Yojana
PMSSY	:	Pradhan Mantri Swasthya Suraksha Yojana.

PRI	:	Panchayati Raj Institution
PMSBY	:	Pradhan Mantri Suraksha Bima Yojana
PMJJBY	:	Pradhan Mantri Jivan Jyoti Bima Yojana
PMJDY	:	Pradhan Mantri Jan Dhan Yojana
RAN	:	Rastriya Aragya Nidhi
RBSK	:	Rastriya Bal Swastha Karyakram
RCC	:	Reinforced Cement Concrete
RLEGP	:	Rural Landless Employment Guarantee Programme
RMNCH	:	Reproductive Maternal, Newborn, Child and Adolescent Health
RSBY	:	Rastriya Swasthya Bima Yojana
RTI	:	Right to Information
SBI	:	State Bank of India
SC/ST	:	Scheduled Caste/Scheduled Tribe
SCA	:	Special Central Assistance
SDB	:	Sundarban Development Board
SDG	:	Sustainable Development Goal
SHG	:	Self Help Group
SRS	:	Stratified Random Sampling
SS	:	Stratified Sampling
SSK	:	Shishu Suraksha Karyakram
ST	:	Sustainable Tourism
STR	:	Sundarban Tiger Reserve
SVSKP	:	Swami Vivekananda Swanirbhar Karmasansthan Prakalpa
TRI	:	Tribal Research Institute
TSP	:	Tribal Sub Plan
TV	:	Television
UNCHS	:	United Nations Centre for Human Settlements

UNDP	:	United Nations Development Programme
UNEP	:	United Nations Environment Programme
UNFA	:	United Nations Population Fund
UNESCO	:	United Nations Educational, Scientific and Cultural Organization
UNWTO	:	United Nations World Tourism Organization
USAID	:	United States Agency for International Development
VO	:	Voluntary Organization
WHO	:	World Health Organization
Wi-Fi	:	Wireless Fidelity



## GLOSSARY OF THE LOCAL TERMS:

<i>Aapangir Marriage</i>	: A kind of love marriage
<i>Abra Khawa</i>	: To eat lunch before marriage
<i>Adivasi</i>	: Original settlers
<i>Aila</i>	: One type of tropical cyclone
<i>Akhra</i>	: A place where people assemble for performing their traditional culture
<i>Alpona</i>	: It is the decoration with rice powder
<i>Amkul Jom</i>	: The procession of marriage
<i>Amphan</i>	: One type of tropical cyclone
<i>Andhaar ghar/ Bhitari ghar</i>	: A place where only male members are allowed to enter
<i>Annya Prasan</i>	: Rice ceremony
<i>Arandi Ara</i>	: The part of the actual marriage ceremony
<i>Asama Marriage</i>	: Type of arranged marriage
<i>Atur Ghar</i>	: Pollution period
<i>Bagda meen</i>	: Small prawn
<i>Bah</i>	: One type of celebration in the month of August.
<i>Barhali</i>	: person responsible for a function in distributing food, etc
<i>Batauli</i>	: It is done to protect the community from snakes
<i>Batasha</i>	: Sugar & water mixed together
<i>Bhado</i>	: One type of festival is performed during the month of August-September
<i>Bhawalis</i>	: A woodcutter
<i>Bhut bhuti</i>	: local boat

<i>Boona</i>	: The idol worship of the semi-barbarous
<i>Bou Bhat</i>	: Grand feast in reception ceremony
<i>Bunho</i>	: Adibasi from jungle
<i>Buno /Bunos/Bunas</i>	: Wild Men
<i>Burah Buri</i>	: Ancestor worship in each family.
<i>Chak</i>	: Land situated between well-defined boundaries
<i>Chakdar</i>	: A landlord of a Chak (Area)
<i>Chakdari</i>	: It is a term applied to lease for land
<i>Chite</i>	: Material for roofing
<i>Choker jaler puja</i>	: Offering worship with tear of eye.
<i>Chuman</i>	: One type of ceremony is performed where the bride is blessed
<i>Chupri</i>	: A domestic apparatus which is made by bamboo.
<i>Dai ma</i>	: Women who take responsibility of child delivery.
<i>Dangri Puja</i>	: One type of ritual conducted by tribal people prior to Holi.
<i>Deora</i>	: A village priest.
<i>Deheri</i>	: A village priest.
<i>Deoura</i>	: The medicine man.
<i>Dharti Aba</i>	: Father of the World
<i>Dharam Puja</i>	: Lord Siva is the main god of tribe
<i>Dhipi</i>	: Mud mound
<i>Dozbar</i>	: Arranged marriage
<i>Dutam dar</i>	: The major functionary to negotiate on behalf of the proposed bridegroom's parents
<i>Ekadasi</i>	: Eleventh day of a month
<i>Garam-Dharam</i>	: The whole village community is worshipped.

<i>Ghats</i>	: Landing points on the river
<i>Goyera or Gohil puja</i>	: The cattle god is worshipped by tribe
<i>Gram Pradhan</i>	: Head of the Panchayat Member
<i>Gram Puja</i>	: People usually assemble and worship for welfare of the village
<i>Gua Paita</i>	: Bride's father asks permission for marriage
<i>Gohal</i>	: A place where cow rests
<i>Golpatta</i>	: A particular mangrove
<i>Gong</i>	: System of ownership
<i>Hadia/Haria/Rasi</i>	: Rice beer
<i>Hankar Bonga</i>	: The families having a common lineage connection
<i>Hat Gati</i>	: Puffed paddy is dropped on the fire by the couple.
<i>Hen Puja</i>	: Worshipping sacred fowls.
<i>Harinam</i>	: A local folk song relating to Lord Krishna
<i>Hat</i>	: A weekly or bi-weekly local market
<i>Hathkatali / Hathkatari</i>	: A land which is acquired by people through cutting the jungle.
<i>Janeu</i>	: Sacred thread similar to that of twice born Hindu castes
<i>Jhumur</i>	: A typical folk song
<i>Kado-ghati</i>	: It is performed at the village of bridegroom.
<i>Karna Puja</i>	: It is performed during the month of May-June
<i>Kalsha/Karcha</i>	: A part of marriage ceremony.
<i>Khai</i>	: Puffed rice
<i>Khanabari</i>	: Non-agricultural land
<i>Manasa</i>	: A Debi of snake.
<i>Mage Parab</i>	: The festival is observed during the full-moon-day of the month of Magh

<i>Mandca (Pulpit)/Karcha</i>	: Paddy sticks and flower binding together
<i>Mandir</i>	: Worshipping place
<i>Maroa</i>	: Rice powder mixed with water
<i>Marwa</i>	: One type of worship for marriage
<i>Murgi</i>	: Domestic hen
<i>Murubbi</i>	: Head responsible for entire village function
<i>Narta</i>	: A worship of purification
<i>Nona Banya</i>	: One type of flood due to breaching of embankment
<i>Pucca</i>	: One type of house which is made by Brick, Sand, Cement etc
<i>Pahan</i>	: Village priest
<i>Para</i>	: A part of village
<i>Parasura</i>	: Another folk-goddess is worshipped by those who cultivate sugarcane
<i>Patita-badi talu</i>	: Lands were reclaimed from waste land
<i>Pachani</i>	: Rotten rice
<i>Pahan</i>	: Village priest
<i>Panta bhat</i>	: Boiled rice kept overnight and taken next day morning.
<i>Petia</i>	: A domestic useable thing which is made by leaf of dates.
<i>Rakta puja</i>	: Worshipping of ancestor for peace in the house
<i>Rasi</i>	: First part of rice beer
<i>Raiyats</i>	: Proposed to lease out small plot
<i>Ryots</i>	: Individual settler-cultivators
<i>Raswa</i>	: First worship for paddy offering Haria
<i>Sakuwa</i>	: Mango Leaf
<i>Samuk</i>	: One type of food (Snail)

<i>Sasang</i>	: The turmeric and oil at the mud pulpit
<i>Sanga Marriage</i>	: Separation between husband and wife.
<i>Sardar</i>	: A Poundra Headman in the village
<i>Sasandhiri</i>	: Crematorium
<i>Sahsthi</i>	: God
<i>Savage</i>	: Barbarism
<i>Sing Bonga</i>	: The supreme God
<i>Tapan</i>	: One type of rice beer.
<i>Thopa</i>	: Required in crab catching
<i>Talukdars</i>	: A land lord of a Taluk (Area)
<i>Tusu</i>	: One type of Lord for paddy
<i>Umbul-ader</i>	: Purification ceremony
<i>Vastu</i>	: Place where people may construct their house.
<i>Verandah</i>	: A place in front of the house.
<i>Zamindar</i>	: A landlord

## CHAPTER-I

### INTRODUCTION AND RATIONALE OF THE STUDY

---

#### 1.0 Introduction:

Different tribal communities such as Munda, Bediya, Oraon, and Santhal are prevalent in every corner of India till today. These tribes are the integral part of the Indian civilization (Vidyarthi & Rai 1976). All tribes have own characteristics like language, religion, culture, customs and rituals, etc. Although, they are very backward communities in the economic, educational and political matter, but now tribes of Indian Sundarban are changing due to influence of other cultures and impact of both central and state governmental schemes and policies. Tribal culture is thus under threat and cultural diversity will disappear and destroy in future. So, to survive in the society it is required to keep alive our cultural ecology through the tribal culture. Regarding development of tribes, Governments have launched different tribal intervention schemes. Culture is not static, it's dynamically changeable by the process of assimilation, acculturation and enculturation; the changes have been made through generation to generation. The present thesis deals with the inter-generational changing socio-cultural scenario of Munda tribes in a part of Indian Sundarban Region.

#### 1.1 Background information:

'Tribe' as per Wikipedia, the free encyclopedia (2017) traced the English word *tribe* in 12th-century Middle English literature as referring to one of the twelve tribes of Israel. The word is from French *tribu*, in turn from Latin *tribus*, referring to the original tripartite ethnic division of the Ancient Roman state. Few terms are interchangeably and synonymously used by different authorities while designating tribals such as 'Adivasis', 'depressed classes', 'deprived classes', 'aboriginals', 'primitive tribes', 'animists', 'indigenous people', 'Dalits', 'Scheduled tribes', etc. These words are sometimes baffling, but origin remains more or less the same. The first official designation in India was 'forest tribe' (1927) followed by 'primitive tribe (1931), 'backward tribe' (1935), 'adivasi' (Ghurye in Chopra, 1988), 'the original settlers' (1948), and the 'scheduled tribe' (1950).

As per D.N. Majumdar (cited in Hasnain 2009), 'tribe is a social group with territorial affiliation, endogamous, with no specialization of function, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes and caste,

without any social obloquy attaching to them, as it does in the caste structure, following tribal tradition, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration'. Tribes are ethnic groups having their own customs, cultures; lifestyle etc. and they are different from the non-tribal people. They form their own social organization according to their own needs and requirements.

Sarkar (1992) while researching on tribals of West Bengal found that there are 38 tribal communities who reside in Bengal and at present they are dispersed in diverse areas of the state. On the basis of their ethnological character the original homeland, their routes of migration, their present distribution pattern, the tribal communities of Bengal is divided into three broad zones of which Munda is the Dravidian tribe. Puttaraja and Haggade (2012) discussed how women in a tribal society play a very important role in their social, cultural, economic and religious way of life and are measured as an economic asset in their society. But they are still far behind in the different walks of the life like education, employment, good health and economic empowerment etc. Empowering may be understood as enabling weaker section like poor women especially tribal women to obtain and to possess power and resources. In the work of Panda (2013) on "the continuity and changes of Munda", she tried to understand how tribes are affected by the domination of mainstream society.

Diverse factors are accountable for consequential changes in a culture. The factors and processes of such a change too are different from culture to culture; hence it is a difficult job to simplify the factors of cultural change. Internal and external factors are two broad categories. Internal stimuli instigate inside a society such as originality and cultural loss. The external stimuli instigate outside a society such as assimilation, acculturation and enculturation etc (Borah 2009). Tribes have their own characteristics of language, religion, culture, customs and rituals etc. They keep away the tribe from the mainstream society physically and culturally. So, light should be given on culture and cultural changes.

**Culture** is the collective programming of the human mind that distinguishes the members of one human group from those of another (Hofstede cited in Mukharjee & Bhattacharya 2015). Culture in this sense is a system of collectively held values (<https://changeingminds.org>). Culture means the custom followed by a section of people in their feeling, beliefs, dignity and symbols that are accepted by them in their communication and imitation from one generation to another. A **generation** is an identifiable group that share birth years, age location and significant life event at critical developmental stage (Tolbize 2008). Changing generation creates

**generation gap** (Davis, Mead & Mannehim, cited in Hamid and Wyllie 1980) which is supposedly based on extensive intergenerational conflict and the rapidity of change in today's western society is seen as dominant cause. But changes of everyday life are now seen with the mixing of the tribal people and adopting of others' culture and rituals.

Culture is not static; it's dynamically changeable by the process of assimilation, acculturation and enculturation. The changes have been made through generation to generation. The present thesis deals with the Inter-Generational Changing Socio-Cultural Scenario of Munda Tribal Population: A Geographical analysis of a part of Indian Sundarban beginning by defining who the Tribe in our society is.

### **1.2 Definition of tribe:**

According to Oxford English Mini Dictionary the term 'tribe' is defined as a related group of families living as a community. Tribe is a group of persons with a common occupation, interest or habit, and large family (Morris 1980). According to G.W.B. Huntingford (cited in Hasnain 2009), a tribe is a group united by a common territory, and by a feeling that all who do not share this name are outsiders, 'enemies'. As per Lucy Mair (cited in Hasnain 2009) a tribe is an independent political division of a population with a common culture. According to Andre Beteille -"A Tribe is in an ideal state, a self-contained unit. It constitutes a society in itself". According to Ministry of Tribal Affairs (Act.1961) and (Est.1999), Govt. of India- "The term Scheduled Tribes first appeared in the Constitution of India". Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution".

### **1.3 Need of the study:**

Total scheduled tribe population of India is 104281034 (8.6%), West Bengal having 5296953 persons (5.8%) North 24 Parganas having 264597 (2.64%) where as South 24 Parganas 96976 (1.19%) in 2011. Although this value is less but is important to keep alive our cultural diversity. Their literacy rate is on average 60% in the study area. It is remarkably noticeable for our society.

Welfare of scheduled tribes is in the purview of Ministry of Tribal Affairs which is the nodal ministry for policy planning and coordination of programme regarding the development of



the community. For this purpose the concerned ministry has taken some measures and follows the subject under the Government of India (allocation of business) rules 1961 as under (i) Social security and Social insurance is urgent for scheduled tribe. (ii) People of the community need some institutional benefits like project formulation, research and evolution statistics and training (iii) voluntary efforts on tribal development needs to be promoted (<https://tribal.nic.in/AboutMinistry.aspx>). Besides these many schemes have been launched which is concerned with social, cultural and economic issues.

In spite of that the tribes are still now less developed due to lack of knowledge and awareness regarding their right and what opportunities exist for future development. At the same time those who are well educated and economically strong have penetrated into the mainstream society. As a result, it has been found that the huge generation wise gap is being created and cultural diversity also lost. Therefore, it is needed to study how to keep alive tribal culture through inter generational understanding.

#### **1.4 Background of the problem:**

British penetration into the area-Chotanagpur, as well as in the Sundarban area with further attempts at reclamation by clearing some forest areas required the services of some hardy labourers and the tribals were hence drafted to this place. Push from Chotanagpur and pull to Sundarban (for land reclamation), brought these tribals here. Since 1915 no further land leases to clean forest area for cultivation in the Sundarbans took place as the forest was declared as 'Reserved' (O'Malley 1914). Chowdhury (1964) is of view that the Mundas in Sundarban were mostly second or third generation immigrants. So, they have got the land natural way for cultivating. After 1977, they got patta through the West Bengal Land Reform Act (1955) and Bengal Land Holding Revenue Act (1979) ([www.indiatoday.in](http://www.indiatoday.in)). In spite of that due to fear of court procedure and manipulation of land records some tribal people lost their land.

Now a day's spread of tourism industry, globalization, and privatization are few terms which are affecting the tribal community. Educational institutions are available. Primary to Higher Secondary and even College has been established in the study area but all are in Bengali and English Medium which is very difficult for the tribal people. Due to lack of own language (Sadri/Mundari), they used to face and are still facing problem now to take proper education.. Not only the language but poor economic condition is also responsible factor for lack of higher education amongst the tribal people .

Employment is one of the major problems. State and central government have different schemes regarding employment like National Rural Employment Programme (NREP) (1980), Rural Landless Employment Programme (RLEGP) (1983) later it was merged and named Jawahar Rozgar Yojna (JRY) (1989). But despite all employment schemes, tribals employment condition is very poor because of lack of response, awareness and don't have their capability although this is not applicable for all the tribes. According to World Bank Report (2019), about 370 million indigenous people worldwide in over 90 countries is 5% to 15% of them, they are extremely poor. They mostly follow the traditional occupation like agriculture; hunting (older generation) and middle aged generation to younger generation engaged in different occupation like mason, van pulling, service etc. Therefore, their occupational structure has been changed. Changing occupation is itself big problem to adopt themselves because whenever taking responsibility to work then they required at first instrument which is very burdensome also.

However, educational facilities in English and Bengali medium are available for younger generation and getting job as per their quality and qualification, they are changing their socio-cultural, economical and political scenario which has created the generation gap. As a result, young generations have almost forgotten their culture. So, inter-generational gap has been created which is the big problem and this is the thrust area in this thesis.

### **1.5 Significance of the study:**

In order to understand the construction and meaning of society and space, it is significant to acknowledge that religious practices, in terms both of institutional organization and of personal experience, are central not only to the religious life of society but also to the constitution and reconstitution of that society (Brace et al. 2006). The literature related to 'geographies religion' is located across a wide range of disciplines, but has yet to be adequately contextualized within geographical debates (Slater 2004). The community identities in the definite area are made centering a shared sense of religious belonging, it is known very little. It is necessary to trace religious construction of time and space and their results through dimension of geographies of religion, study of material culture and discourse is also necessary.

Culture is the main theme of our society. It always changes with disclosure, new findings, experimentation and change in the neighbouring environment of the people (Borah 2009). It is not new; it is happening throughout the world. Sachidananda (1979) had intensively worked on Munda tribe. The greater part of tribal people resides in hilly area but now they settled in

plateau and plain lands throughout India. Along with the tremendous trend of cultural change, they are now experiencing the trend of revitalization for their unique identity. The cultural change and revitalization of culture are operating concurrently in their society. They have been living in this part of the country along with the non-tribal and as well as the other tribal communities throughout India. Therefore, different spheres of their culture have been influenced by neighbouring communities in different ways and different factors are responsible for that.

In this situation, an inter-generational change in the socio-cultural aspects of tribes in this area in general and Mundas in particular has not yet been studied. So, present research aims to explore the intergenerational changing scenario of Munda tribe. As this study is on the inter-generational changes, the causes and consequences of such changes are relevant as it has a direct impact on the society.

## **1.6 Organization of the thesis:**

The chapterization of the thesis broadly reflects stages in the research. Thesis begins with the introductory chapter providing with the background information to contextualize the study on intergeneration changes of Munda tribe working definition to make the concept clear have been given here. This chapter provides overview of the study and addresses the following: needs for the study, background of the problem, significance of the study. Chapter 2 conceptualizes the study through relevant literature, identifying the research gap, followed by the statement of problem and research questions being framed, study area and target population decided upon and finally the hypotheses formulated. The rest of the chapters are organized as follows: Chapter 3 is an account of research strategy adopted: methodology and methods in order to constitute the research design. Chapter 4 deals with empirical evidence gathered from the target population from the area chosen as sample study and discussed about demography, migration and occupational pattern of the target population. The next chapter, chapter number 5 explores the case study of Hamilton Abad. The causes in the changes of the tribal culture through the social processes like assimilation, acculturation, enculturation, detribalization and sanskritization and different governmental intervention policies in terms of socio-cultural, educational, related policies put forth in chapter 6. The inter-generational changing socio-economic, social security, political and health scenario has been addressed point to point in chapter 7. Finally, a recapitulation of purpose and findings of the research thus highlighting limitation of the study and along with future research direction is in the last chapter 8.

### **1.7 Conclusion:**

The background information has been discussed in the context of the categories of the tribe with special reference to Munda Tribe. Earlier they were away from the mainstream society but now they are attaching with mainstream society in respect of economic, political and socio-cultural aspect. The rationale of the study is emphasized after deciding upon what data are to be collected and analyzed for this study. Various social scientists have given definition and worked on the tribes. However, the approach basically focuses on intergenerational changing scenario of Munda tribe. The forthcoming chapter will provide a conceptual framework for the study through relevant literature on the various works on Munda tribe and adopted in this research work.

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## **CHAPTER-II**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

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#### **2.0 Introduction:**

A literature review is a text of a scholarly paper which includes the current knowledge along with substantive findings, as well as theoretical and methodological contribution to a particular topic. Literature reviews are secondary sources, and does not report new or original experimental work (Lamb 2014). The study of previous literature is one of the most important parts of any research work. A careful review of the research journals, books, dissertations and other sources of information on the research problem hence needs investigation. This is an important method in the planning of any research study (Koul 2013). The review of related literature enables the researcher to define the limit of his/her field. It helps the researcher to delimit and define the research problem (Ary et al. 1972). The conceptual framework provides a theoretical overview of intended research guiding the entire research process. It refers to the ideas and beliefs the researcher holds about the phenomena studied. The concepts thus identified helps in guiding the research.

#### **2.1 Literature Review:**

Various literature, documents, study reports, and different schemes have been thoroughly reviewed to get conceptual ideas about the topic. The reviews of past documents related to various issues on Munda tribe have been discussed elaborately in each chapter. Research study on Mundas in India is based on historical archival source from the library including digital archival source. Literature search has been done on the following issues from general to particular:

##### **2.1.1 Defining the Mundas:**

The meaning and definition of the tribe needs critical up hauling as it is “contested among academics, policy makers, politicians and the public” (Thapa et al. 2013). The term ‘adibasi’, a Hindi word for aboriginal populations, was popular among the Mundas. According to Vidyarthi & Rai (1976, p.26) “the tribals are an integral part of the Indian civilization” and “the earliest among the present inhabitants”. They are of a distinct ethnic or aboriginal identity from that of Hindus. Standing (2017) noted that the Indian Constitution defined ‘tribes’ as many groups of

people whose social organization is not based on territorial kin groups, such as hunter-gathers or those dispossessed of land but who continue to regard themselves as ‘adibasis’.

### **2.1.2 The homeland of the Mundas:**

Mundas emphasize their ancient ancestry and way of doing things through myths and traditions. The mythology and songs which are kept alive are the only records of arrival of the Mundas in Chotanagpur. The central plateau of Chotanagpur was gradually colonized by the Mundas (Roy 1912, p. 72). Prior to the 16<sup>th</sup> Century there were few historical records about Chotanagpur (Standing 2017, p. 12) except for a few references to barbarians living in jungles traced in earlier Hindu literature. During the long Hindu period of Indian history of about two thousand years from 800-600 B.C., we have only a few scattered references to the tribals (Vidyarthi & Rai 1976). A history of the Mundas is a history of district they inhabit. Ranchi district is the principal home of the Mundas (Roy 1912, p.206) and traditionally the “heart of the Munda country” (Standing 2017). The thought of the separate tribal Munda culture was given textual representation and meaning translating to legislative protection mainly through work of Colonel Tickell and Ricketts in the 1840s and 1850s; W.W. Hunter and E. Dalton in the late 19<sup>th</sup> century (cited in Damodaran 2013).

### **2.1.3 Migrating out from Chotanagpur to Sundarbans:**

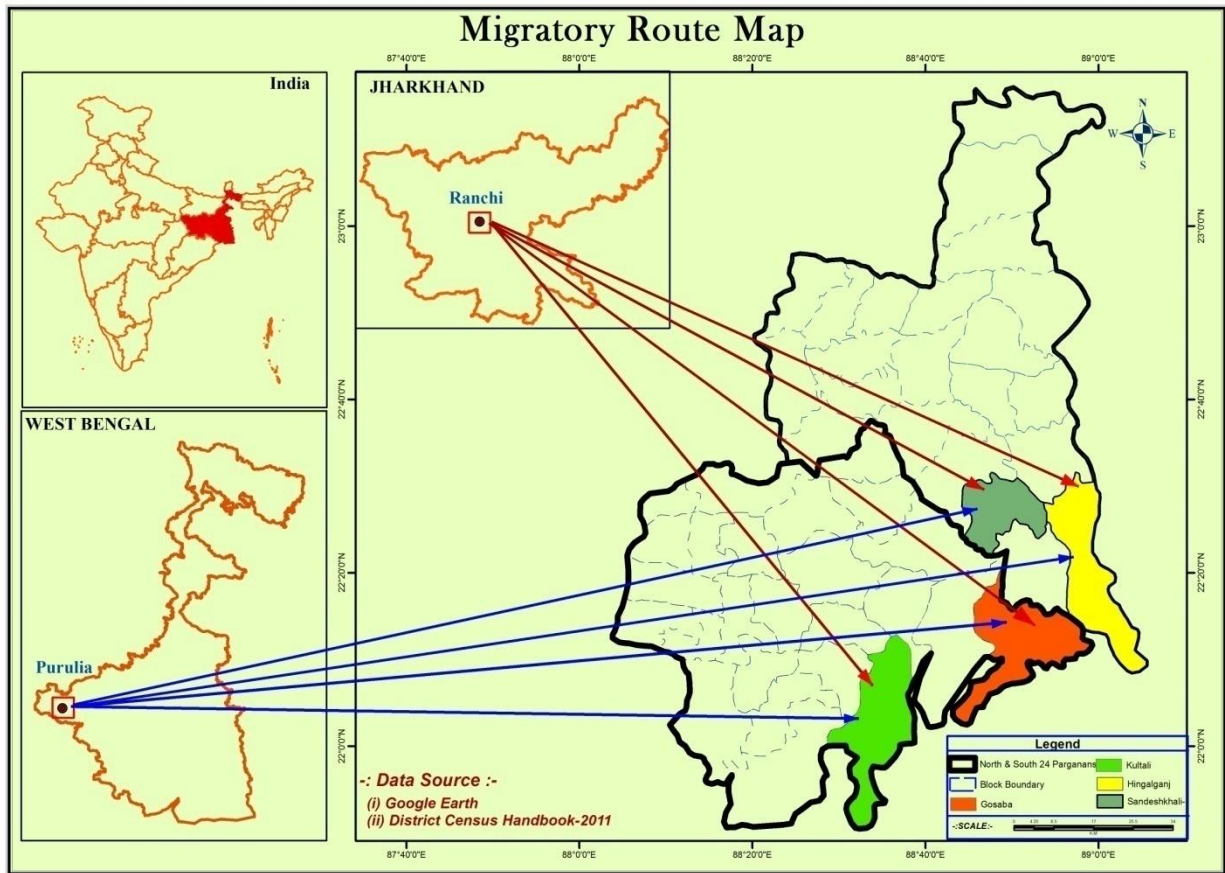
Roy (1915) mentioned about the enormous emigration from the district (Ranchi) to Assam, the Duars, or the Sundarbans”. Poverty conditions drove to migrate out. Gallagher, (1973) in his study on the Oraon migrants highlighted on the pattern of emigration and a similar inference is drawn for the Mundas from his findings.

One of the principal immigrants to the 24 Pargana Sundarbans were the *Bunas* from Chota Nagpur and hill Districts of Western Bengal who originally were brought for clearing the jungle coming as wood cutters (Hunter 1875). O’Malley, (1911) wrote on permanent migration from the west of the district of Midnapore, the emigrants seeking employment as cultivators and field labourers in the Sundarbans, the proportion of women amongst them being considerable(p.52). Coupland (1911) too gave a source region to be Manbhum from where besides the emigration to tea, a certain number go to the Sundarbans.



The migratory route of the Mundas is illustrated in the following map:

**Fig 1: Migratory Route of the Mundas**



Source: Based on literature search

#### 2.1.4 Land and land issue and settlement in the Sundarbans:

The revenue history of the Sundarbans presents several peculiar features. In the early 19<sup>th</sup> century the colonial government wanted to earn revenue by clearing mangrove forest and bringing land under paddy cultivation (Eaton 1990). The first effort to reclaim the Sundarbans was made in 1770 by Mr. Claude Russell (cited in Chacraverti 2014), the Collector-General in the then district of the 24-Parganas. He granted leases and the lands were called *patita-badi talu* i.e., tenures for the reclamation of waste land. (O'Malley 1914). Considerable progress was made by the leases. The next effort was made by Mr. Tilman Henckell, Judge and Magistrate of Jessore, who proposed to lease out small plot to *raiya*ts (on terms very similar to those of Mr. Claude Russell's leases). However the scheme was unsuccessful. The character of the scheme was modified and the leases developed into *talukdars*, their lands being called Henckell's *taluks*. The *Zamindars* were in greater numbers along with talookdars and many others under various

designations or gradation of tenures. It is a saleable and transferable tenure, and the *chakdar* undertakes to construct the necessary embankments for the protection of his *chak*. *Chakdari* is a term applied to lease, generally to middlemen who pay a fixed rent to the superior landlord and earn profit by subletting the land to cultivators. In Sundarbans and estates bordering on them these chaks consisting of thousands bighas of land were often leased out for reclamation.

The Bengal Government in 1904 altered the policy of rental out land absolutely to zamindars. Individual ryots (settler-cultivators) were motivated to take up small parcels of land on lease openly under the Government. According to O'Malley (1914), for making human habitation possible on the islands, land had to be embanked along streams in order to keep salt water out. The forests were to be cleared, tanks dug for water supply and storage, and huts built for the workers. When these were accomplished, rice had to be planted immediately or a reed jungle would soon overrun the region again. The initial erection of embankment, clearing of mangroves, construction of human habitation, and finally, cultivation was sponsored by the zamindars, making them private property.

#### **2.1.5 Socio-cultural change among the Mundas:**

Earlier generations of ethnographers dominated their work on caste and tribe basing their work on the difficulties of ethnic identity and cultural dynamics. The colonial discourse on tribes on the assimilation and civilization of 'backward people' were expressed in the early and mid-nineteenth century.

'The Mundas and their country' was written by S.C.Roy (1912), the noted Indian anthropologist/ ethnographer of the early decades of the 20<sup>th</sup> century. Giving a comprehensive holistic account he mentioned that one of the Kolarian aborigines of India were the Mundas a typical representative of the great Kol race; Kol is the generic name for the Mundas (p.16). The Austro-Asiatic in their primitive form is presented by the Kols or the Mundas. As for occupation the ancient Mundas led a pastoral life, learnt the cultivation of paddy and other grains before they came to Chotanagpur plateau Hunting, originally a necessary occupation, seems to have always remained a favourite pastime. In ancient period they were not fetish worshippers. Traces of Hindu influence are observable in social ceremonies and religious festivals even in the medieval period with the Sindurban and use of Sasang or turmeric in marriages. Influence of Hindu ideas, morals, culture and manners - on their religious beliefs, their social customs, their folk tales and songs is felt. He also wrote on doctrine of new religion by **Birsa's religious**

**teachings** (named by his disciples as Dharti Aba, or Father of the World), a mixture of Christianity & Hinduism: to worship one God, to give up customary sacrifices to a multitude of Bongas or deities, abstain from eating animal food, lead good lives, observe cleanliness in their personal habits, wear the *janeu* or sacred thread similar to that of twice born Hindu castes.

‘**Tribes in Transition: A Study in Cultural Pattern**’ of D. N. Majumdar( 1937) was another scholarly book in which he seeks a fundamental unity in the patterns of customs and beliefs, economic activities and social institutions, forming a whole system that gives each detail its meaning in a living culture. He expressed the difficulty in analyzing the religious ideas of the Munda speaking tribes on Chota Nagpur, in view of the cultural–contact they have had for nearly a century with Christian Missions and from time immemorial with their Hindu neighbours. This has inevitably led to miscegenation of culture and the borrowing of many traits.

All through the long centuries of the Hindu rule and Hindu neighbours, the tribals found themselves assimilated to an extent with the Hindu culture (Vidyarthi & Rai 1976). In their book ‘**The Tribal Culture of India**’ they gave a historical account with emphasis on socio-economic and political organizations of the tribals in general, their religion, folk culture and revolts .With independence in 1947, they stated that our national leaders were eager to help and uplift the tribals. Many all- India organizations of the tribals were formed. The Bharatiya Adibasi Sevak Sangh was established to help the tribals. In the Constitution of the India the tribals were given special care (Article 46). The isolation policy was rejected outright and instead a policy of integration of the tribals with rest of the people was adopted. Huge amounts were earmarked in different Five Year and Annual plans for the welfare of the tribals. As a result the tribals are passing through a phase of development with the rest of the country they explained.

The book ‘**Munda Social Structure**’, (Choudhury, 1977) describes the system of kinship and marriage and shows how kinship permeates into other aspects of their economic-socio-political life. He said that the Mundas constitute one of the large tribal communities of India but no detailed study of their kinship system, the kin group and their role in the social life is available. He has attempted in this book to fill up some of the gaps to this knowledge. He shows a little more intimately the basic nature of social relations in the Munda society.

Sachidananda (1979) too intensively working on Munda tribe reconstructed the history of the tribe from the time of Vedas to the beginning of the Christian era in the book of ‘**The Changing Munda**’. He elaborately discussed the physical appearance, dress, ornaments, weapons, material culture .With reference to folk-tales and proverbs, folk-song, social anthropology, social

structure and religion, festivals, superstition and Mundari language, he showed the social organizations while the description of Munda villages reflected the political organization and through agricultural operation the economic organization.

The book by Gupta et al. (2002) explored in detail a comparative account of the customary laws of the Munda and the Oraon with special emphasis on socio-economic-political changes among them. An attempt was also made to evaluate the people's attitude towards the traditional and modern laws. The study also discussed different problems emerging out of customary laws and efforts were made to find out their solutions based upon cultural facts and needs felt by these two communities.

Standing (2017) has given a very comprehensive account of the Mundas, a 'strong tribe' living on the Chotanagpur plateau in South Bihar. She explored and correlated linkages between changes in certain social and religious organizations taking place among them through village case studies. She followed the ethnographic method of participant observation in her study. According to her religion is seen as a charter of meaning as well as a reflector of social and economic changes and constraints and a product of history.

Hoffmann (1953) in his '**The Tribes and Castes of West Bengal**' highlighted on the religious aspect. The book '**The Mundas –A Profile**' by Basu & Saha( 1987) gave a comparative scenario of the Mundas residing in different parts of West Bengal on their material culture, food, economy, kinship, family type, marriage, religion, festivals and rituals, health and hygiene, and on the Panchayat.

As for the Mundas of Sundarban, the migrating labourers from Chotanagpur brought their wives and families with them and many of them settled down permanently (Hunter 1875), O'Malley (1911), as cultivators on their own account. The consequence of this migration led to formation of settlements. Each cultivator's hut stands by itself, or in a little cluster of dwelling belonging to relatives and connections was stated.

Mukhapadhyay (1976) presented the progeny of the 'Adibasi' (Tribals) who came to the Sundarban to reclaim the forest about a century back. They were then called 'Bunas' or 'Bunos' (wild men) by Bengali *bhadraloks* and were so recorded in their land documents .At present they use 'Sardar' as their surname which was perhaps derived from the local Poundra Khatriyas(Pods) as according to O'Malley(1914,p. 85) the pod headmen are known as Sardars . Their profile is significant in as much as it shows how they or their forefathers coming from the

arid and hilly areas of the Chotanagpur plateau or of South-western Bengal have adjusted themselves in newer living conditions.

## 2.2 Justifying the study on Mundas of Sundarban:

The “everyday,” has been one of the most important concepts considered by human geographers. To do so on the Mundas the work is based on ethnography theoretically informed .A focus on changing inter-generational socio cultural scenario of Mundas residing in Sundarban since the formation of the settlements is needed.

A **generation** is a group of people who share a time and space in history, which lends them a collective persona (Strauss and Howe 1991). According to Pilcher (1994), the word generation denotes people within a delineated population who experience the same significant events within a given period of time. Changing generation creates **generation gap** (Karl Mannheim 1962) which is the differences across generations on how the youth transits into adulthood by studying the ways in which generations separate themselves from one another, in the home and in social situations and areas such as temple (*mandir*), clubs, senior centers, and youth centers. Since the dawn of civilization, a constant and consistent struggle between the younger and older generations persisted. The gap between the generations in attitude always existed, but it gathered many dimensions with the fast change in social, cultural and economic aspects. The young generation are brought up in a different society with different culture, economic background, media, technology, beliefs, attitudes and values than that of the older generation because the generations have taken birth in different historical periods. The generation gap is a function of the levels of exposure of the generations to varying intensities of education, urbanization and the mass media (Bedajna 2017). Generation Gap is a symptom of intergenerational conflict in value system. Intergeneration conflict is the outcome of the lag in communication and the understanding between members of different generations within a family. The generation gap has become more prominent because today’s society is moving in a much faster pace (Gangrade 1969). According to Rege (1971), there is really no gap between generations in India. There is only a gap between talking and thinking and doing.

The understandings of changing inter-generational socio cultural scenario of Mundas are through processes mentioned below:

**Culture** is the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Tylor

1871). **Change** is a worldwide phenomenon and the processes of change over a period of time represent the dynamics of culture. Cultural change cannot be studied as an isolated phenomenon, for change, by and of itself, is meaningless until it is expected against a baseline of human behaviour as of a given time and nature (Herskovits 1969). “**Cultural change** is any modification in the way of life of a people, whether consequent to internal developments (such as invention) or to contact between two peoples with unlike ways of life (acculturation)” as viewed by Spindler and Spindler (1959). Such a cultural change leads to change among the generation. According to John Lewis Gillin and John Philip Gillin (1942) **social change** is variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group. Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organization (Jones 1962). Social changes are accepted modes of life and these could occur due to many reasons such as changes in geographic conditions, cultures, composition, environmental changes, etc. Social change is part of a broader change, which is actually the cultural change. Different factors are responsible for resulting changes in a culture. The factors and processes of such a change are different from culture to culture; hence it is difficult to generalize the factors of cultural change. These factors may be divided into two broad categories –internal and external types. Internal stimuli originate inside a society such as originality and cultural loss. The external stimuli originate outside a society such as assimilation, acculturation and enculturation etc. imposing faster changes within a short period than the internal and are easily identifiable compared to the internal ones. According to Jean Piaget (1952) **assimilation** is a cognitive process that manages how we take in new information and incorporate that new information into our existing knowledge. **Acculturation** (Piaget 1952) is a process where the cultural aspects of the majority community are adopted without losing the traditions and customs of the minority community. **Enculturation** (Kim 1988) is a cultural adaptation process in which individuals adapt to the surrounding cultural forces through years of socialization. Through Sanskritization the term coined by M.N. Srinivas in 1950 the undergoing socio-cultural change is by two ways; (i) reformation process: in this adoption of new cultural practices while rejecting their own practices which were considered as having low social prestige; (ii) acquisition of rights: in this they are accepting everything enjoyed by other castes that had been forbidden to them earlier. Sanskritization stands for an understanding of the sweep of change in the Indian society. The correlation between “sanskritization” and “**social mobility**” is close and reciprocal: “social

mobility” is indicated by and gained/authorized through means of “sanskritization,” while “sanskritization” acts an aspiration for, and justifies the attainment of “social mobility” (Carroll 1977). Srinivas (1950) also first used the term of Westernization in the context of cultural and social change and social mobility.

Several factors are responsible for inter-generational cultural change. Mainly three common sources of influence are there which are responsible for happening to change or struggle to change. These are (i) tendency to change in society, (ii) contact between societies and (iii) changes in natural setting. Cultural loss is process of rejection of some existing elements in a society. Whenever tribal society and mainstream society come in contact with each other both try to transform and adapt new ideas. At the same time in a natural way the culture of both societies may change (Borah 2009). Some important changes in occupation, technology and culture have taken place in the tribal society because of the economic and socio-political progress; the matter is expressed by Singh (1994) in the Presidential address to Indian Sociological Society. The interaction among caste tribe religious section and cultural religions are caused by these changes. These cultural changes have not taken place in specific areas but these have spread throughout the regions and boundaries of tribes.

### **2.3 Gap in knowledge:**

The area of Geographical research is not restricted to particular environment or aspect, most aspects of the world is under its course, whether physically or environmentally determined, or politically, economically, or culturally. Through the research gaps it is possible to identify the questions required to be answered and the solutions to the problem stated. Through the existing literature, reports, and other articles of different journals, the following research gaps have been identified:

- No work has been done about the inter-generational socio-cultural changes of Munda tribe.
- Little of secondary data, based on which meaningful conclusion can be drawn on inter-generational changes of Munda tribe is available relating to socio-economic and cultural issues.
- Different intervention schemes are universally implemented on the tribes and not specifically on the Mundas: so specific tribe oriented study is lacking.
- Perception study generation wise has not been conducted on such schemes.

The research gaps give suitable reason to carry out a research in the study area on intergenerational changing socio-economic and cultural issues among the Mundas residing here.

## **2.4 Statement of the problem:**

The *research problem* identified and stated as:

Migrating out from Chotanagpur (the recorded homeland of the Mundas) from a plateau area to Sundarbans a marshy coastal area socio-cultural and livelihood pattern change was evident, so also was on their habitat and habits. Different kinds of cultural changes are happening through assimilation, acculturation and enculturation process. Example of cultural loss are intake of food as consumed by mainstream people such as rice(staple), dal, etc; wearing modern dress, not speaking Mundari or Sadri language in their own house( education compelling them to leave the language and adopt the Bengali language) etc. Technological inventions, change in energy sources, transportation modes and communication through mobile and internet are affecting the people. Therefore, cultural loss is an inevitable result of old cultural patterns being replaced. Hence the tribal culture is now a day's under threat of abolition because of modernization but at the same time they are adopting to the changes through education, economic improvement, sophisticated social behavior, adopting new culture, aware of health resulting in changes among the Mundas in the study area.

## **2.5 Objective of the study:**

A research starts from question or problem that defines the topic or subject matter or *what* is to be studied. The research problem is a question or a set of questions. The present study focuses on the following issues framed as **research questions**:

- To find out the changing aspects in the lives of the tribals in general and Mundas in particular;
- To enumerate the generation wise changes in socio-cultural, economic and political arena of the Mundas within the study area;
- To determine the causes/processes responsible for such changing scenario on the lives of the Mundas ; &
- To analyze the impact of the changing scenario across the generations on them



## 2.6 Hypothesis formulations:

A hypothesis is a tentative statement about the relationship between two or more variables. It is the specific, testable prediction about what one expects to happen in a study. The validity of a hypothesis will be tested by analyzing the sample. The Test of Significance or Test of Hypothesis is the procedure which enables us to decide whether a certain hypothesis, is true, or not. (Das 2010). Two hypotheses have been formulated in the study.

H<sub>1</sub>: The effects of schemes are universally applicable to all three generations.

H<sub>2</sub>: The process of cultural changes has reduced the gap with mainstream society.

## 2.7 Conclusion:

A conceptual framework is the researcher's concept on how the research problem will have to be explored. It testifies the researcher's synthesis of literature in explaining a phenomenon and the understanding of how the variables in the study would connect with each other. The entire research process will be guided by the conceptual framework of the researcher. Concepts must have relevance to the field of study and hence only the relevant ones have been put forth in this chapter. Since the topic of the research is based on a contemporary issue and less explored the research problem is associated with the study area of parts of Indian Sundarban resided by the Mundas. The conceptual framework has been based on culture and cultural change and the background information discussed in the context of Munda who are penetrating the mainstream society.

Research in Geography involves thinking about the relationship between, methods, techniques, analysis, interpretation, the important role of which is filled by the **research design**. **Research design** results from a series of decisions we make as researchers. These decisions flow from the knowledge of the academic literature, the research questions to be framed, the conceptual framework and knowledge of advantages and disadvantages of different techniques. The next chapter elaborates critically upon this research design.

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## CHAPTER-III

### RESEARCH METHODOLOGICAL APPROACH AND DATA COLLECTION PROCESS

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#### 3.0 Introduction:

Geographers, along with other social scientists investigating a wide range of social, cultural, economic, and political phenomena, should be open to different approaches in methodological design (Philip1998). Human Geography is a social science which has features of both natural sciences and humanities. It also includes different approaches and activities taken by natural sciences and other social sciences. The relations between methods, analysis, techniques and interpretation include the research in geography. These are the important steps of the research design. Researchers make research design with a series of decision. Errors may crop up at any stage (Parfitt 2005) on account of a poor hypothesis formulation, improper questionnaire design, during data transfer or at the data processing stage. Using statistical documentation and building statistical summaries from concrete evidence obtained through *questionnaire* instrument in addition to ethnographical research techniques is a holistic approach.

A research starts from a question or problem that defines the topic or subject matter or *what* is to be studied. The research question is viewed as a crucial early step that provides a point of orientation for an investigation (Bryman 2007). The approaches and methods used to tackle the research problem i.e., how the study is to be conducted desires justification. Hence, these two dimensions of *what* and *why* defines the basic methodological framework and should be appropriate to the question posed (Graham 2005). **Method** is a technique for gathering evidence, whereas **methodology** is a theory of how research should proceed through its various stages and phases. Both method and methodology refer to ‘doing research. **Multiple methods** refer to the situation in which a number of complementary methods are employed to address different facets of a research question, or to address the same question from different perspectives (Philip1998).The term multi method indicates integration/combination of different techniques within either a quantitative or a qualitative frame work. **Mixed methods** refer to a condition whereby lot of methods is used to address a research question at the similar phase in the analysis procedure, in the similar place, and with the similar research matters (Greene et al. 1989).

Postmodernism has contributed towards making research on marginalized groups fashionable (Valentine 2005, p.114) and one such group is the Munda Tribe. The main criterion of the topic in this study is its originality by giving geographical aspect to a little not earlier idea of as 'geographical' and asking questions of data less explored by geographers, more so by an insider, across and within generations.

### **3.1 Ethical practices in Geographical Research:**

Ethics relates life, life world, livelihood, lifestyle, and lifecycle, in a concrete and live able sense. It is a formal analytical exercise, a lived experiment. Ethical issues are to be kept in mind while working with a group hidden as minority in the Indian society whose traditional rights have been encroached, socially marginalized by the mainstream society, deprived and forced to migrate out. Being ethical helps to protect those people ensuring that we are able to continue to conduct socially and environmentally valuable work (Healey and Healey 2010). The ethical strategies adopted in this geographical research are:

**(i) Informed consent:** Procedure for obtaining informed consent was done in an official one. The sample selected from the Munda tribes was informed of the purpose of the research as a purely academic one. Those unwilling to share their views or spare their time were not forced upon.

**(ii) Honesty and integrity:** Sincere efforts were made through the ethical practices adopted such as listening, paying attention, being non-judgmental and being honest with the respondents on the intention of the research. The respondents were not lured by falsifications such as getting any material benefits while interacting or in the future.

**(iii) Confidentiality and secrecy:** Maintaining confidentiality is crucial as the private lives of the Mundas were discussed and taken into account. During the data analysis care has been taken to protect the confidentiality of the target population: pseudo names have been used in case studies besides coding numerically at the time of data input.

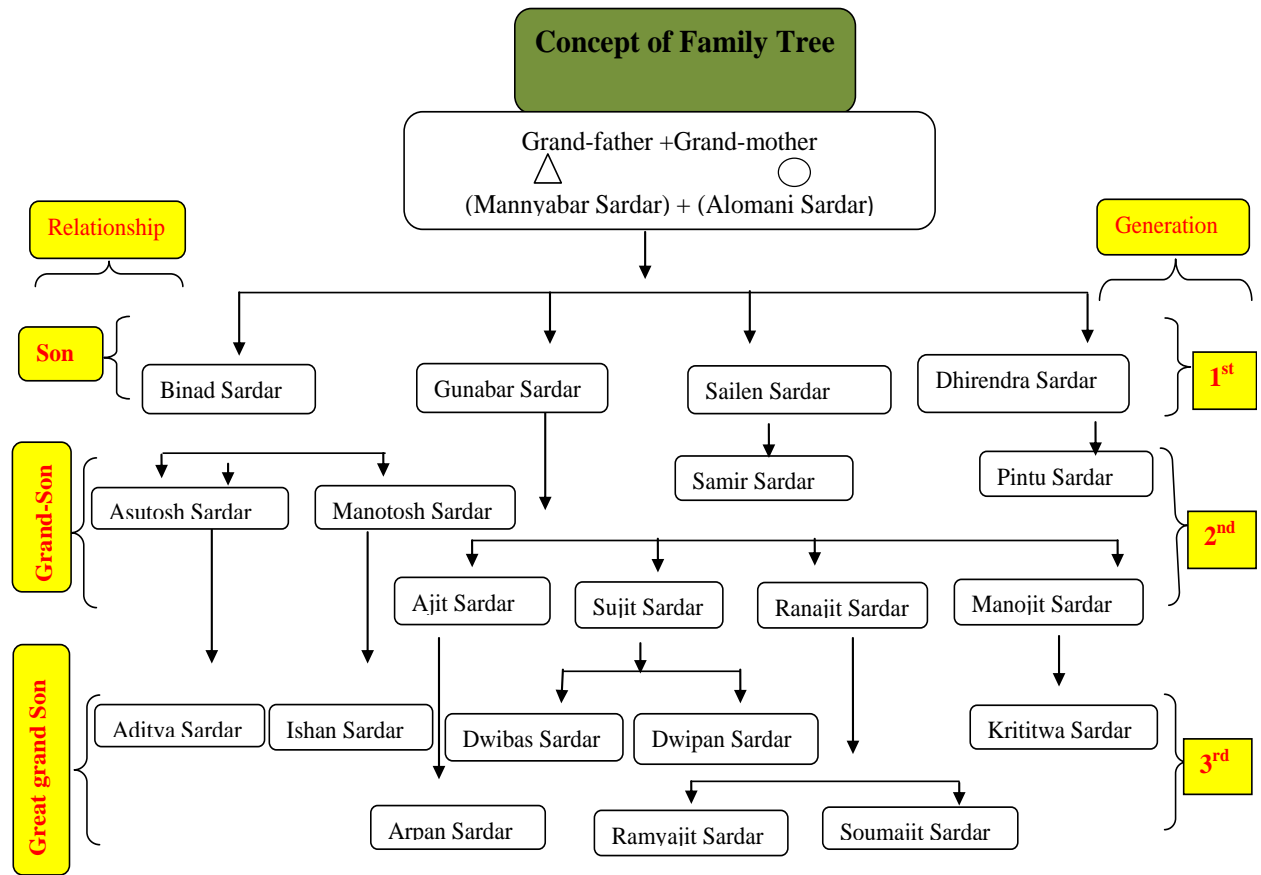
**(iv) Issues of incentives:** False hopes were not given but refreshments and cold drinks were offered as a token of gratitude as the interviewees shared personal or sensitive information which developed consequently in a trust bonding. *Haria* for older generation was arranged

(v) To minimize the possibility of **plagiarism** the full bibliographic details of the references cited are duly acknowledged. Concepts which have been adapted in the work have been duly recognized so also the source from where it has been taken.

### **3.2 An “Insider” Researcher:**

The researcher himself belonging to this community under study proclaims to be an **“Insider” Researcher**. A variety of definitions for such a researcher exists. Generally they are those who choose to study a group to which they belong; the outsider-researchers do not belong to the group under study (Breen 2007). Being an insider can be identified by: (i) relationship to the geographic location: born and raised in the village of Hamilton Abad (ii) life experience from birth till having moved out of the village. Insider researchers can easily engage research participants and use their shared experiences to gather a richer set of data (Dwyer and Buckle 2009). Insider status can make the researcher accepted within the group as there is mutual perception of homogeneity between the researcher and community on which research is done. This mutual perception increases trust and frankness in the research work. Bonner and Tolhurst (2002) identified three key advantages of an insider researcher: (a) having a greater understanding of the culture being studied; (b) not altering the flow of social interaction unnaturally; and (c) having an established intimacy which promotes both the telling and the judging of truth. However, there are also problems connected with being an insider. For example, bigger popularity can lead to a loss of objectivity. Sometimes informants thought that the researcher should know the answers to some of the questions asked because he has grown up among them. At times the researcher felt shy to ask some questions that should have been known to him. The researcher was able to address and overcome the disadvantages though.

**Fig 2: Family Tree Design of the Researcher**



**Source: Compiled by Researcher**

The above figure showcases the three generations which will help trace the Inter-generational and Intra-generational mobility. Intergenerational mobility refers to changes within the generations of family line; i.e., any change in the social position of family members that takes place from one generation to the next. Intra-generational mobility refers to a person's social movement within his or her lifespan. Inter-generational mobility focuses on social changes between generations while intra-generational mobility focuses on social changes within a person's lifetime or the same generation.

### 3.3 Method of choosing the unit of the study and the target population:

The researcher must focus on two important questions and must find their answers. The questions are (i) what are the appropriate units of study? (ii) What is the target population? (Parfitt 2005). In the present work the individual within the three groups identified to demarcate the three generations is the unit of study as the individual's responses is of prime interest. The



organization is also another unit of study: the governmental and non- governmental organizations concerned, they being the main service providers whose impact needs to be analyzed through the individual's responses.

After sorting out the issue of the unit of study, the nature of **the target population** of the chosen units needs consideration. The definition of the target population may include a number of different elements advised by Parfitt (2005) such as: (i) a geographical boundary ;( ii) a temporal boundary: determined by the time in which the research is to be conducted; and (iii) a boundary defined by population characteristics. The *geographical boundary* chosen is a part of Indian Sundarban Region. The *temporal boundary* has been restricted to 2016-2019, the pilot study initiated in 2016 after being registered to the Ph.D. programme. As for the *boundary defined by population characteristics*, it is confined to the Munda residing in a larger number within 16 villages of four blocks in both administrative districts of this region.

### **3.4 Methods for gathering evidences from secondary sources:**

Literature provides background information, so it is required to come across what other work has been done on the topic. It also helps to design the work avoiding the mistakes of others and to follow up issues, which they have not concentrated on (Sarkar 2017) .The relevant literature has already been discussed in the previous chapter. For doing the literature search the subject catalogue of different libraries, bibliographies available in a variety of forms, abstract of journal articles, search using key words, tracing earlier articles through Reference lists, using a citation index for more recent work helps. Finding relevant literature has become easier with the development of computerization and the development of methods of information retrieval from the internet using a search engine on the web or portal. The online secondary data is gathered from *single sites, maps, portal/ gateways* (Clark 2005) such as [www.censusindia.gov.in](http://www.censusindia.gov.in).

The documents relating to the Mundas were referred from the libraries of Kolkata mainly the CRI (Cultural Research Institute), Institute of Social Science, Institute of Development Studies, National Library and the Central Library of the University of Calcutta. The entry to these libraries was possible after a formal letter was issued by the Ph.D. Supervisor seeking permission to access these documents. The research work in these libraries enriched the researcher a lot.

In addition the following officials were approached and were visited for relevant documents:

- (i) Concerned Block Development Offices (BDO) and Gram Panchayat (GP)
- (ii) Tribal Development Department, Government of West Bengal, Kolkata-700091
- (iii) Regional Census Office, *Janaganana Bhaban*, Government of West Bengal, Kolkata-700091
- (iv) Department of Sundarban Affairs, Government of West Bengal, Kolkata-700091

### **3.5 Methods for gathering evidences from primary sources:**

The data for research work are collected by the researcher directly from the field. This type of data is original, as these are collected first hand for specific purpose. A researcher can collect data in different process. The most common methods are self-administered surveys, interviews, field observation and experiments. Primary source of data collection is not only costly but also time taking compare to process of data collection done by person other than the researcher. It involves both **Quantitative** and **Qualitative** Approaches.

#### **3.5.1 Quantitative Approach:**

Quantitative Research methodologies conventionally involve traditional scientific methods, frequently with the aid of statistical techniques to test hypotheses and to verify theory, developing precise empirical descriptions. Quantification is commonly associated with large data sets, and knowledge about the world is often translated into numeric form (Philip 1998).

#### **The coding technique used for statistical analysis:**

The coding technique or Codebook is used to enter the raw data into a computer. The Codebook is a computer based structure to arrange the data. Each research question or variable is selected by a specific name or theme and is identified by a number or applicable code and range of valid values applied for the data. The MINITAB.14 Version Statistical Software has been used for statistical analysis. Dictation of codes was done from the questionnaires into this computer. In this method, all data from the primary survey were listed question-wise subsequently on it. After that, each data was carefully chosen and the variables coded. For example, in the question answered as 'yes' it represented 1 and for 'no' it represented 0. These numerical codes look like numbers, though they are not really numbers. They are labelled with numbers instead of words. This coding process makes the data easier to understand and it produces lesser errors and maintains confidentiality of the researched individuals.

#### **3.5.1.1 Sampling Technique:**

A questionnaire survey is applied on a representative sample of the population to make generalization from the responses with a rigid set of simple questions. Survey are usually conducted by sampling from a population rather than contacting all of its members (Parfitt 2005). The representative sample used as general sample is applied by a researcher in the work of statistical analysis. Since sampling decisions are governed by the priorities set by the research, the purposive (non-probability) sampling technique has been applied after Faugier and Sargeant (1997). The term SRS (Stratified Random Sampling) implies creating different strata of the sample. Stratified Sampling (SS) method is very useful for the data generated and has been adopted in the study.

#### **3.5.1.2 Chi Square Test:**

The Chi Square Test is a very flexible test, which can be applied in one-sample, two-sample and more than two-sample situations. This has been done to compare relations between two variables. Chi-square test is used as a test of goodness of fit and also as a test of independence in which case it is a non-parametric test (Kothari 2004, p.195). If p value is 0 null hypotheses are true and if p-value is 1 the null hypothesis is untrue.

#### **3.5.1.3 Binary Logistic Regression Model (BLRM):**

Binary Logistic Regression Model is the statistical technique used to predict the relation between predictors (independent variables) and a predicted variable (the dependent variables) where the dependent variables are binary. The binary logistic regression analysis on empowerment is associated with political involvement (independent variable) with five control variables (freedom to move freely, security and stability of economy, family freedom from dominance, decision making in daily life, and involvement in society activities).

#### **3.5.1.4 Principal Component Analysis (PCA):**

Principal Component Analysis (PCA) is a techniques used to emphasize variation and bring out strong patterns in a dataset. It is used to make data easy to explore and visualize. PCA helps in identifying the patterns in the data set. The highest component value is the principle component of the data set and reveals the significant relationship with the data set. If the component values are sorted from highest to lowest it will provide the components in order of significance (Smith

2002). In this analysis, cultural change is factorized based on five parameters: education, skill, community resource, housing and personal safety.

### **3.5.2 Qualitative Approach:**

Philip (1998) among many in the social science methods literature suggested integrating qualitative approaches concerning a wide range of substantive research areas within human geography. Qualitative work is characterized as a nonnumeric approach to research with a variety of methods. The execution of field work was initiated through a **pilot survey** in the year 2016 conducted on a sample of the Munda tribe.

#### **3.5.2.1 Through interviewing:**

A questionnaire survey is applied on a representative sample of the populace to make generalization from the responses with a rigid set of simple questions. The explanatory power of the open-ended questionnaire can be limited. So unstructured or semi structured interviews, the analysis of which can give greater insights into certain types of research topics (Valentine 2005). The questions were framed in accordance with the three generations age wise .Both closed and open-ended questions were framed. Likart scales of satisfaction level and ranking questions were asked. In the Likart-style format statement were provided and respondents were asked to indicate the extent to which they ‘agree’ or ‘disagree’ using a five-point level of satisfaction scale on the issues of fulfilment of basic needs of the target group . Rather than just ‘agree’, ‘disagree’ and ‘don’t know’ the use of an extended scale which permits for a few measure of strong point of view or opinion was used. As for open questions the answer is written on the space provided on the questionnaire and the comments were later read and a coding sheet drawn up classifying the most frequent responses by creating codes for them.

The venue of the interview: Choice of the exact interviewing location and time of day may introduce biases to the survey (Valentine 2005). It is advisable not to hold interviews in busy, noisy social space (Valentine 2005) so as not to be disturbed or distracted she said. The time of day was also decided upon after discussing with the respondents in advance usually through a key informant. Key informants are such informants whose social positions in a research setting give them specialist knowledge about other people, processes or happenings that is more extensive, detailed or privileged than ordinary people, and who are therefore particularly valuable sources of information to a researcher.

### **In-depth interviews:**

In-depth interviews are means for exploring issues in more depth over the using of questionnaires. Such interviews are commonly tap-recorded for subsequent analysis, are generally unstructured or semi-structured. Fewer respondents are involved in it compared to questionnaire-based data collection for the time constraint issue. In this technique, data is collected from only one person at a time. In-depth interviews are not representative, but they give the researchers deeper insight into respondents' feelings and attitudes (ed. Flowerdew 2005).

#### **3.5.2.2 Through Focus Group Discussion (FGD):**

In a Focus Group Discussion (FGD) a specific cluster of individuals discusses a given topic or issues in-depth, expedited by skilled, external moderator. The technique is based upon the assumption that the group process activated during an FGD help to identify and clarify shared knowledge among groups and communities (Krueger 1994), which would if not be tricky to get with a series of person interviews. The FGD technique makes use of human ability to tell stories and is therefore particularly suitable in communities with a low level of literacy and/or a strong oral tradition (Bromley et al. 2003, p.13).

#### **3.5.2.3. Through Visual methodologies:**

The disciplines of geography and other social sciences have used visual images as analysis instruments since their inception as academic disciplines. The discipline of anthropology used mostly photographs, diagrams and films while geographical study incorporated photos, maps and diagrams. The way an image is interpreted depends on the scholar's point of view. The seeing of an image 'always takes place in a particular social context that mediates its impact. The seeing also always takes place in a specific location with its own particular practices (Rose 2016). She used the term 'visual culture' to refer to 'ways in which the visual is part of social life'.

Ethnography is a form of research focusing through close field observation of socio-cultural phenomena. It has verified to be the simplest to learn, in detail, regarding a various range of advanced social phenomena.

### **3.6 The Mapping Methodology:**

Information on detailing of places relative to one another is available through maps. Additional information on meanings and insight into everyday spaces and places of map is created by Arc-

GIS and Google Earth. Google Earth is a tool for sorting and spatially referencing qualitative data collected in the field as a means for understanding particular spaces and places. Using easily and readily accessible technologies such as Google Earth encourages researchers to fully develop practical understanding of spatial interactions and to geo-reference meanings in actual locations. On the other hand Arc-GIS platform is for organizations to create, manage, share and analyze spatial data. It consists of server components, mobile and desktop applications, and developer tools. This platform can be deployed on-premises or in the cloud (Amazon, Azure) with Arc-GIS Enterprise, or use via Arc-GIS online which is hosted and managed by Esri.

### **3.7 Data Processing:**

Transcription of codes was done from the questionnaires into the computer package of Statistical Software MINITAB.14 Version. This quantifying was assisted with additional information extracted from qualitative materials The Field diary (attached in Appendix) was maintained, reading through the transcript was done, and voices taped with permission. Tape recording produces a more accurate and detailed record of the conversation than notes and can be listened over and over again. It was made sure that there was proper recording so as to describe the materials afterwards.

A longitudinal study provides data about the same individual level. It tells a story about his/her life at a moment in time, but also over time showing how his/her life has changed. This capacity to follow individuals through time and observe how experiences and behaviour are influenced by the wider social and economic contexts in which they find themselves and perhaps how they in turn influence those contexts gives longitudinal studies a major role in understanding social changes. Longitudinal study through in- depth interviewing along with particular FGD study and through primary socio economy data analysis from the questionnaire helped in triangulating the data of FGD of the middle and older generation group. It also helped in understanding the socio- cultural and economic changes affecting their lives and the inter-generational mobility.

### **3.8 Conclusion:**

The history of the discipline of geography reveals the attempt to visualize or make visible both the features, patterns and processes operating in the description of the earth (*geo*-means earth and *graphie* means drawing). Geographical information is presented through use of maps, photographs, visual descriptions, and diagrams (Roadway 1994). Through the ages geographers

pride themselves on being integrative pulling together aspects of the physical and human world to understand places, processes, and people. On a practical level this integration is related to the specific research techniques of triangulation and using multiple methods. On a more theoretical level, this integration is about a way of seeing the world through its relationships, networks, casualties and connections (Healey & Healey 2010). Geographers have always employed both qualitative and quantitative methods of research, looked at both the particular and the general, and engaged with multiple series of social and natural processes. Geographers today are increasingly explicit in their use of multiple methods (qualitative, quantitative, and cartographic)

This chapter describes the research design and research methods. Secondary data along with literature search provided background information and are an indispensable source of pre-field information. The research questions were framed on their basis, helped to identify gaps, provided a justification for the choice of study area. Referencing style has been adopted following the Harvard style. The discipline of geography has given always remained important on both quantitative and qualitative approaches. The two approaches when combined in research design are through a process known as mixing methods. The appropriate choice of survey technique is of great importance to the overall success of the research. Each means of gathering survey data has advantages and disadvantages, particularly in relation to the different types of errors and these factors have been taken into account while applying the methodology giving a mixed method approach. Care was taken not to shift away from the research topic while adapting to the varied techniques.

Different generations in terms of different age groups were taken up as identical FGDs. Adopting visual photography gave a vivid picture qualitatively in the study. With video, audio and still photographs, data was also generated. The researcher met the Munda tribe individually in the study area for collecting the primary data. In addition, the researcher also interacted with the particular village and block officials. The interview guideline was prepared in English but the conversation was done in local languages of Bengali and Sadri/Mundari. The research topic is of contemporary interest, the choice of appropriate units of study being the individual Munda tribe and the concerned interventions through the service providers basically state and central government. The villages were chosen on the basis of accessibility and population criteria and their account is in the following chapter.

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## CHAPTER- IV

### THE STUDY AREA AND ITS DEMOGRAPHICS

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#### 4.0 Introduction:

The demographic component of many geographic issues needs to be addressed. Population change comprises a fundamental aspect of the political/cultural environment within societies. This is true of all societies, but it assumes a special significance when two or more cultural groups coexist within a single political state. The flux of population distributions over space and time reflects and reinforces the relationships between these cultural communities and simultaneously alters the status of each relative to the other (Kaplan 1994).

The Adivasis together with the rest of the indigenous people all over the world deserve attention due to their vulnerable condition. Comprising almost eight percent (8.6%), of India's population in 2011(Census 2011), the STs being 104281034 in number are heterogeneous and scattered over different parts of the country. The communities are varied from the point of view of ethnic identity, language spoken, culture, customs and rituals, religious practices, economic activities, geographical site, etc. In the previous chapter it has been mentioned that the geographical *boundary* chosen is a part of Indian Sundarban Region and as for the *boundary defined by population characteristics*, it is confined to the Mundas residing in a larger number within 16 villages of four blocks in the two administrative districts of this region. The online secondary data has been gathered from [www.censusindia.gov.in](http://www.censusindia.gov.in)

#### 4.1 Introduction to the Study Area:

Migration to the new settlement of Sundarbans has already been discussed. British penetration into the Sundarban area with further attempts at reclamation by clearing some forest areas required the services of some hardy labourers to this place. Push from Chotanagpur and pull to Sundarban brought these tribals here. The labourers who migrate to other places take their wife and families to settle at new places. They have to endure much for their settlement. Human presence in the Sundarban has been made possible by embankments erected to maintain saline water out. The reclaimed area in the Indian part of the Sundarban region is around 5366 sq.km being used for human settlements (Chand et al. 2012). South of the Dampier-Hodges line is the Indian Sundarbans (21°32'-22°40' North and 88°85'-89°00'East). The Indian part of the

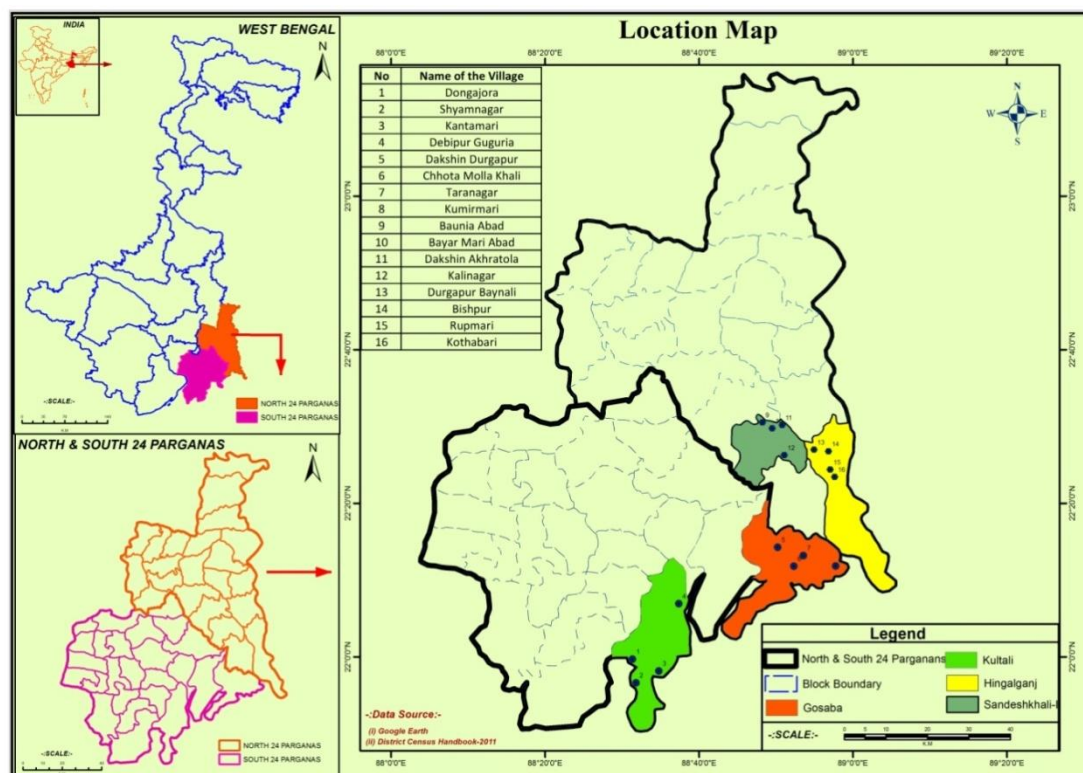
Sundarban region covers an area of 9630 sq.km. The Sundarban region in West Bengal covers the districts of North 24 Parganas and South 24 Parganas.

According to the Census of India 2001, about 7 percent of the people of Sundarbans are of tribal origin hailing from parts of Orissa, Jharkhand, Chhattisgarh and West Bengal States was stated in the work of Danda (2007). The total population in Indian Sundarban is 4426259 and total ST Population is 211927 (4.79%) according to 2011 Census.

In North 24 Parganas, Block wise share of percentage of ST population are comprising namely Haroa-12728(5.95%), Hasnabad-7492(3.69%), Minakhan- 18564(9.32%), Sandeshkhali-I 42674(25.95%), Sandeshkhali-II 37695 (23.42%) and Hingalganj-12743 (7.30%). In South 24 Parganas, Block wise share of percentage of ST population to total population are comprising namely Basanti -20060(5.96%), Canning–I-3710(1.22%), Canning II-14910(5.90%), Gosaba-23343(9.47%), Jaynagar-I 80(.03%), Jaynagar-II 1046(0.41%), Kakdwip- 1836(0.80%) , Kultali-5672(2.48%), Mathurapur-I-496(0.25%), Mathurapur-II 4643(2.10%), Namkhana-741(0.41%), Patharpratima-2640(0.80%) and Sagar-854(0.40%).

#### 4.2 Choice of the Study Area and its justification:

**Fig 3: Location Map**



Source: District Census Handbook, 2011 & Google Earth

The Sundarban region in West Bengal covers the districts of North and South 24 Parganas (Fig 3). The district of North Twenty Four Parganas lies between 22° 8'N to 23°16' N latitude and 88°18' E to 89°4'E longitude covering an area of 4094 sq.km. As per 2011 Census it is the second highest populated district in the country and highest populated district of the state with a population of 10009781 and a population density of 2445 persons per sq.km. It has twenty two community development blocks. Sandeshkhali-I (22°22' N 88°54' E.) and Hingalganj (22°28' 15" N, 88°58' 38" E) are the two selected blocks taken up as study area from this district. The South Twenty Four Parganas is the largest district of West Bengal and having population of 8161961 in 2011, located at the south east corner of the State. It lies between 22°33'45' to 21°29' North latitude and between 89°04'50" to 88°03'45" East longitudes covering an area of 9960sq. km. The population density of the district is 819 persons per sq.km, which makes it 12<sup>th</sup> in rank in the State. It comprises 29 blocks and seven statutory towns. Gosaba (22.16°N & 88.80°E.) and Kultali (21°54' N & 88°24' E) blocks are purposely selected.

In district of North Twenty Four Parganas Sandeshkhali-I Block (73.7 km) via Basanti Highway is accessible with good connectivity with Kolkata whereas Hingalganj Block (86.1 km) via Basanti Highway is further away. In district of South 24 Parganas Gosaba block is the gateway to Sundarban but is less accessible to Kolkata(87.3 km via SH3) yet much developed compared to Kultali (73.2 km) via Eastern Metropolitan Bypass which is having better road connectivity ( Source: Google Map Data, 2020).

**Table 1: The Block demography at a glance**

<b>Block</b>	<b>Total Population</b>	<b>tribal population</b>	<b>% to tribal population</b>	<b>Total Literacy Rate (%)</b>	<b>Tribal Literacy Rate (%)</b>	<b>Road Distance from Kolkata(km)</b>
Sandeshkhali-I	164,465	42674	25.95	71.08	53.81	73.7
Hingalganj	174,545	12743	7.30	76.85	56.71	86.1
Gosaba	2,46,598	23343	9.47	78.98	55.01	87.3
Kultali	2,29,053	5672	2.47	74.04	44.53	73.2

**Source: District Census Handbook, 2011**

The first phase of qualitative research helped shape the questionnaire survey of background to the study sites: The selective villages are Kamakhyapur, Taranagar, Chhota Molla

khali and Kumirmari (Gosaba block), Dongajora, Dakshin Durgapur, Shyamnagar, Debipur Gurguria (Kultali) in South 24 Parganas. Durgapur Baynali, Bishpur, Rupmari, Kothabari (Hingalganj Block), Bayar Mari Abad, Baunia Abad, Dakshin Akhratola and Kalinagar (Sandeshkhali-I Block) are from North Twenty Four Parganas and shown in map below .

**Fig 4: Spatial location of selected Villages**



**Source: District Census Handbook, 2011 & Google Earth**

### 4.3 Choice of the Target Population:

Many tribal people live in West Bengal such as the Santhal, Asur, Munda, Oraon, Bediya etc. Munda is the third highest (7.80%) population in the state out of the state's total tribal population (52, 96,953) as per 2011 Census. North 24 Parganas has 264597 people (2.64%) whereas South 24 Parganas has 96976 people (1.19%). Block wise the total ST population of the Sandeshkhali-I was 42674 people (male-21635, female-21039) and Hingalganj was 12743 (male-6414, female-6329) of North 24 Parganas district while in South 24 Parganas district block of Gosaba was 23343 (male-11766, female-11577) and Kultali was 5672 (male-2902, female- 2770). The ST population of the villages studied under the four blocks is given below:

**Table 2: Block & Mouza Wise Total Population, ST Population & % of ST Population**

Name of the Block	Name of the Mouza	Total Population	Total ST Population	% of ST Population
Sandeshkhali-I	Baunia Abad	10028	2269	22.63
	Bayar Mari Abad	11030	6890	62.47
	Dakshin Akhratala	11376	3867	33.99
	Kalinagar	8679	2322	26.75
Hingalganj	Durgapur Baylani	7115	1667	23.42
	Bishpur	6643	795	11.97
	Rupmari	4717	1875	39.75
	Kothabari	1625	803	49.42
Gosaba	Kumirmari	17451	1587	9.10
	Taranagar	6572	1119	17.03
	Kamakhyapur	4577	1072	23.42
	Chhota Molla Khali	10537	1705	16.18
	Hamilton Abad	3761	477	12.68
Kultali	Dongajora	10275	615	5.99
	Shyamnagar	3753	1091	29.10
	Debipur Gurguria	10812	693	6.41
	Dakshin Durgapur	5346	385	7.20

**Source: District Census Handbook, 2011(DCHB\_Village\_Release\_1900)**

#### **4.4 Demographics based on Secondary sources of data:**

Sex ratio is the number of females per 1000 males in a population (District Census Handbook 2011). Child sex ratio is defined as the number of females per thousand males in the age group 0-6years (www.jagranjosh.com). Franklin (1956) rightly observes that sex ratio was an index of economy prevailing in an area and was useful tool for regional analysis. The profound effect of the proportion of the two sexes upon the demographic elements like population growth, marriage rates, occupational structure, has also been well-recognized (Shyrock 1976). Therefore the knowledge of sex ratio is very important for understanding the consumption patterns and employment, social needs etc. of a group of people. On the other hand a person aged 7 years and above who can both read and write with understanding in any language is taken as literate. It is

not necessary that to be considered as literate, a person should have received any formal education or passed any minimum educational standard (District Census Handbook 2011). Literacy for adult person or any non-institutional educational system can be helpful to obtain literacy. Nation, state, district and block wise total population, population density, sex ratio and literacy rate are given below (Table 3).

**Table 3: Population, Sex ratio and Literacy rate**

<b>Nation, State, District &amp; Block</b>		<b>Total Population</b>	<b>Population Density/Sq.km</b>	<b>Decadal Growth rate (2001-2011)</b>	<b>Sex Ratio</b>	<b>Literacy Rate (%)</b>
<b>India</b>		<b>1210854977</b>	<b>382</b>	<b>17.64</b>	<b>940</b>	<b>74.04</b>
<b>State</b>		<b>9 1,276,115</b>	<b>1028</b>	<b>13.84</b>	<b>950</b>	<b>76.26</b>
<b>District</b>	<b>North 24 Parganas</b>	<b>1 0,009,781</b>	<b>2445</b>	<b>12.18</b>	<b>955</b>	<b>84.06</b>
	<b>South 24 Parganas</b>	<b>81,61,961</b>	<b>819</b>	<b>18.17</b>	<b>956</b>	<b>77.51</b>
<b>Block</b>	<b>Sandeshkhali-I</b>	<b>164,465</b>	<b>910</b>	<b>17.08</b>	<b>960</b>	<b>71.08</b>
	<b>Hingalganj</b>	<b>174,545</b>	<b>760</b>	<b>11.60</b>	<b>963</b>	<b>76.85</b>
	<b>Gosaba</b>	<b>2,46,598</b>	<b>830</b>	<b>18.20</b>	<b>959</b>	<b>78.98</b>
	<b>Kultali</b>	<b>2,29,053</b>	<b>750</b>	<b>20.13</b>	<b>948</b>	<b>74.04</b>

**Source: Census, 2011**

#### **4.4.1 Reasons for Migration:**

Migration in geography usually refers to the movement of humans from one place to another. It occurs when the perceived interaction of push and pull factors overcomes the friction of moving (www.tutor2u.net). Migration cannot be considered a mere shift of people from one place of residence to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationship of an area (Gosal 1961). Bogue (ed. 1959) considers a movement of people as an instrument of people as an instrument of cultural diffusion and social integration that result into more meaningful distribution of people.

**Table 4: Socio-economic factors responsible for migration in different parts of India**

Census 1981	Census 1991	Census 2001	Census 2011
1.Employment	1.Employment	1.Work/Employment	1.Work/Employment
2. Education	2.Business	2.Business	2.Business
3.Family	3.Education	3.Education	3.Education
4.Marriage	4.Family	4.marriage	4.Marriage
5.Others	5.Marriage	5.Moved with birth	5.Moved after birth
	6.Natural Calamities like droughts, flood etc.	6.Moved with household	6.Moved with household
	7.Others	7.Any other reason	7. Any other reason

**Source: Migration Table D-3 (Census, 2011)**

Regarding causes of migration proportional importance of different factors has a significant role in migration decision. From the Census data of 1981, 1991, 2001 and 2011 the factors responsible for migration remained more or less same over the decades. Economic factors have decreased and only natural calamities are one of the responsible factors for migration in the Census 1991. But employment, education, marriage are the common responsible factors for migration decision. In the Census 2001 and 2011, responsible factors for migration had remained unchanged.

#### **4.4.2 Reasons for Sex wise Migration:**

**Table 5: Sex wise proportion & causes of migration in West Bengal**

Year Factors	1981			1991			2001			2011		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Employment	16.80	2.19	18.99	17.45	2.80	20.25	46.98	3.51	50.49	18.43	54.56	72.99
Business	3.75	0.24	3.99	3.80	0.32	4.12	6.22	0.36	6.58	60.53	8.15	68.68
Education	3.25	0.53	3.78	3.46	0.69	4.15	2.82	0.62	3.44	19.57	3.22	22.79
Family	35.60	14.27	49.87	35.70	15.68	51.38	0.91	59.89	60.80	11.41	22.27	33.68
Moved												
Marriage	2.80	65.00	67.8	2.87	68.18	71.05	4.18	2.34	6.52	0.42	34.66	35.08
Natural Calamities	0.54	0.25	0.79	0.57	0.19	0.76	21.53	22.77	44.3	0.00	0.00	0.00
Others	35.95	11.85	47.80	36.14	12.85	48.99	17.35	10.51	27.86	16.45	10.11	26.56

**Source: Migration Table D-7 (Census, 2011)**



The migration from rural to urban areas in West Bengal was marriage (71.05%) in 1991, the highest share of this was female (68.18%). In 2001, the dominant reason was family moved (60.80%) with the highest share again being female (59.89%). In 2011, the dominant factor for migration was employment (72.99%) with the female most affected (54.56%). Business (68.68%) is another responsible factor for the males (60.53%) is the highest share of this. Marriage is the dominant factor for female migration (65.00%, 68.18%) in 1981 and 1991 respectively. But in 2011, employment (54.56%) was responsible factor for female migration. So, cause of female migration has shifted from marriage to employment and for males from ‘family moved’ to ‘businesses’.

**Table 6: District wise rural- rural (R-R) & rural-urban (R-U) migration**

<b>YEAR</b>	<b>1991</b>		<b>2001</b>		<b>2011</b>	
<b>Migration</b>	<b>R-R</b>	<b>R-U</b>	<b>R-R</b>	<b>R-U</b>	<b>R-R</b>	<b>R-U</b>
<b>North 24 Parganas</b>	<b>5.26</b>	<b>17.68</b>	<b>6.14</b>	<b>19.90</b>	<b>7.21</b>	<b>20.92</b>
<b>South 24 Parganas</b>	<b>8.18</b>	<b>3.51</b>	<b>6.72</b>	<b>3.91</b>	<b>5.95</b>	<b>3.81</b>

**Source: Migration Table D-2 (Census, 2011)**

Rural to urban migration is increasing as per Census record in North 24 Parganas but in South 24 Parganas it has slightly decreased perhaps due to some economic development through tourism and other economic ventures.

#### **4.4.3 District wise Decadal Growth of Total ST Population:**

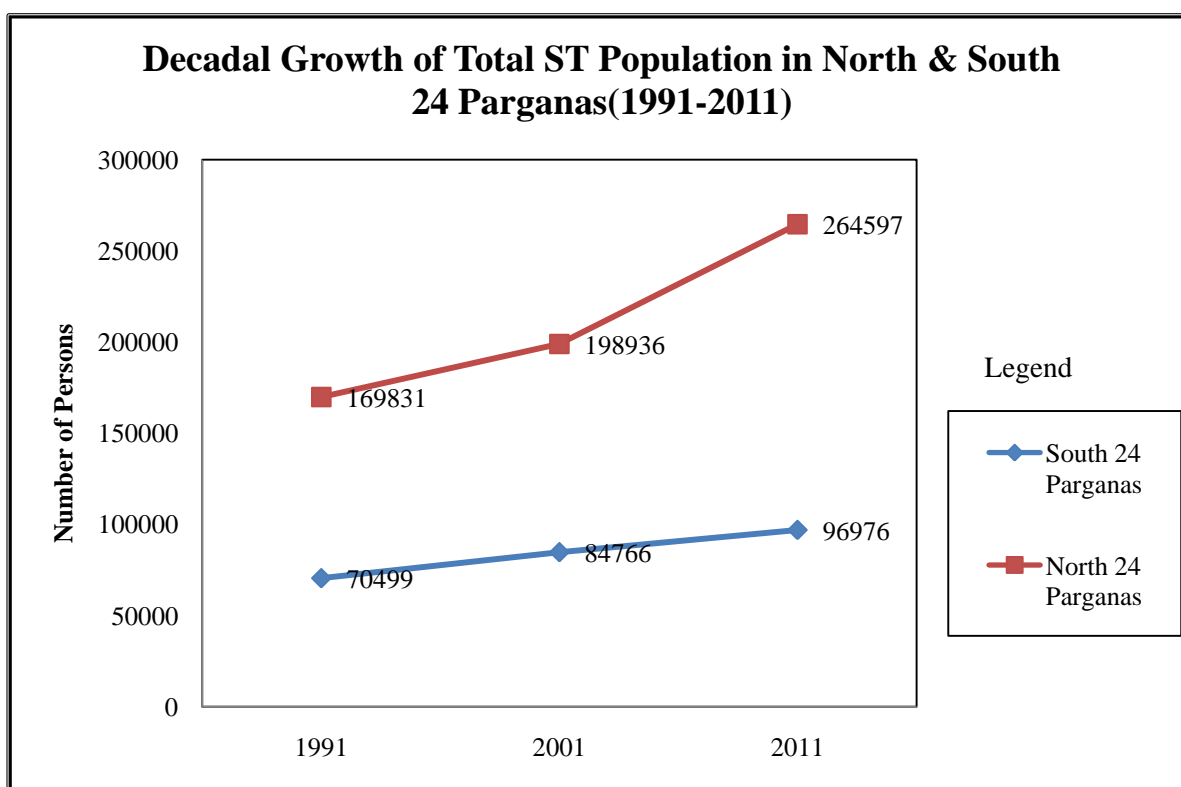
Growth rate is basically increased of people in a country, state or a city. There are records that keep track of the increase or decrease in population. And it is called ‘decadal’ as a decade consists of a period of 10 years. Thus decadal growth gives an overview of total population in a particular decade ([www.indiatoday.in](http://www.indiatoday.in)). The decadal growth rate is one of the important indications of a district as well as a country (District Census Handbook 2011). District wise ST population and their decadal growth and particularly decadal growth of Munda population are given below. District wise Munda populations according to their religion are also given in the table 8.

**Table7: District wise ST Population composition in 2011**

District	North 24 Parganas			South 24 Parganas		
Type	Munda	Bediya	Oraon	Munda	Bediya	Oraon
Total	61215	28904	41679	36419	8519	9130
Male	30888	14558	21362	18350	4250	4604
Female	30327	14346	20317	18069	4269	4524

Source: Census, 2011(ST-19-PCA-A11-APPENDIX)

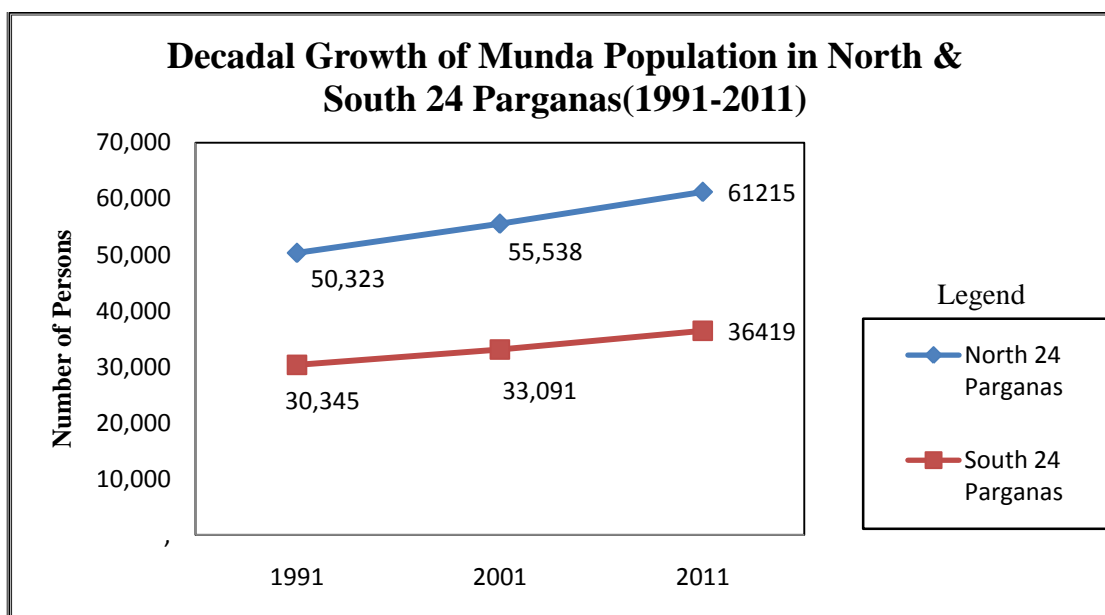
**Fig 5: District Wise Decadal Growth of Total ST Population**



Source: District Census Handbook, 2011

#### 4.4.4 Decadal Growth of Munda Population:

**Fig 6: District Wise Decadal Growth of Munda Population**



Source: District Census Handbook, 2011

**Table 8: District wise Munda Population according to Religion**

District	Hindu	Christian	Buddhist	Others
North 24 Parganas	60149(98.26%)	306(0.50%)	20(.03%)	740(1.21%)
South 24 Parganas	34829(95.63%)	62(0.17%)	17(0.05%)	1511(4.15%)

Source: PCAST-19-17-14-DDW2011

The above table clearly indicates > 95% of the Mundas to be Hindus by religion.

#### 4.4.5 Literacy Rate:

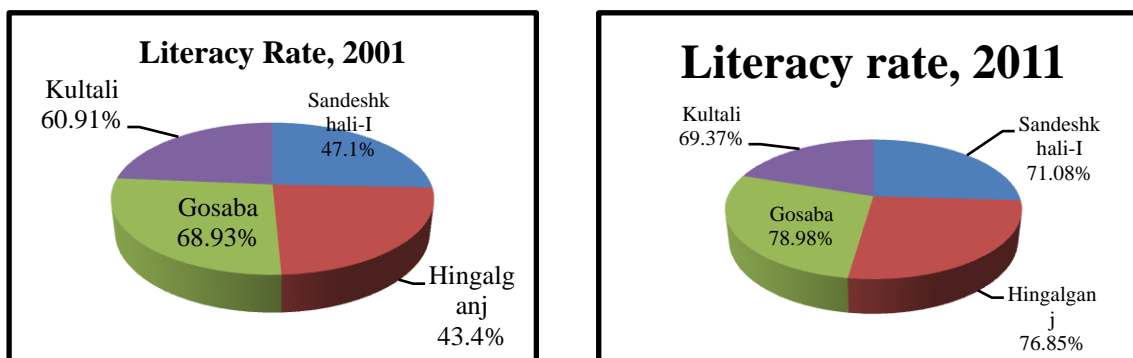
Literacy rate of the population is defined as the percentage of literates in the age-group seven years and above (District Census Handbook 2011). Literacy rate is important factor for developing their society. From the Census the literacy rate block wise is given below **Table and Fig.**

**Table 9: Block Wise Literacy Rate**

Year	Name of the Block			
	Sandeshkhali-I	Hingalganj	Gosaba	Kultali
2001	47.1	43.4	68.93	60.91
2011	71.08	76.85	78.98	69.37

Source: District Census Handbook, 2011

**Fig 7: Block Wise Literacy Rate**



Source: District Census Handbook, 2011

#### 4.4.6 Occupational Structure:

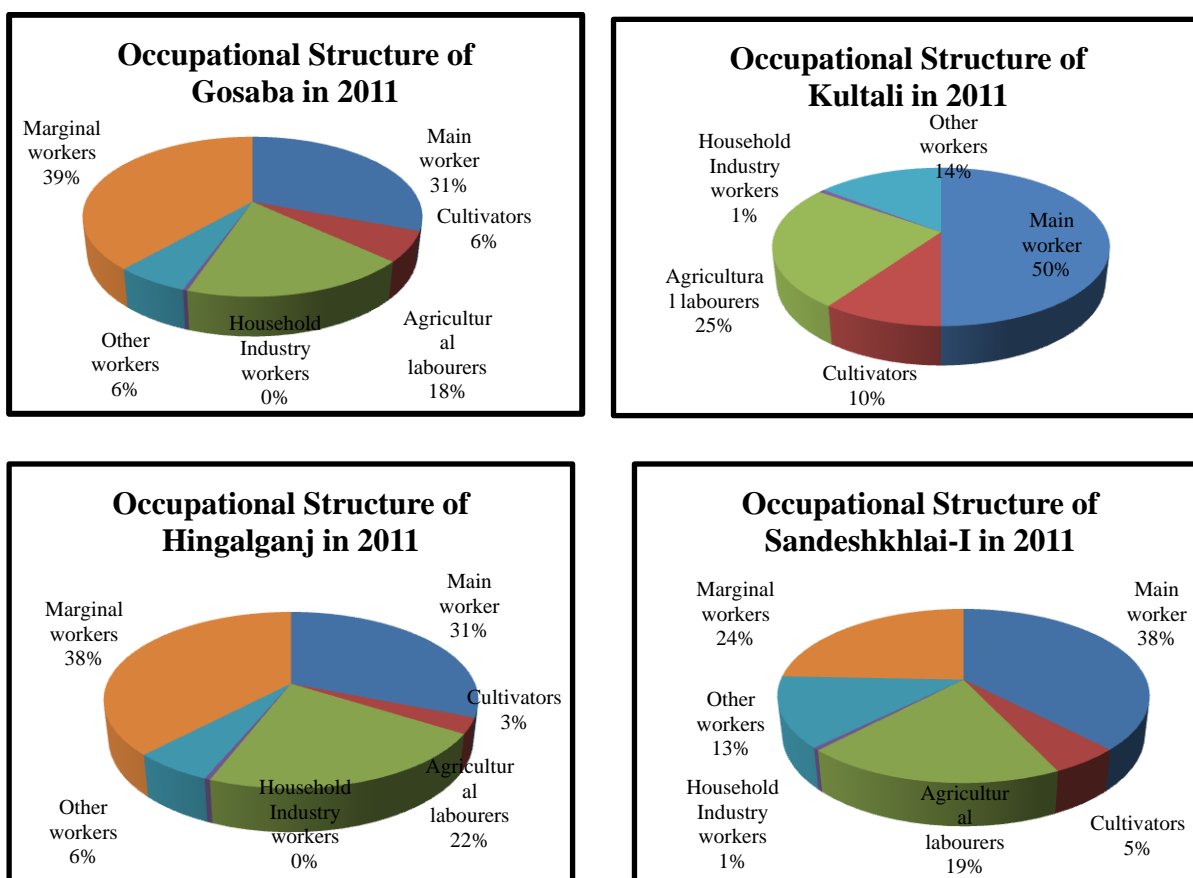
Different categories of workers of four blocks are there namely main worker, marginal worker and cultivators and in household industry. **Main Worker** is a person who has worked for major part of the reference period (i.e. six months or more during the last one year preceding the date of enumeration) in any economically productive activity (District Census Handbook 2011). **Marginal Worker** is a person who worked for less than six months of the reference period (i.e. in the last one year preceding the date of enumeration) in any economic activity (District Census Handbook 2011). For purpose of the Census, a person is classified as **cultivator** if he or she is engaged in cultivation of land owned or from government or from private persons or institutions for payment in money, kind person who works on another person's land for wages in cash or kind or share (District Census Handbook 2011). An **agricultural labourer** has no risk in the cultivation, but merely works on another person's land for wages in cash or kind or share with no right of lease or contract on land on which she/he works (District Census Handbook 2011). **Household industry** is defined as an industry conducted by one or more members of the household at home or within the village in rural areas (District Census Handbook 2011). The activity relates to production, processing, servicing, repairing, or making and selling of goods. A person, who has been engaged in some economic activity during the last year of reference period but not as a cultivator or agricultural labourer or worker in Household Industry is classified in category of 'Others Workers' (District Census Handbook 2011). A person who has not worked at all in any economically productive activity during the reference period (i.e. last one year preceding the date of enumeration) is termed as '**Non-worker**' (District Census Handbook 2011).

**Table 10: Block wise Category of Workers**

Category of Workers	North 24 Parganas				South 24 Parganas			
	Sandeshkhali-I		Hingalganj		Gosaba		Kultali	
	Male	Female	Male	Female	Male	Female	Male	Female
Main Workers	8,499	1,894	2,146	494	3,827	868	756	103
Cultivators	1,255	154	224	21	807	129	160	7
Agricultural Labourers	4,211	1,042	1,528	339	2,428	370	395	37
Household Industry	57	75	22	13	36	18	8	4
Other Workers	2,976	623	372	121	556	351	193	55
Marginal Workers	3,714	2,984	1,650	1,568	2,979	2,897	767	387
<b>Total Workers</b>	<b>20712</b>	<b>6772</b>	<b>5942</b>	<b>2556</b>	<b>10633</b>	<b>4633</b>	<b>2279</b>	<b>593</b>

Source: Census, 2011

**Fig 8: Block Wise Occupational Structure**



Source: District Census Handbook, 2011

## 4.5 Demographics based on Primary sources of data:

### 4.5.1 Choice of the target sample population for primary survey:

A target population is a certain group of population that shares similar characteristic and is identified as the intended audience for product, advertising or research (Barnsbee et al. 2018). It is portion of whole universe of people selected as the objective audience which the researcher intends to conduct research on and draw conclusions from them for the entire Munda population.

**Table 11: Sample Size of Population**

Inter- Generation	North 24 Parganas				South 24 Parganas				Total
	Sandeshkhali-I		Hingalganj		Gosaba		Kultali		Target
	Male	Female	Male	Female	Male	Female	Male	Female	Population
<22Years	343	342	94	94	182	180	35	30	1300
22-59Years	332	328	81	78	170	168	22	21	1200
60 Years & above	395	393	147	143	234	233	90	85	1720
Total	1070	1063	322	315	586	581	147	136	4220
	2133		637		1167		283		

**Source: Primary data (Household Survey, 2019)**

Since the marriageable age for boys is twenty one, the age group determined is (i) younger group (<22 years) the sample size being 1300; they are the beneficiary age group on education in particular (ii) middle age group (between 22-59 years), the sample size being 1200 are the beneficiary age group on employment (iii) Above 60 years old or aged group the sample size being 1720 is well experienced about their traditional culture.

### 4.6 Pilot Study:

The pilot study was conducted in the Gosaba block of South 24 Parganas and Sandeshkhali-I block in North 24 Parganas. These two blocks were selected because of research being an insider of Gosaba block and easy access to study area in terms of transportation and communication and for the reason that of various respects of characteristics of these blocks are comparable to that of other two blocks. A general idea of demographic, literacy, occupation of selected blocks has

been discussed in this chapter. Socio-cultural, political and economic characteristics have discussed in the VI and VII chapters respectively.

Prior to scaling of full research, two pilot studies were initiated at the two selected blocks. The pilot survey was conducted with two Focus Group Discussion (FGD) generation wise. The first pilot study was conducted at Gosaba block in the early month of January, 2016 and then Sandeshkhali-I in the last month of January, 2016. The collected information through tentative questionnaire was analyzed to determine whether the data collected helped the researcher in meeting the objective of the study apart from the testing the reliability and validity of the questionnaire put across to the target population.

The pilot studies are based on FGD and randomly selected target population. Simple Random Sampling technique was used. Each FGD was done on 15 male and female participants. (<22 years-5 participants), (22-59 years-4 participants) and (>60 years-6 participants). MINITAB.14 version used for statistical analysis.

### **Objective:**

The intention of the pilot study was threefold, accordingly

- (i) To obtain a comprehensive understanding of factors influencing the cultural change.
- (ii) To identify the intergenerational gaps.
- (iii) To develop the instruments for measuring the key variables for cultural change.

In the pilot study, different methods were used to achieve more detail understanding of intergenerational changes perception and experience. This incorporated conducting interviews with key informants, reviewing studies in addition to key policy in the study area, conducting focus group discussion, and conducting various open and closed-response questionnaires with all participants. The basis, the participants and procedures for each of these techniques are discussed beneath.

### **Interviews:**

Gram Panchayat Pradhan is interviewed for knowing the administrative area for selected study area and also conducted interview with key-informants of selected generations. Key-informants are village Pahan who is village priest, Deora/Deori who is medicine men, and old generation

(>60 years); they have been given valuable information for gaining knowledge for influencing of inter-generational changes.

### **Focus group discussions:**

The key informants and intergenerational people were incorporated for three focus groups discussion where a total of 15 male and female participants included. Focus group discussions conducted within 45 minutes and were held in the room and other place. The focus groups typically involved in between 10 to 15 people. Each FGD was done on both 15 male and female participants.

The intention of focus groups discussion was to explore a different of issues like changing scenario of tribal people. The information generated during the focus groups was necessary in mounting questionnaire matter for key variables in the data gathering stage of study. In addition, the insights gained during the focus group discussions are, at different points in the argument of the consequences of the study, contrasted with the outcome from the survey.

Three generations agreed with the changing scenario of socio-cultural aspect, Economic and political matter also. Regarding women empowerment, young and middle aged generation same opinion but old aged generation do not support still now but it is new age to admit that change.

### **Results:**

The outcome of the focus groups resulted in the detection of three generation's attitudes that are predominantly vital to older to younger generation knowledge sharing and differentiation. "Since attitude functions have been shown to have best predictive power with very specific attitude" (Herek 2000) which was considered significant for intergenerational changes.

Attitude statements on generation wise were collected by asking different open-ended attitude solicitation questionnaires. Different generations generate statement regarding their attitude as they could think of "why cultural change may be good or bad" and "why it may not be good or bad" to talk about their changing status.

All three generations agreed with changing world in terms of their changing cultural scenario because it is the inevitable process in the tribal society as well as mainstream society.



#### **4.7 Conclusion:**

The study area has been chosen and based on it several elements of secondary data has been analyzed. The population density of Sandeshkhali-I, Hingalganj, Gosaba and Kultali blocks are 910 persons per sq.km, 760 per sq.km, 830 per sq.km and 750 per sq.km respectively in 2011. Sex ratio of Sandeshkhali-I and Hingalganj of North 24 Parganas were 960 and 963 per thousand people whereas Gosaba and Kultali of South 24 Parganas were 959 and 948 per thousand populations respectively as per 2011 Census. Literacy rate of ST population of Sandeshkhali-I and Hingalganj were 71.08 % and 76.85 % while in Gosaba and Kultali it was 78.98% and 69.36% as per 2011 Census. According to occupational based data it is learnt that Main workers of all the 4 blocks are comparatively high but male and female workers' gap is remarkably noticeable. Household industry workers are very low and so also the male female gap. Marginal workers of all blocks are very high. Sandeshkhali-I is the leading block for marginal workers thus being weak economically compared to the others.

After the target sample population was chosen its demographics based on Primary sources of data has been shown and in the next chapter case study of Hamilton Abad village has been done in details.

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## CHAPTER-V

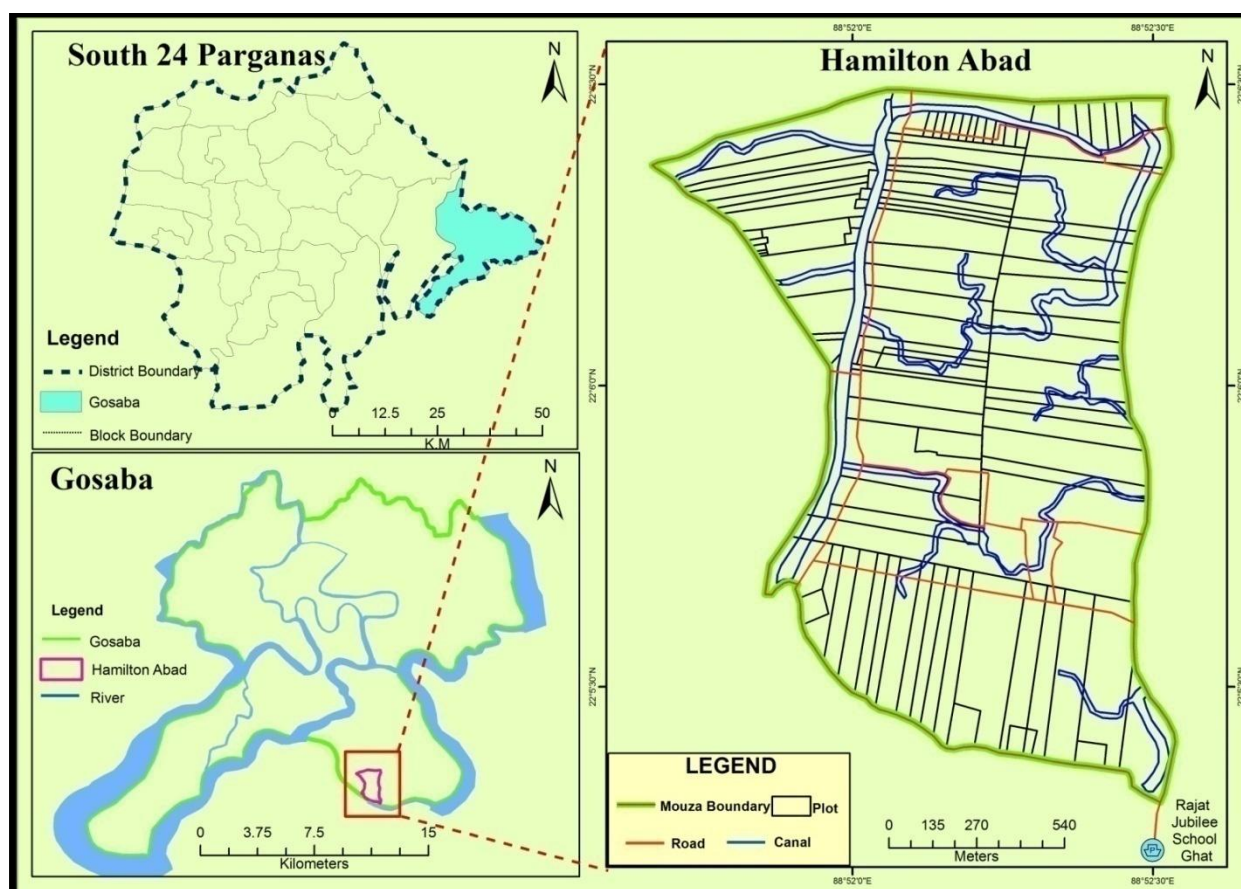
### A CASE STUDY OF ANPUR VILLAGE OF HAMILTON ABAD

#### 5.0 Introduction:

Briefing on the background information of the village the objective laid out in this chapter is to highlight the continuity of the practices of the Mundas who have come from Ranchi District of Chotanagpur Plateau and settled in Anpur village of Hamilton Abad (**Fig 9**). The researcher being an insider and born here, such practices could be traced through qualitative research methods of interaction with the senior relatives.

#### 5.1 Background information of Anpur village of Hamilton Abad:

**Fig 9: Geographical location of Anpur village**



Source: District Census Handbook 2011, Google Earth and Lahiripur Gram Panchayat

**Reaching Anpur village from Kolkata:** Lying at a road distance of 101 km from Kolkata to reach the village of Anpur we have to go either by train from Sealdah to Canning Rail station and from there by road to Godkhali or directly by road from Kolkata to Godkhali. From Godkhali one has to cross the water ways by local boat (*bhut bhuti*) to Gosaba. Then from Gosaba by road to Pakhiralaya one has to travel to Dayapur by again crossing the river (Dayapur). Finally to reach Anpur we have to again board a local engine van. An alternate direct route however exists between Tipligheri Bazar to Gosaba by *bhut bhuti* crossing several landing points (*ghats*) but it is more time consuming. Since Sundarban is riparian almost all the local people depend on such boat services for their daily movements. The primary means of transportation is through the watercourse with the ferry ghat as the boat landing site of major points of embarkation some having RCC (Reinforced Cement Concrete) jetties erected by the Sundarban Development Board (SDB) (Danda 2007).

Tipligheri Bazar the point of origin is very close to Rajat Jubilee School Ghat (**Fig 10**) from where people of Anpur village avail. The village is not easily accessible as it has to be reached by crossing three modes rail, road and water ways or just by road and water ways: the former is quicker.



**Fig 10: Rajat Jubilee School Ghat      Fig 11: Proposal of Direct Rail Link of Gosaba with Kolkata**

The Rajat Jubilee School Ghat is highly significant for the villagers as it is the direct means of transport linkage with the water ways thus linking with the administrative block headquarters of Gosaba. Gosaba is the gateway to the Sundarban and is the main educational, ICT, medical, and financial centre. Being an important node a proposed direct rail link with

Kolkata (**Fig 11**) will reduce the time-cost distance and increase the accessibility of the entire riverine area in the part of Sundarban.

**Anpur village of Hamilton Abad**(J.L.No-47,Sheet No-3, Sansad No-10,Polling Booth No-240 is in Lahiripur Gram Panchayat of Gosaba block, its neighbouring villages being Sadhupur(N), Rajat Jubilee(E), Jamespur(W)and is bounded by the river Gosaba and Sundarban Reserved Forest in the outh . The *para* studied is Netaji Sardar *para* lying in the southern part of the village. The other *paras* in the village of Anpur are Mithekahli *para* (N), Gayen *para* (E), Kailaskhali *para* (W) and Netaji Colony *para* in the center. Forest clearers of tribal origin were the initial settlers; they can still be found living along the embankments. Tribal settlements (adivasi *para*) are along the periphery of the islands facing a river or creek; these people are more vulnerable than others but possibly also more resilient (Danda 2007). The village of Anpur has derived its name from Anna Hamilton, daughter of Daniel Hamilton. Daniel Hamilton stepped in Gosaba in 1903 at and hence the name of Hamilton Abad. (**Fig 9**)

**Natural environment:** Anpur village is very close to the river and so is subject to erosion activity, to tidal impact which is further aggravated by cyclonic impact. The most disastrous cyclones were in 1985 followed by *Nona Banya* in 1988, *Aila* in 2009 and *Amphan* in 2020. This resulted in sluice gate being ruined (**Fig 12**) and shifted landward (**Fig 13**). Similar has been the case with the embankment (**Fig14**) followed by homestead and other infrastructure aligning the embankment being rebuilt.



**Fig12: Ruined sluice gate**



**Fig13: Shift of sluice gate**





**Fig14: Construction of Embankment**

## 5.2 Data Source:

**Table 12: Demography of Hamilton Abad**

Name of Block & Mouza	Total Population	ST Population	ST Population (%)	Sex Ratio	Literacy Rate (%)
Gosaba	2,46,598	23343	9.47	959	78.98
Hamilton Abad	3761	477	12.68	939	85.28

**Source: District Census Handbook, 2011**

**Key informants:** Sri Kanailal Sarkar (associated with Tagore Society for Rural Development Rangabelia Project) shared his field experience on various aspects of Sundarban. Kalipada Sardar now more than seventy years of age shared his experience of different livelihood opportunities available to his community during his youthful age (**Fig:15**).



**Fig 15: Interaction with key informants**

### 5.3 Research Methods Applied:

A **Focus Group Discussion** (FGD) was conducted at the place of birth of Ranajit Sardar ( Anpur village) on 27<sup>th</sup> January 2019 in which senior relatives consisting of father ,paternal uncle, maternal uncle and elder brother participated as per their suitability of time and venue with prior intimation.



**Fig 16: FGD with senior relatives**

The **key question** was on the traditional cultural traits of the Mundas and the **probe questions** were associated with migration from Chotanagpur Plateau, the continuity of rituals and religious customs, food habit and forest based livelihood pattern. The FGD (**Fig16**) lasted for 45 minutes and the venue was in Netaji Sardar *Para*, residence of Gunabar Sardar, father of the researcher. After a formal introduction maintaining all protocols the data was collected using audio-visual aids and field note taking. Traditional refreshments were served at the last part and the participants were thanked for sparing their valuable time and enlightening on the concerned issues.

### 5.4 Process of infiltration into Hamilton Abad:

From the literature & FGD with the older generation it has been learnt that the original settlers of this village hailed from Ranchi District of Chotanagpur Plateau. They were the great grand-father / grand-father of the respondents who created the Abad, the *Mouza*'s name is Hamilton Abad. Abad according to them meant cutting forest. First arriving at Hingalganj and settling down later they migrated further south with the opportunity for clearing the forest along with vacant lands in plenty. The original settlers were those having little land in their homeland, poverty stricken and

lured by contracting agents of the Zamindars of Sundarban they came in groups along with the families. Very few however depend on the forest. From the FGD we learnt that only five persons are having entry to the forest as legal card holders.

### 5.5 Rights land and land tenure:

inheritance in land ownership for all adult male members through *gong system* prevailed -gong means 'and others' -if only one son's name was written all the others would automatically be included.

### 5.6 Settlement & Housing Layout:



**Fig 17: Traditional linear settlement**

The traditional Settlement is of a linear pattern (Fig 17) based on *Paras*, the Bengali word *para* is a neighbourhood. The earliest residents settled at Netaji Sardar *para* very close to the forest. Later with the breaking up of the joint family system the residential area further extended to Netaji Colony *para* and Kailaskhali *para*. The Mithekahli *para* and Gayen *para* consisting of non-ST's led to the entry of Hindus.



**Fig 18: Layout of a Traditional House**



A traditional house (**Fig 18**) comprised of an open courtyard with a common *verandah* in addition to a cattle shed(**Fig 18**) , hen shed, a kitchen, a *Bhitar ghar* or *andhaar ghar* the sacred space of the family .A pond (**Fig 18**)and kitchen gardening ensured food security.

### 5.7 Rituals associated with life cycle of birth, marriage and death:

In this section a brief account of rituals of birth, marriage and death is discussed some of which have utilized household level space while some are carried out by the entire community.

#### 5.7.1 Individual household level space:



**Fig 19: Layout of Modern house**

**Fig 20: Tulsi Than**

**Fig 21: Manasa Than**

**Fig 22: Present day layout of a house with Tulsi than &/ or Manasha than**



**Fig 22: Gohal Puja**

To the typical Munda courtyard the present day layout of a house (**Fig 19**) with an extended kitchen and kitchen garden is added a *Tulsi than* (**Fig 20**) which is worshipped on a daily basis, and a *Manasa than* (**Fig 21**) which is worshipped during Manasha puja reflecting Sanskritization. In some houses the associated plant is worshipped while in some this *than* is

enclosed with lamp being lit. *Gohal* puja (**Fig 22**) during Kali Puja for those having cows is celebrated within the house particularly in the courtyard .The original hut has been thus replaced and improved with Pradhan Mantri Abas Yajna in building up housing infrastructure.

**Birth:** The practice of purification is linked with birth of a child (*Narta*) (**Fig 23**) it was earlier carried out by the *Dai ma* but is now done by the local barber in the courtyard. With the institutionalization and mandatory registration of birth by the government the practice of delivery at home is banned. The initiative of generating awareness through Shishu Suraksha Karyakram (SSK) scheme of 2011 has motivated those who chose to distribute at their home to choose for institutional deliveries.



**Fig 23: Narta**

**Marriage:** *Marwa* (**Fig 25**) puja is conducted three to four days before the date of marriage and *Karcha/Kalsha* puja (**Fig 24**) is linked with marriage ceremony.



**Fig 24: Karcha /Kalsha**



**Fig 25: Marowa**

**Death:** About 40-45 years ago on the death of a family member he/she *was* buried within the house campus (**Fig 26**)



**Fig 26: Ancestral memorial space within the *bastu***

### 5.7.2 Community Level Space:

This section focuses on religious space with associated customs, practices & festivals:



**Fig 27: *Gram Than* along Pathar River**



**Fig 28: Karam Puja**

***Gram Than:*** The local people refer to the river as Pathar River. The *Gram than* or the village *than* (**Fig 27**) is the sacred space. *Barhali* is the person responsible for a function in distributing food, etc., while *Murubbi* is the head responsible for the entire function. *Buro buri* puja is done each year; Sarhul puja during Poila Baisakh (April) in which the Prasad or *am phala is consumed* with rice flour with *batasha* and mango; Manasha puja (in June –July), Karam Puja in September (**Fig 28**). In this open space all rituals associated with religion (Yajna, *Harinam*, sacrifice) along with cultural functions (song and dance with *haria*) are carried out in which the



entire community participates with sacrifice of fowls (**Fig 29**).. Adibasis require *haria* (*pachani*) , *kalsha*, *chupri* and banana plantain for the rituals along with *Murgi*(*Hen*) Puja(**Fig 30**).



**Fig 29: Sacred fowls**



**Fig 30: Murgi (Hen) Puja**



**Fig 31: Sacred Pond**

A pond is considered sacred (**Fig 31**) and is still utilized during the different festivals as ritual practice.

About 40-45 years ago on the death of a family member he/she was buried within the house campus (death space) and the rites were performed without any Hindu or Munda *Pahan*. The ritual associated with funeral is referred to as **Choker jaler puja** calling upon the ancestors. The disposal of death was traditionally through burial later on with reduction in land space of the house and with influence of Hinduism it shifted to cremation practice along the Pathar River. The practice of purification linked with death the funeral rituals of which were earlier carried out by the eldest son is now done by the Brahmin.

## 5.8 Multipurpose Space of *Budhbarer Hatkhola*:



**Fig 32: Multipurpose Space of *Budhbarer Hatkhola***

The Multipurpose space of *Budhbarer Hatkhola* (**Fig 32**) is named after Wednesday's weekly *hat*. It has space for open commercial utility, a Hindu temple (**Fig 32**), and a covered shed for people to sit and interact besides a club. Earlier the traditional panchayat meeting was held serving as an *Akhra*.

In the weekly *hat* all required food (perishable and non-perishable) and non-food items are available including agricultural needs of seeds. Certain tribal specific goods such as the traditional drink of *haria* is found sold under the open sky a few meters away from the *hat* (**Fig 33**) along with *petia* and crab catching net.

**Fig 33: The *hat* at a glance**



Continue



**Weaving Petia**



**Crab catching net**



**Haria shops in road side**

**Source: Photograph taken by Researcher**

There are a number of permanent shops close to the *hat* which cater to the various needs of the people. These shops have increased in number with the rising demand: many of the older ones been face lifted while the newer ones are modern well furnished with multiple goods. In addition there are a few grocery shops in the *paras*. A Bazaar Committee raises subscription from among its members as well as other traders in the hat (Danda 2007).

## **5.9 Livelihood opportunities:**

### **5.9.1 Primary sector based livelihood opportunities:**

Hailing from the Chotanagpur area with the knowledge of cutting jungles (hence nicknamed as *Bunho* and practicing agriculture the earliest settlers were dependent on the forest - for house building materials such as *chite* (for roofing) using *golpatta* leaves; for fuel; for making boat ; honey collection in a group of 9-10 members in the month of *Chaitra*;; as a source of food and herbal medicine and receiving several orders meeting local demand of wood in making of cots ,doors and windows. The estuarine area is also a source of food and income for the people such as crab catching with *thopa* and selling in the village, collection of *bagda meen*, and catching of fish. They were prone to man- animal conflict exemplified through tiger and crocodile attack and snake and other insect bites. Cultivating of *aman* paddy and vegetables received a setback with increasing soil salinity thus shifting to fish farming and shrimp catching. With increasing literacy and implementation of governmental schemes livelihood opportunities expanded to the secondary and tertiary sector notable being the tourism sector and continuity of folk culture.



In Hamilton Abad there are 14 Self-Help-Groups which are providing livelihood opportunities to adult women empowering them (**Fig 34**). Adibasi Self-Help-Group and Santali Self-Help-Groups (**Fig 35**) are tribal specific ones. In the neighbouring Jamespur Village another such is found named as Mundari Self-Help-Group.



**Fig 34: Livelihood opportunity of Adult Women**



**Fig 35: Adibasi Self-Help-Group**

#### **5.9.2 Tourism based livelihood opportunities:**

Tourist Venture by an individual in the village of Hamilton Abad which is named as the Sundarban Residency (**Fig 36**) has been set up in 2015 the owner of whom is from Kolkata and managed by local people. It has all modern facilities including entertainment. There are eight such cottages accommodating sixteen rooms with dining space, Wi-Fi connectivity, swimming pool, play space for children in addition to space for tribal cultural programmes in which local community is involved. Now-a day's tourists visit by hiring boats with formal permission all through the year except for the rainy season with entry being allowed into all the tourist spots of the region



**Fig 36: Tourist Venture by an individual**

The Department of Information and Cultural Affairs of West Bengal in 2015 has launched a scheme (Lok Prasar Prakalpa) to provide financial assistance exclusively for tribal people as Folk Artists working as a group with a minimum of 11 members and a maximum of 15 members. The male and female participation is in the ratio of 2:3 thus empowering the women in particular earning remuneration of Rs. 3500/- per member per month for their performance in local Jhumur dance (**Fig 37**) and other governmental programmes. There are six Jhumur dance groups in Hamiltan Abad each member being allotted a card by the government of West Bengal. Adibasi Kalyan Folk Group (AKFG) is one such folk group. These dance groups thus promote tourism in the Sundarban Region in addition to safeguarding the intangible cultural heritage keeping it alive. Financial assistance for creation of cultural infrastructure to different cultural groups is thus provided.



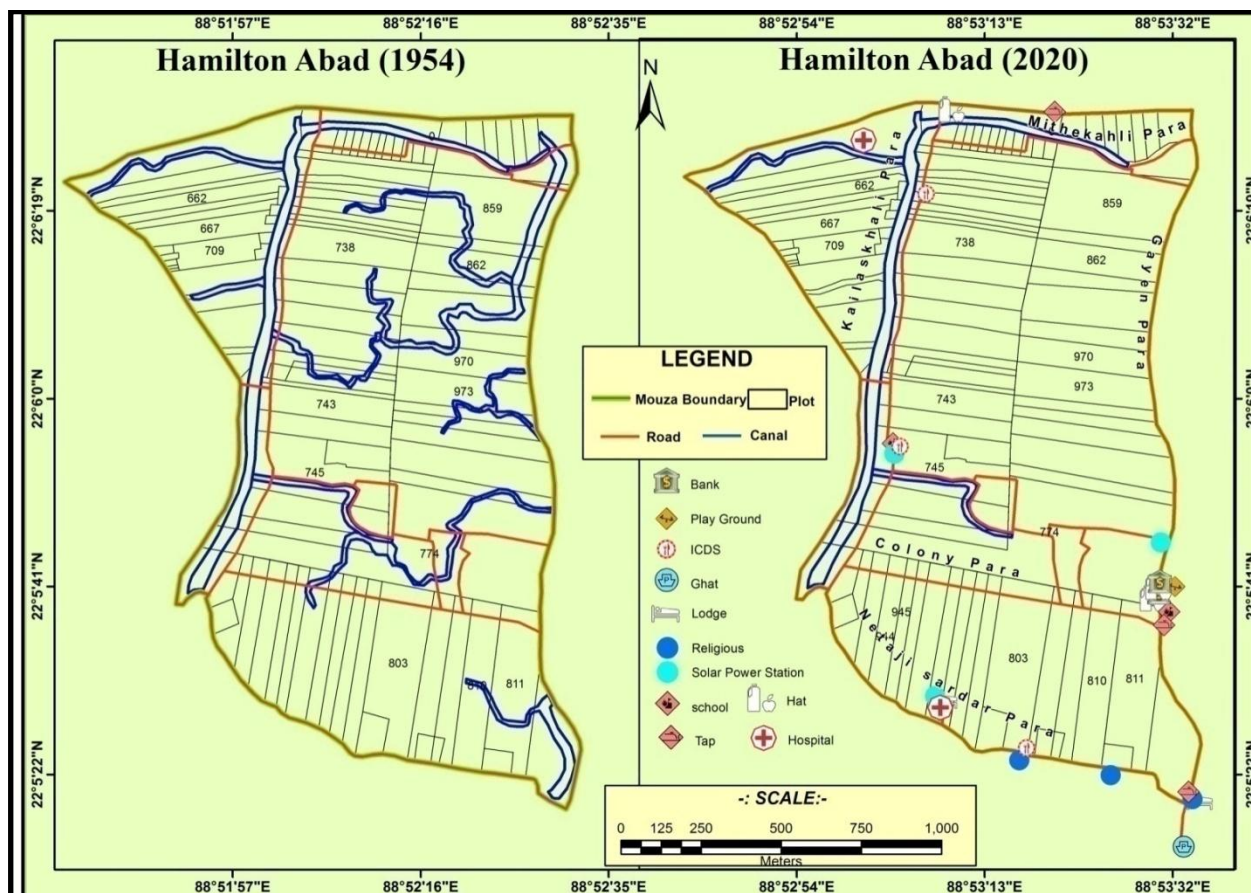
**Fig 37: Jhumur Dance Group**

#### **5.10 Infrastructural Development:**

A Special Central Governmental intervention through Central Assistance (SCA) to Tribal Sub Plan (TSP) was launched in 1977-78 which aimed to accelerate development of STs and bridging the gap between the Scheduled Tribe population and the mainstream society. This was done by their opportunity to take education and health services and by providing basic amenities thus raising their quality of life.



**Fig 38: Infrastructural facilities**



Source: Google Earth, Lahiripur Gram Panchayat.

The above Figure (**Fig 38**) illustrates the development of the area which has a direct impact on the villagers.

#### 5.10.1 Towards conservation of nature and flood relief:



**Fig 39: Flood relief measures**

The vulnerable coastal community has empowered people through mangrove restoration and resource conservation measures. A flood shelter (**Fig 39**) has been set up at Anpur Adibasi

F.P.School by an NGO (Tagore Society for Rural Development Rangabelia Project) with international collaboration and funding from Germany in 2014. Earlier in 2009 a Sundarban Tiger Reserve J.F.M venture in collaboration with the local school - the Rajat Jubilee High School -had set up a Flood Relief and Community Centre (**Fig 39**) under the scheme of International Union for Conservation of Nature (IUCN) (2009) bringing together government and civil society organization with a shared goal to protect nature.

### 5.10.2 Education:

Earlier there was a pathshala followed by a Non formal school setup through an NGO which is now closed. Later a formal Primary School Rajat Jubilee F.P. School was set up in 1953 followed by the Anpur Adibasi F.P. School in 1971.(**Fig 40**) .A higher secondary level school - the Rajat Jubilee H.S (**Fig 41**) a government sponsored co-educational school was set up helping to increase the literacy level of the students. This received incentive through the Strengthening Educational Scheme among ST girls (2008) in low literacy districts with the aim to overpass the gap in literacy levels between the general female population and the tribal women, through facilitating 100% enrollment of tribal girls. With launching of the Scheme of Hostel for Scheduled Tribe in the 3rd Five Year Plan one such has been set up in this school. The State level Sikshashree Scholarship Scheme (2014) provides superiority support to the day-scholar students of classes V to VIII for SC/ST by grant of books, grant of maintenance and other necessary charges. The National Fellowship and Scholarship for Higher Education of ST students (Top class scholarship) 2007-08 has encouraged such students to pursue higher education. The Adivasi Shiksha Rinn Yojana (ASRY) of 2019 is an Education Loan scheme to make possible ST students to gather expenses for pursuing technological and skilled education including Ph.D. These governmental schemes have improved the literacy rate of the village. Adult education has also been provided. However there is no vocational training centre in the



**Fig40: Anpur Adibasi F.P. School Fig41: Rajat Jubilee High School (H.S) Fig 42: Rural Welfare Society**

Village Education for all is provided through a private welfare society (Ambedkar English Education Institution) as well (**Fig 42**)



**Fig 43: ICDS centres**

Hamilton Abad has three ICDS centers each having one In-charge with a Sahayak and one Supervisor supporting pre-primary child care for hundred families. (**Fig 43**)

#### **5.10.3 Health:**



**Fig 44: Bagh Hospital**



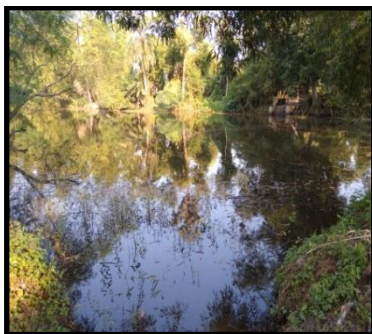
**Fig 45: Sub-Health Centre**



**Fig 46: Allopathic Dispensary**

Doctor Mrinal Chatterjee through an NGO had set up Bagh Hospital(**Fig 44**) in 1993 -94 bringing doctors from Kolkata once a week thus introducing formal medicinal intake which gradually depleted the dependence on tribal medicine. The setting up of the Sub-Health Centre (**Fig 45**) in the beginning of this century rendered a loss to it and hence the Bagh Hospital was converted to a tourist lodge. The Sub-Health Centre is located very close to the community space. In addition a private dispensary (**Fig 46**) set up in 2000 is also benefitting the people. Closely associated with health are drinking water, drainage and sanitation facilities.





**Fig 47: Drinking Water Pond used earlier Fig48:Tap Water Fig 49: Supply of bottled drinking water**

One of the health improvement measures taken by the Gosaba Block Office through the G.P to the village was in 2010. It was concerned with pure drinking water supply for domestic use by means of tap (**Fig 48**) installed at suitable points. This has been implemented by the Jana Sasthya Karigari Department of Government of West Bengal. Two such water tanks in addition to four taps located at particular residential points exist till date with restriction imposed against bathing. Earlier one pond in the entire village was used as the source of drinking water (**Fig 47**) but now it is used for other domestic purposes. Now -a -days supply of bottled drinking water in barrels (**Fig 49**) by private companies to the village.

The sanitation provision through an NGO (the Tagore Society for Rural Development Rangabelia Project) began in 1982-83 in some houses . Improvement in sanitation further increased with the governmental interventions which took place ten years later.

To get better nourishment and status of health of children at the age group of 0-6 years, the Integrated Child Development Service (1975) scheme is very fruitful. Pulse Polio (1995) has helped in eliminating Polio by vaccinating all children below the age of five years in opposition to the polio virus. The Rashtriya Swasthya Bima Yojana (2008) is aiming to make available health insurance to cover the unorganized sector workers belonging to below poverty line and their family members have improved the health condition. The Rashtriya Aragya Nidhi (2013) “provides financial assistance to the patients of below poverty line category who are suffering from life threatening diseases receive medical treatment from any government run super specialty hospital/institution”. The Pradhan Mantri Suraksha Bima Yojana (PMSBY) of 2015 provides accidental death benefit and the Pradhan Mantri Jivan Jyoti Bima Yojan (PMJJBY) of 2015 provides tax benefit and life cover benefit.

#### 5.10.4 Power supply:



**Fig 50: Solar Energy (Australia) Fig 51: Solar Energy (Canada) Fig 52: Solar Energy (Private)**

Through the Sundarban Rural Energy Project power supply has improved in the region utilizing solar energy. It is owned and managed by the people working through panchayats. Internationally funding partners are United States Agency for International Development (USAID), World Bank and India Canada Environment Facility (ICEF). A solar power station was set up in the village at the initiative of the Gram Pradhan donating land in 2010 with funds and expertise from Australia (**Fig 50**). The second one was installed in 2014 on the school campus of Adibasi F.P.School (**Fig 51**) and the third one in 2017 on a private land donated in Netaji Sardar Para (**Fig 52**).

#### 5.10.5 Transport & Communication:



**Fig 53: Road Construction**



**Fig 54: Implimenting of MGNREGA Scheme**

Construction of embankments which also serve in movement of goods and people along with metalled roads (**Fig 53**) with the initiative by Lahiripur Gram Panchayat utilizing

MGNREGA(**Fig 54**) sponsored central government fund has quickened the movement of people within and outside the village.

Information Communication Technology (ICT) intensely affects today's world. A country can use information and communication technology positively and properly to determine its relevance and competitiveness in the world economy. With the improvement of power supply (which is discussed below) the use of mobile phones, laptop and computer, has brought in an ICT revolution in the village.

#### **Service sector:**



**Fig 55: Online Service Point Bank Kiosk**



**Fig 56: Electronic Goods Sale and Services**

Two stationary shops started in 2006 were converted into service sector licensed shop (Grahak seba Kendra) by Pratap Mondal with a SBI Kiosk Bank(**Fig 55**) along with providing PAN card , AADHAR card , online bus, railway and air ticket booking and different insurance schemes ( vehicular , life) from 2017 meeting the local demand.

With the venture of Common Service Centre (CSC) a central government scheme through which digital service is provided and demand from local people and the ICICI Bank led to the setting up of an ICICI Kiosk Bank by Amal Mondal in 2014. He was earlier associated with Sahaj Tathya Mitra Kendra (**Fig 56**) had many computers and was a computer literate. He started this Kiosk Bank after approval by Manager of Head Office ICICI Bank in 2019 on seeing the infrastructure and demand and having trade license

#### **5.11 Conclusion:**

This chapter has discussed the cultural issues through triangulation of data analyzed based on literature search followed by transcribing the information obtained through interaction with key informants and through FGD. The researcher's own emotions during qualitative research are

well recognized (Kleinman 1993 & Scott et al. 2012) and given due importance. Hence recording the ethnographic explanation in a diary of field was easier due to the benefits of being an “insider”. The linguistic ability of sharing the language with the older generation, capable to address and attach straight to the populace of all three generations helped a lot. The information received through the analysis of own customs and practices, the importance of emotion in field works as the researcher experienced the ‘real’ situation on the ground right from childhood were the added advantages. However there were a few limitations of researching as an insider: sometimes informants thought that the researcher should know the answers to some of the questions asked because he has grown up among them. At times the researcher felt shy to ask some questions that should have been known by him. The researcher was able to address and overcome the disadvantages though.

Economic empowerment related intervention policies include providing equity support to the National /State Scheduled Tribes Finance and Development Corporations (NSTFDC/STFDC) was set up in 2001. The Micro Credit Scheme (MCS) of 2019 offers loans upto Rs.50, 000/- and Rs.5 lakhs per member and per SHG respectively. The Adibasi Mahila Sashaktikaran Yojana: (AMSY) of 2019 provides independence to the women of the community by supporting for their education, employment, skill improvement, infrastructure, health and hygiene. Social security related schemes and policies have also improved the life of the villagers such as Old Age Benefits through Atal Pension Yojana (APY) of 2015 providing a fixed monthly pension between Rs 1000/- to Rs 5000/- post retirement and the National Pension Scheme (NPS) for fulfillment of superannuated benefit and the NOAPS benefitting widows belonging to BPL category.

Mitigation of environmental problems through community participation and interventions at various levels has reduced the vulnerability of the coastal community. Since the Rajat Jubilee High School is a double storeyed *pucca* building it acted as a community shelter during environmental related problems. Later on two flood relief centers with international collaboration along with *pucca* residential houses on account of governmental interventions has improved. Moreover with an increasing literacy a shift in occupational structure is noticed along with the coming of non-tribals into the area has a great impact. Sustainable tourism has involved for the government interest, communities, and researchers in the area. Influence of Hinduism is strongly felt in religious observances and adaptation of Hindu deities. This is due to a majority of the total population being Hindus. ( of 36419 persons as Mundas in South 24 Parganas district in

2011 Census more than 95% are Hindus numbering 34829 thus reflecting the influence of Hinduism their life ). Modification in socio-economic sphere is noticed . The concept of Abad, Bunho, *than*, Gram puja , Buro-Buri , *rakta puja*, choker jaler puja *Gohal* puja , puja as tapan / rasi are found to be carried out in this village by the older generation which the middle generation perceived in their childhood days. It is absent in the present younger and middle generation due to several factors which has been discussed in the following chapter.



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## CHAPTER-VI

### THE INTER-GENERATIONAL SOCIO-CULTURAL CHANGING SCENARIO

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#### 6.0 Introduction:

In the nineteenth century classical evolutionists among many of the advocates of social and cultural evolution such as Herbert Spencer, E.B. Tylor, and Lewis H. Morgan postulated that culture varies not only in space but also in time so also the principle of cultural fluidity and changeability, that culture has a depth in time, undergoes a process of change, and that no trait or institution can be said to be permanently fixed. Ratzel, the creator of Anthro-Geo-Geography advocated the idea that similar geographical environment evokes similar cultural responses. The cultural changes have happened inter-generationally through different socio-cultural processes which are being discussed in this chapter.

#### 6.1 Causes of Cultural Changes through Socio-cultural Process:

According to Piaget (1952) “**assimilation** is a cognitive process that manages how we take in new information and incorporate that new information into our existing knowledge”. Assimilation (Berry 2005) is described in likeness with classical assimilation theory, where people keep up low level or abandon the culture of origin at the same time as there are strong relations between the different groups, resulting in individuals assimilating into a big melting pot at a societal level. Assimilation can be measured by four ways: i) social assimilation is measured by intermarriage, ii) cultural assimilation is measured by language proficiency iii) economic assimilation is measured by employment status and iv) political assimilation is measured by political participation; (iii) and (iv) will be explained in chapter VII.

##### 6.1.1 Social and Cultural Assimilation Process:

Intermarriage is the yardstick of social assimilation. Intermarriage between socio-economic ethnic originally diverse groups have a lengthy history within sociological research on integration including within classic assimilation theory (Gordon 1964, Kalmijn 1998, Kalmijn & Tubergen 2010 & Smits 2010). Intermarriage creates group boundaries that make up social structure (Kalmijn 1998, p. 396). Any other additional form of accepting each other as equals intermarriage also enables, and is enabled by, cultural change through shared and exchanged beliefs and practices (Algan et al. 2012; kalmijn, 1998).

**Table 13: Scenario of Inter-marriage and Intra-marriage of studied blocks**

Marriage type	North 24 Parganas		Average in %	South 24 Parganas		Average In %
	Blocks			Blocks		
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
Intermarriage	21.09	18.77	19.93	22.85	9.81	16.33
Intra-marriage	78.91	81.23	80.07	77.16	90.19	83.68

**Source: Primary data (House Hold Survey, 2019)**

The pictures below shows intermarriage (**Fig 57**) and intra-marriage (**Fig 58**) of the study area. In North 24 Parganas, average intermarriage is 19.93 percent and intra-marriage is 80.07 percent whereas in South 24 Parganas, intermarriage and intra-marriage are 16.33 percent and 83.68 percent respectively. In North 24 Parganas, Sandeshkhali-I (21.00%) is the leading block at intermarriage and Gosaba (22.85%) is the leading block of South 24 Parganas.



**Fig 57: Inter-marriage**



**Fig 58: Intra-marriage**

Regarding Intra-marriage scenario is quite different in each block. Here Kultali (90.19 %) is leading block in South 24 Parganas and Hingalganj (81.23%) is leading block in North 24 Parganas. But there is not huge difference between Sadeshkhali-I and Hingalganj among intra-marriage, only difference is almost 3percent and Gosaba and Kultali is also almost same. So, it is clear that intermarriage is growing in different blocks; as a result social assimilation can be positively associated with their societal change. Because intermarriage creates group boundaries that make up social structure (Kalmijn 1998, p.396) and in future minority group can be melted in major society as per Dynamic assimilation model given below.

According to Konya (1999) if the population growth is static then minority (Munda Tribe) population group measure  $L_0 < 1/2$  and majority (Mainstream society) population group measure  $1 - L_0$ . According to him minority people melted into the majority people. As per his dynamic model Munda tribe is here in minority people group; they would be totally assimilated into the mainstream society.

Where:  $L_0$  Stand for Munda tribe.

$1$  Stands for Main stream society.

$1 - L_0$  Stands for Munda tribe is subtracted from total population as the main stream society.

Language proficiency can be used to measure cultural assimilation. Language proficiency, commonly measured through speaking skill, is important feature of integration as it especially affects the individual economic labour market outcomes in a new society (Tubergen & Kalmijn 2009). In addition to the lack of the abilities of communication is a cause behind social exclusion and is sometimes also seen as a threat to national cohesion (Algan & Aleksynska 2010, Ersanilli & Koopmans 2010, p. 782). Besides language proficiency self identity is also a more related matter, although both aspects are interrelated (Tubergen & Kalmijn 2009). So depending on this any group becomes a unique group as well as they will penetrate into the mainstream society through taking employment in any sector. In that case, Munda tribe knows own (Mundari) language, Bengali and has to learn English language.

**Table 14: Block wise Languages spoken**

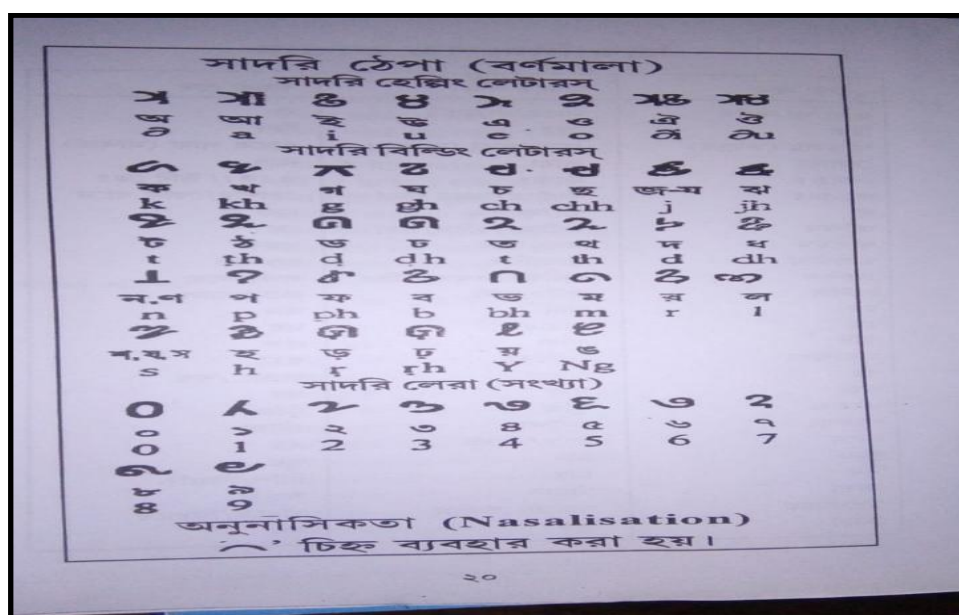
Language	North 24 Parganas		Average in %	South 24 Parganas		Average in %
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
Mundari	19.22	18.63	18.93	6.89	15.20	11.05
Bengali	77.34	79.72	78.53	88.28	81.45	84.87
English	2.04	1.23	1.64	3.11	2.32	2.72
All	1.40	0.42	0.91	1.73	1.10	1.42

**Source: Primary data (House Hold Survey, 2019)**

The above table shows block wise languages spoken by the people in the study area. Basically every race knows their own language but Munda people forgot their language. If we see in Sandeshkhali-I and Hingalganj block of North 24 Parganas district, only 19.22 percent and

18.63 percent people know the ‘Mundari’ language whereas 77.34 percent and 79.72 percent people know ‘Bengali’ language respectively. On the other hand, in the Gosaba and Kultali block of South 24 Parganas district, only 15.20 percent and 11.05 percent people know ‘Mundari’ language whereas 81.45 percent and 84.87percent people know ‘Bengali’ language respectively. At the same time very few percent people know ‘English’ language. Therefore, it is clear that due to lack of language proficiency in ‘English’ and speaking fluency; few people get better job regarding increasing of employment status in their society. Graphical representation represents most of the younger generation spoke in Bengali (average 83.5%) and older generation spoke in Mundari Language (82.5). Mundari Languages don’t have script but the Sadri has a script (**Fig 59**).

**Fig 59: Sadri Script**

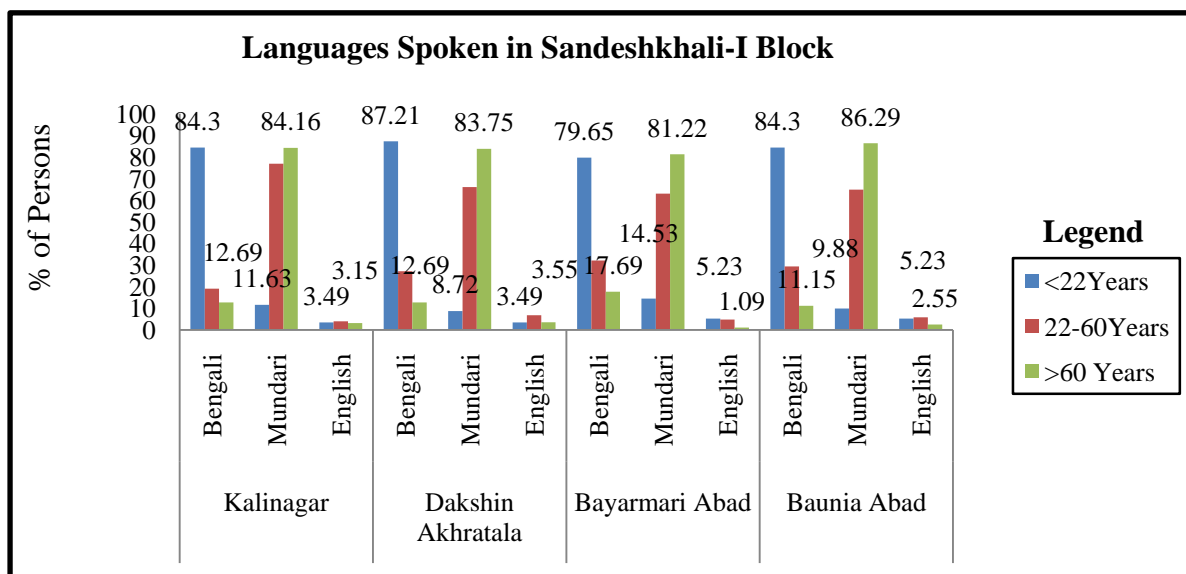


**Source: Naya Bihan Patrika, 2001**

The United Nations Educational, Scientific and Cultural Organization (UNESCO) of 2018 are occupied in thematic work in areas of significant importance to ‘indigenous peoples’, such as tangible and intangible property; endangered languages; cultural and linguistic diversity in education; local and indigenous knowledge systems and cultural mapping. Block and village wise languages spoken (**Fig 60**) reflects that older generation (>60 years) speak Mundari language; middle age (22-59 years) and young generation (<22 years) in Bengali and English as required and are compelled to learn and speak for survival in the present economic market and

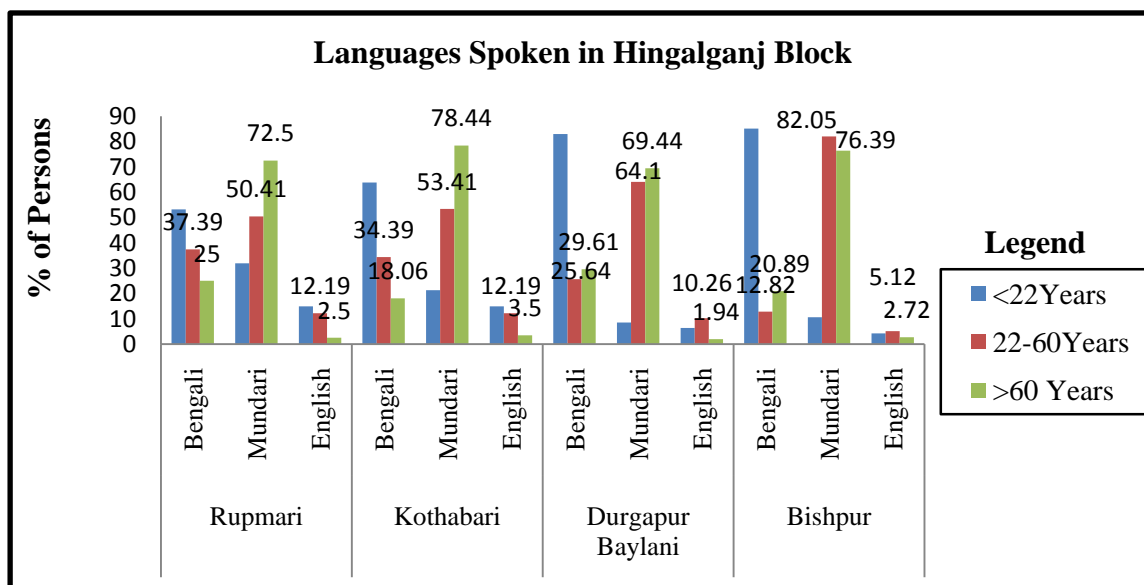
society also. But it is noticeable that middle aged generations are trying to retain their (Sadri/Mundari) language.

**Fig 60: Languages Spoken in Sandeshkhali-I Block**



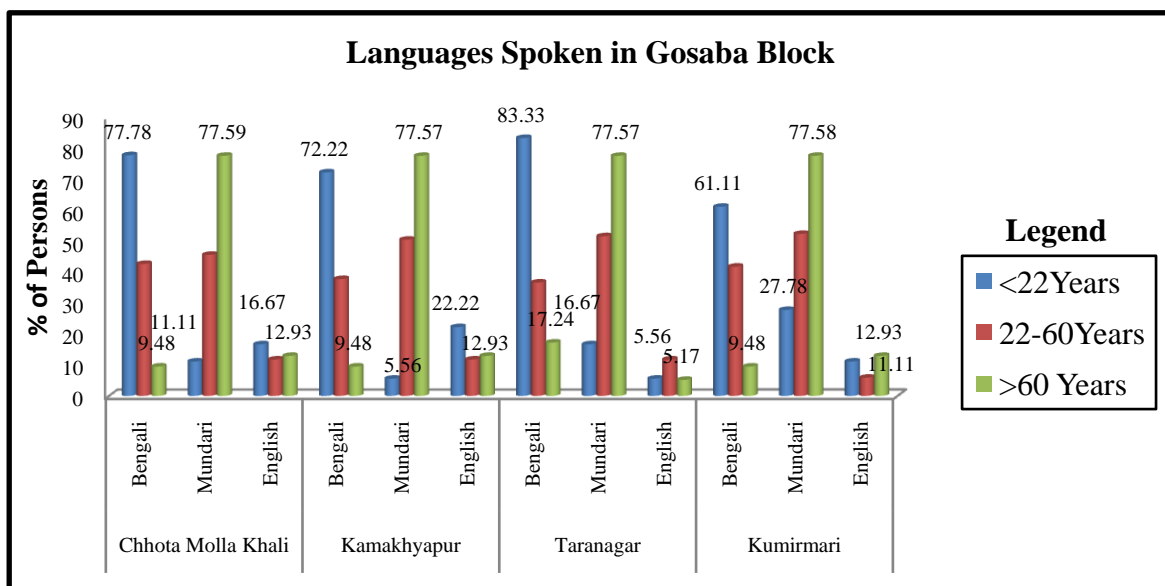
Source: Primary Data (Household Survey, 2019)

**Fig 61: Languages Spoken in Hingalganj-I Block**



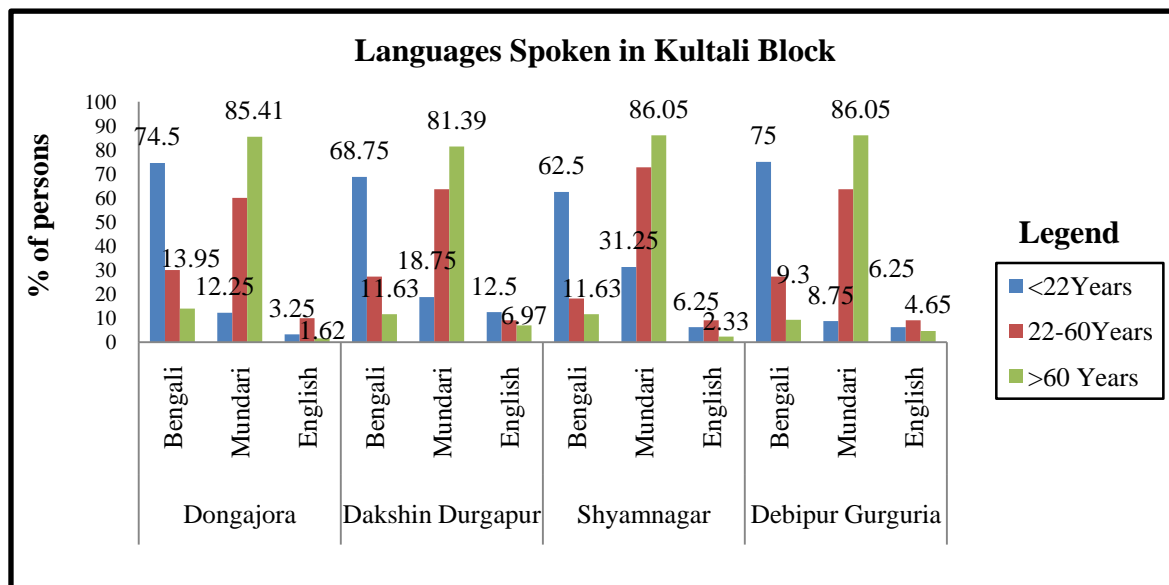
Source: Primary Data (Household Survey, 2019)

**Fig 62: Languages Spoken in Gosaba Block**



Source: Primary Data (Household Survey, 2019)

**Fig 63: Languages Spoken in Kultali Block**



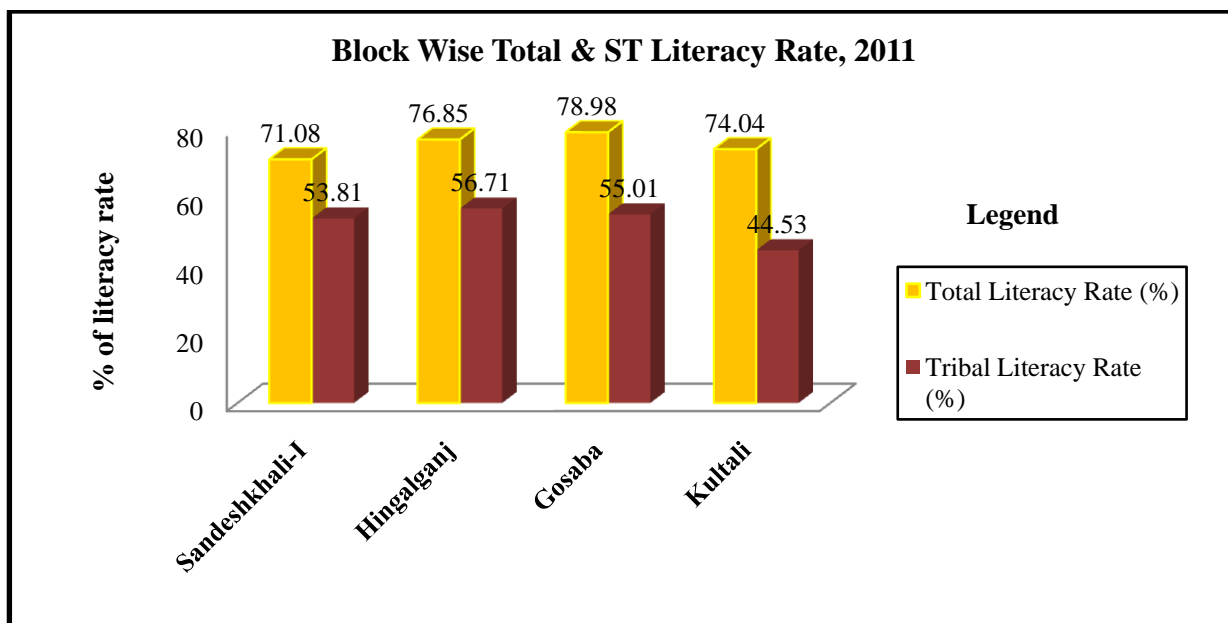
Source: Primary Data (Household Survey, 2019)

## Education & Literacy:

Education enlarges our field of knowledge around the world and leads us to explore the unexplored and inspires us always to do something better. It develops our thinking power and looks at life from different perspective, also helps us to express our opinion and contradict the views which are not just. Literacy widens our knowledge and it is primary step towards liberty, freedom, and get rid of many other obstacles specially freedom from socio-economic constraints. This is the precondition for improvement, both personage and group. Literacy opens our mind from barrier of social superstition, it helps us to reduce scarcity and disparity, creates prosperity, and helps to eliminate troubles of nourishment and community wellbeing.

**Literacy Rate:** Literacy rate of the population is defined as the percentage of literates in the age-group seven years and above (District Census Handbook 2011). The literacy rate can be understood from the percentage of literate of particular age among different age-group. Block wise total literacy and ST literacy rate are given. Hingalganj and Gosaba, literacy rate is more compared to Sandeshkhali-I and Kultali Block (**Fig 64**).

**Fig 64: Block Wise Total and ST Literacy Rate, 2011**



Source: District Census Handbook, 2011



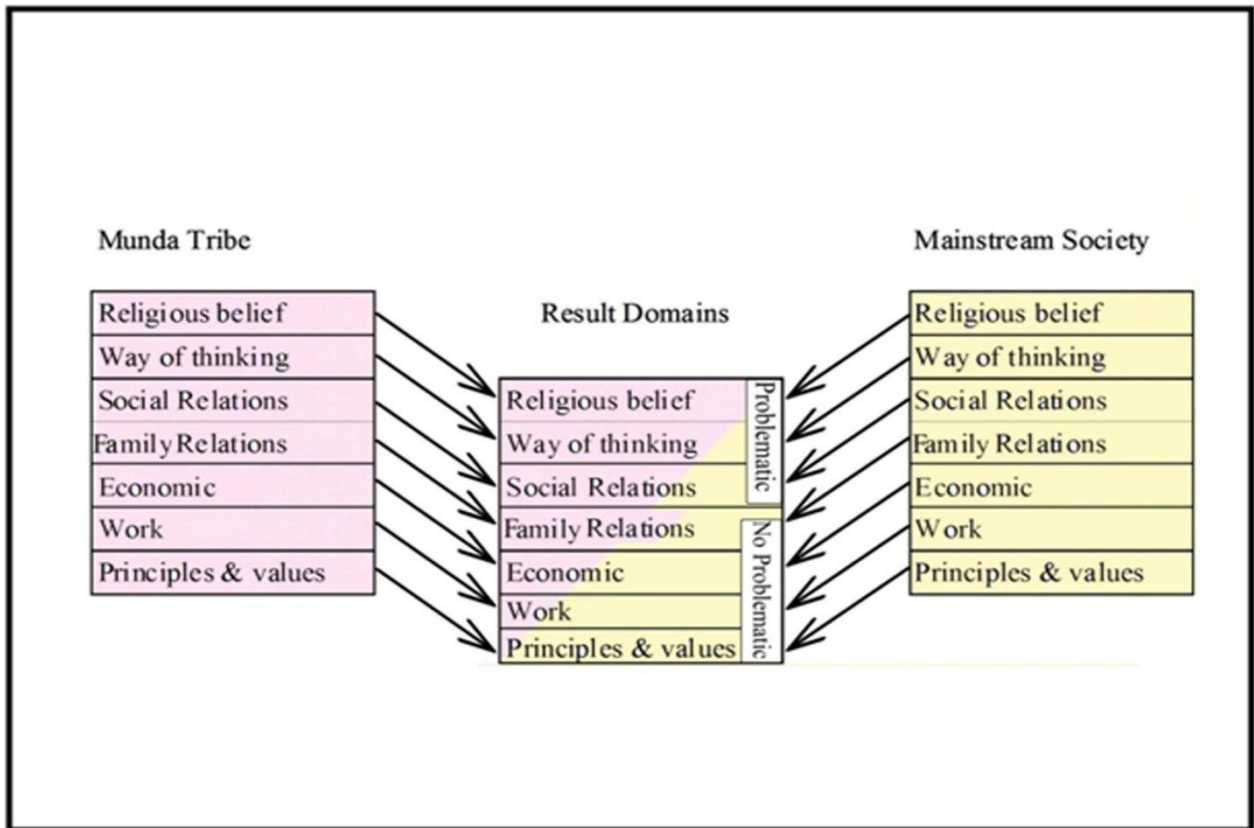
## **6.1.2 Social and Cultural Changes through Acculturation and Enculturation process:**

### **6.1.2.1 Acculturation Process:**

The acculturation concept started to be used by American social anthropologists towards the end of the 19<sup>th</sup> century (Redfield, Linton & Herskovits 1936). The magazine *American Anthropologist* publishes a memorandum based on the study of acculturation in the 1930s. The Publication was encouraged with the study of social changes. Cultural relation between various communities (e.g., peasants, native communities etc) was included (Redfield, Linton & Herskovits 1936). The easiest “definitions of acculturation as a process came precisely from these authors, for whom acculturation comprises those phenomena which results when group of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of their or both groups (Redfield 1936, p.149). Redfield et al. (1936) became the point of reference for later work in the 20<sup>th</sup> century and was incorporated in the UNESCO dictionary-thesaurus as the official definition of acculturation.

According to Leunda (1996) in the process of cultural relationship between two societies there exists one host community and another immigrant community. In this case host community dominates the new comer community and thus immigrant’s community has to adopt some culture of the dominant section, they become accultured. He emphasized on six domains which are Political, work, economic, family, social and ideological. Ideological domains are ‘religious belief and customs’, and ‘way of thinking’, ‘principles and values’. As we know acculturation is a process of psychological and behavioural adaptation that occurs when two cultures come into contact (Berry 1994) here Munda tribes came into contact with the mainstream society and both cultures are adopting new and good things that would be required for social life adopting this acculturation process.

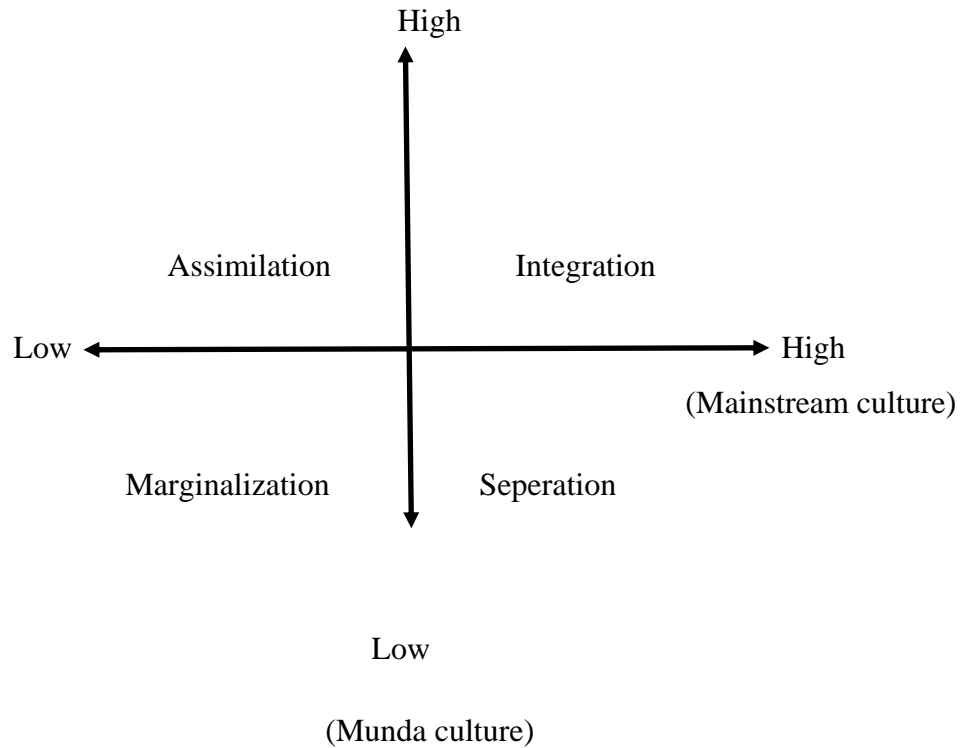
**Fig 65: Relative Adaptation Acculturation Model**



**Source: Acculturation process (Relative adaptation) Leunda, 1996.**

Regarding religious belief, Munda people changed their original one and shifted to religious belief of mainstream society (Tusu puja to Lakshmi puja). A big example of customs is the Hen puja and dedicated to their ancestor during marriage of tribal society. But now they are practicing the mainstream society custom and rituals. Way of thinking of tribal society too much backdated earlier, now they are thinking in a sophisticated way. They are now progressing through modern education (computer learning), internet using, and android mobile using everything. Many of principles found in the tribal society regarding societal and family unit situations wedding rule, perception of honour, relation between the sexes etc. are changing. Earlier Munda have hard core cultural constitutions and was difficult to change their own rituals. But now by using bilinear model (Berry 1970) of acculturation process, behaviour and their social values has been changed through rejecting and accepting from both cultures.

**Fig 66: Bilinear Model (Berry, 1970)**



**Source: Adopted from Nguyen and Von Eye (2002)**

Above figure 66 is the bilinear theoretical model first proposed by Berry in 1970. When faced with a new culture, individuals negotiate between their cultures of origin and/ or becoming involved in the new culture (Rivera 2010). Acculturation depends on compromise four strategies. In the diagram of negotiation strategy four components are assimilation, separation, marginalization, and integration. Assimilation occurs when individuals of the non-dominant cultural group do not wish to retain their culture of origin and seek to interact with dominant culture (Berry 1977). Alternatively separation takes place when individuals decide to maintain their culture of origin while rejecting the dominant culture (Berry 2006). When they want to maintain the culture of origin while at the same time showing interest for the new dominant culture, integration is most likely outcome (Berry 1997). Integration has also been conceptualized as biculturalism (Rivera 2010). Lastly, when individuals reject both cultures, marginalization occurs (Berry 1997).

### 6.1.2.2 Enculturation Process:

The concept of Acculturation and Enculturation is more or less same. However this is essential to differentiate the terms acculturation from enculturation. While acculturation has to do the general processes of navigating more than one culture, enculturation refer specially to the preservation of one's indigenous culture (Kim 2007). According to Kim (1988) enculturation is a cultural adaptation process in which individuals adapt to the surrounding cultural forces through year of socialization. By this process, Munda tribe adopt the basic values, norms of own culture. When they are born, being to acquire the culture around him, with or without any influence and it is very essential for survival. Education plays a vital role in the process of enculturation. An individual becomes an active member in the society he belongs to by acquiring the knowledge, skill, attitude and values.

**Table 15: Generation wise enculturation:**

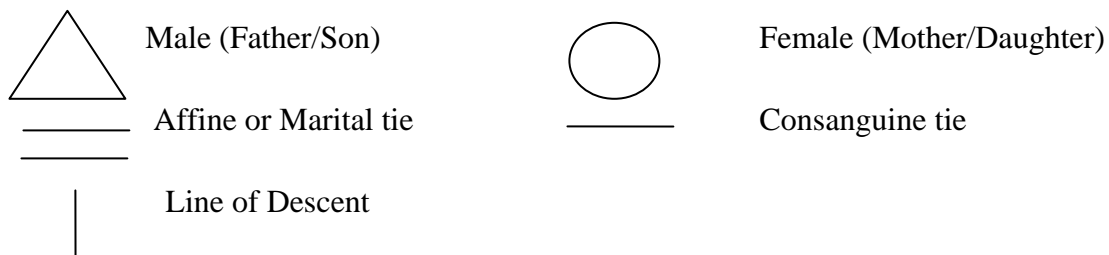
Socio- cultural Issues		Young Generation<22 years	Middle Aged Generation>22-- 59years	Old Generation>60 years
<b>Language</b>	Sadri Bengali	Bengali, English	Sadri, Bengali, Hindi	Sadri
<b>Dress</b>	Modern Traditional	Jeans, salwar	Jeans, salwar Dhoti,Saree,	Dhoti, Saree
<b>Food</b>	i)Traditional food consumed ii) Use of Modern food	They prefer modern food	Traditional foods consumed but now try to adjust with modern food consumption.	Avoid modern food consumption. Prefer <i>panta</i>
<b>Custom Rituals Worship</b>	i)Karcha in marriage system ii)Hen dedication	Do not obey Rituals, custom and worship	Sometimes obey and sometimes avoid	Try to maintain traditional custom, rituals and worship.
	i)Pray to Nature ii) Idol worship	i)Not practiced ii) practiced	both are being practiced	Try to obey the earlier rules and practices

**Source: Compiled by Researcher from field survey**

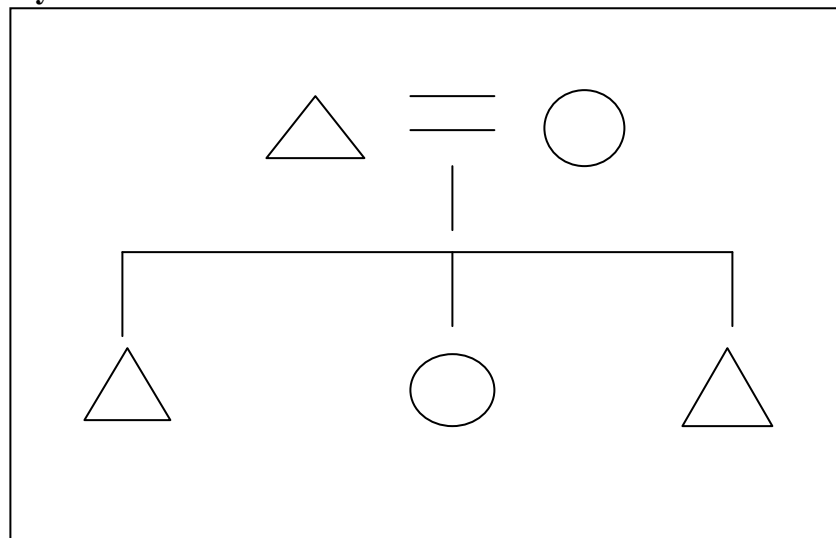
### Family Type:

According to Murdock (1965) “Family is a social group characterized by common residence, economic co-operation and reproduction comprising of adults of both sexes, at least two of whom are maintaining socially approved sexual relationship and one or more children, own or adopted, of the sexually co-habiting adults”. The Mundas follow closely knit family system which is the main criteria for a well coordinated social system. They have not only nuclear but also joint family system based on monogamous marriage. The numbers of joint families are reducing. After the latter half of the twentieth century there is tendency among the Mundas to form nuclear family instead of joint family. Patriarchy system is gaining gradually where father is the head of the family. Monogamous family with nuclear structure is the main feature. The different family types are given below with some kinship symbol for a better understanding:

### Kinship symbols:

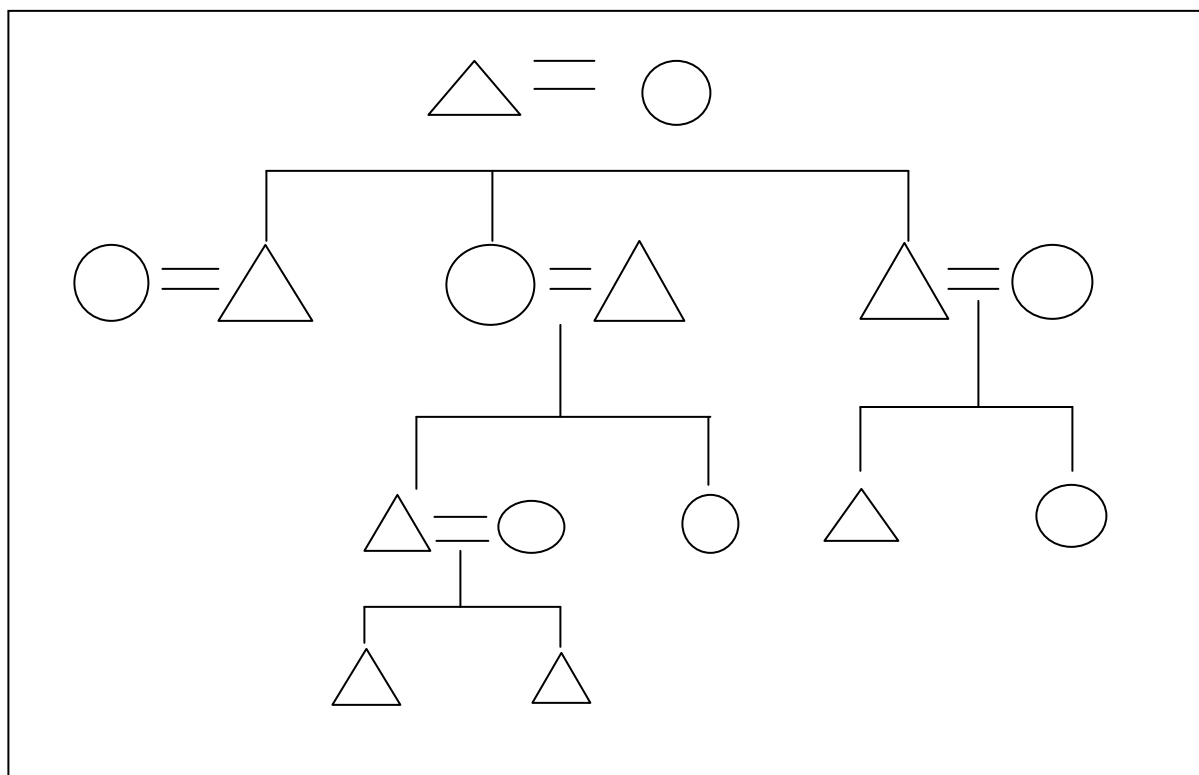


**Fig 67: Nuclear Family**



**Source: Adopted from Vidyarthi & Rai, 1976**

**Fig 68: Joint and Extended family**



**Source: Adopted from Vidyarthi & Rai 1976**

Looking into the composition of families in Munda villages it is found that families of single type or nuclear type are predominant as shown in table below.

**Table 16: Family Type**

Family Type	North 24 Parganas		Average in %	South 24 Parganas		Average in %
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
Nuclear	89.7	71.8	80.75	90.27	69.06	79.67
Joint	7.0	22.34	14.67	7.22	20.30	13.76
Extended	3.3	5.85	4.58	2.49	9.31	5.9

**Source: Primary data (Household Survey, 2019)**

Vertically extended type and laterally extended types of families were found in the study by Basu & Saha, (1987, p.30). According to primary survey such types are very few ranging from 3 percent (Sandeshkhali-I) to below 10 percent (Kultali least developed). Almost above 80 percent young generation (<22 years old) prefer nuclear type of family while the other two generations prefer all the three types. Family type preference is changing due to family clash and

unequal distribution of property, inequity in income and expenditure. However the major tribes hope, as their economy demand or are permitted, to have a good number of joint as well as extended families (Vidyarthi & Rai 1976, p.188).



**Fig 69: Nuclear Family**

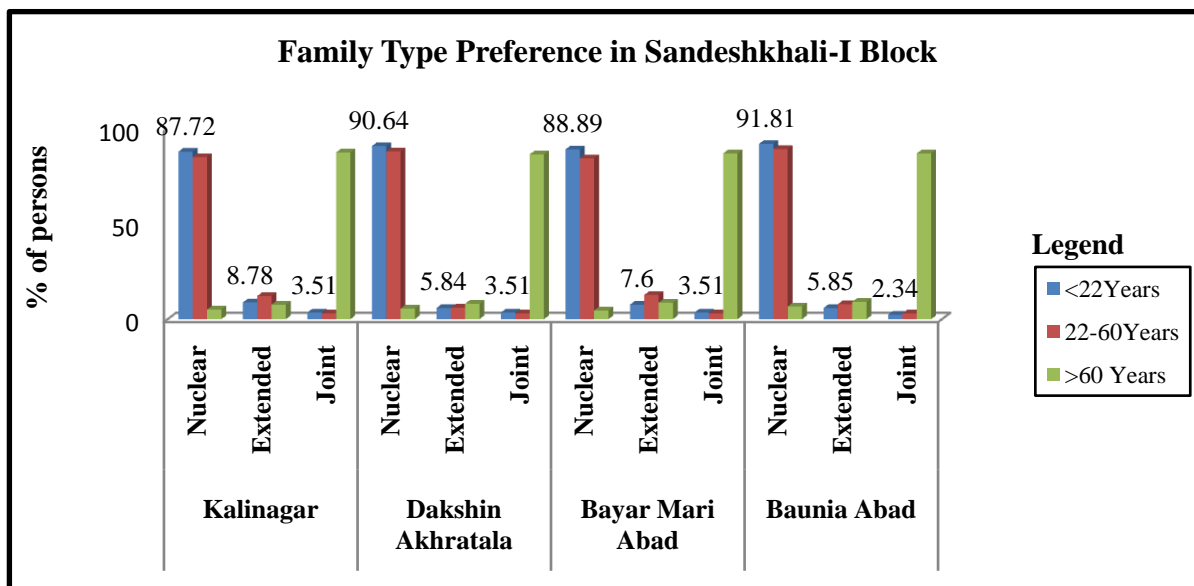


**Fig 70: Joint Family**



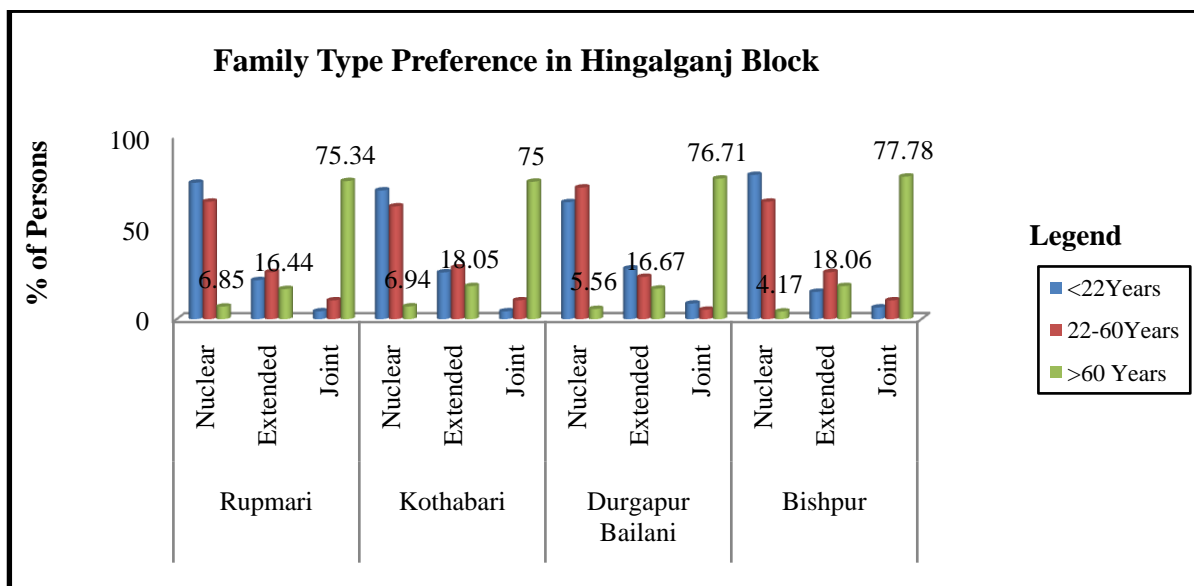
**Fig 71: Extended Family**

**Fig 72: Family Type Preference in Sandeshkhali-I Block**



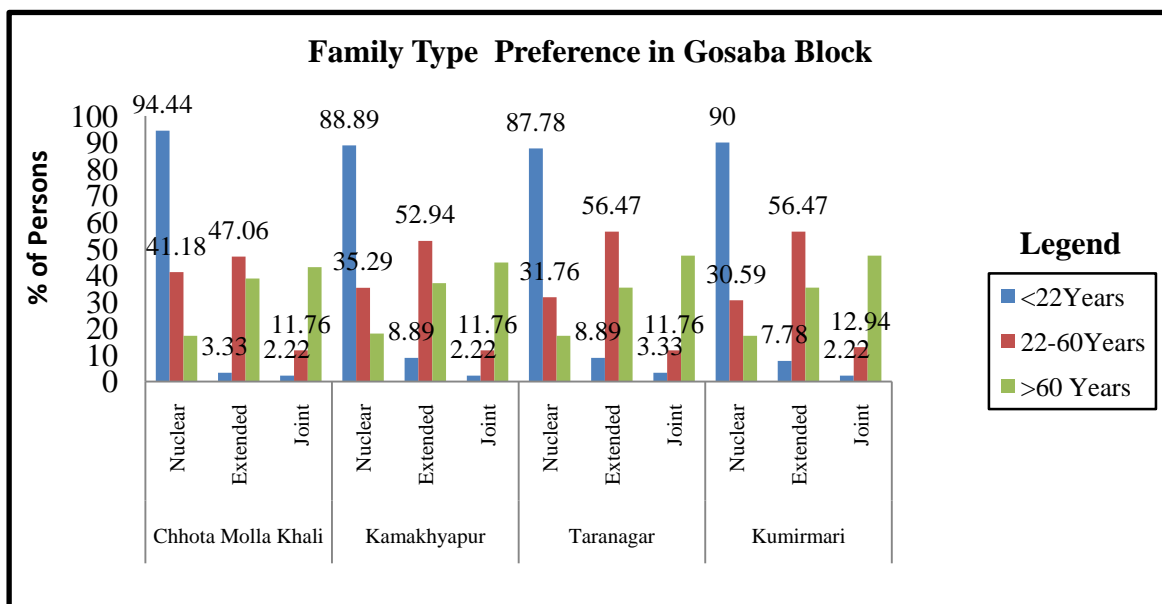
**Source: Primary Data (Household Survey, 2019)**

**Fig73: Family Type Preference in Hingalganj Block**



Source: Primary Data (Household Survey, 2019)

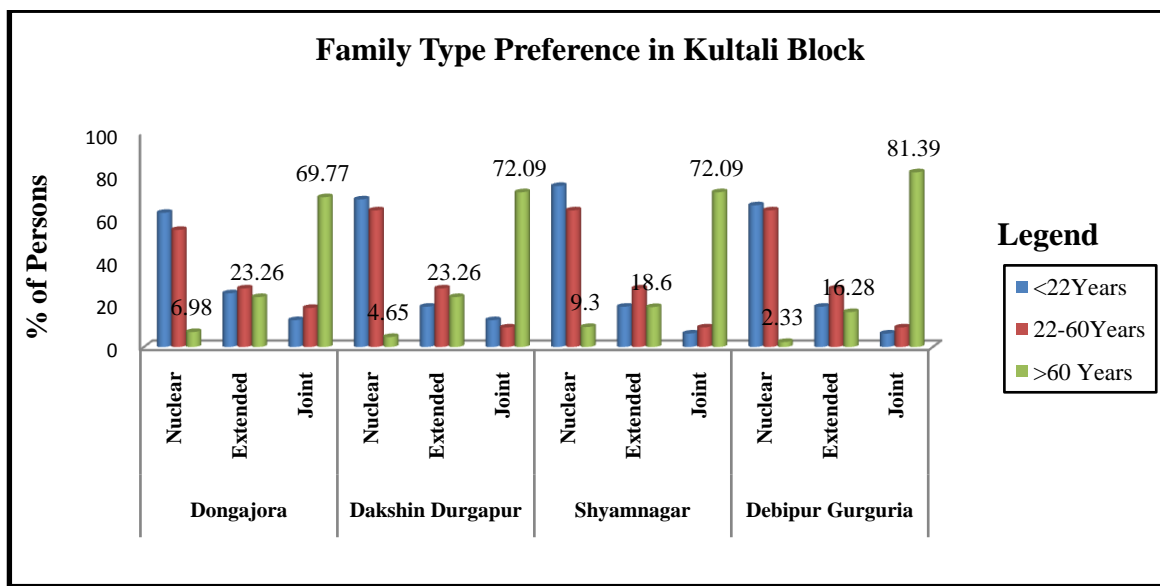
**Fig 74: Family Type Preference in Gosaba Block**



Source: Primary Data (Household Survey, 2019)



**Fig 75: Family Type Preference in Kultali Block**



**Source: Primary Data (Household Survey, 2019)**

### **6.1.3 Social and Cultural Changes through Sanskritization, Westernization and Hinduization:**

The earlier view of a static Indian social order is delivered largely from the British Orientalist and their translations of the Brahminical texts (Pollock 1994, p.96-97). According to Pollock (1994, p.96-97) Indian society was traditionalized and Sanskritized in an Orientalist way. The census report reveals the upliftment of a society. An indication of the widespread desire for mobility comes from an unusual source, namely, the census operations (Srinivas 1966, p. 94). Definite description of social change in India is defined limited and placed by the “sanskritization”/ “social mobility”. Social change leads its emphasize on factors relating habits and rituals that are the culturally-bound terms “sanskritization” are essential to explain it because of the important fact that the social hierarchy is also a hierarchy of ritual purity and pollution (Singer 1968, p. 11).

A multi caste village of Hamilton Abad was studied. Village studies provide a “unique window to the study of Indian civilization” (Srinivas 1997). The terms “Sanskritization” and “Westernization” was first used by Srinivas in the perspective of socio-cultural change and social mobility. Sanskritization began with the lift up in the caste system by individual’s jatis of section of jatis who were able to move-up themselves from the most primitive time in the Indian history. This stipulation for individual castes to lift up contributed to the continued existence of caste in

the course of millennia. Individual's tribes are absorbed into Hindu fold by Sanskritization which is regarded as an instrument in this process. The ideas of purity and impurity and moral values are undergoing rapid changes due to economic development, adaptation of western culture and with the change of social system. Consumerism and gadgetry have become tangible symbols of a Westernized life-style; Westernization being a multifaceted concept.

The Constitution of India was in force since in 1950. Citizen of India were presented with fundamental rights that abolished untouchability, has given advantage to SCs, STs and socially backward class for the representation in legislature, for the reservation of Job in Government offices. The constitution also gives privilege to this section of people in educational institutions.

There are three models of sanskritization like i) Cultural Model ii) Varna Model and iii) Local Model adopted by Munda.

**Table 17: Three Models of Sanskritization**

Model	Features	Adopted Munda Tribe
Cultural Model	“Castes have been assigned high or low status according to cultural characteristics of Hindus. The wearing of Sacred thread, denying the use meat and liquor, observing endogamy, prohibition of widow marriage, observing the restriction in described the religious text books, giving respect to religious and mythological stories, have been given sanctity in traditional culture”(Srinivas 1950).	The behaviour and code of highness and purity are accepted by Mundas as described in the religious text in a form of Sanskritization.
Varna Model	“In Varna system the highest status is given to that of a Brahmin followed by Kshatriya, Vaishya and Sudra. Antyaj or in the fifth Varna that is the lowest and untouchable one in the Varna system. The lower caste coping the ideals and life style of the superior caste”(Srinivas 1950).	Munda tribe copying the ideals and life style of the superior caste Brahmin and Poundra Kshatriyas.
Local Model	“In this model, Some castes are considered to be more influential than others on account of their economic powerful”(Srinivas 1950). This caste may be called “master caste” or dominant caste”	Munda tribe copies the life style of Brahmin and Poundra Kshatriyas and improves their social status.

**Source: M. N. Srinivas, 1950**

#### 6.1.4 Process of Detribalization:

Detribalization is the process of the dropping and rejection of the tribal values and behaviour patterns. These are adaptations of two meanings ascribed to Detribalization by Mitchell (1956c, 694-695). In his usage “the lapse of social relationships with people living in tribal areas” is classed under the psycho-sociological dimension of “detribalization” together with “the dropping and rejection of tribal modes of behavior”. Munda Tribe is detribalized through some segment like blood assimilation through inter culture marriage, food and dress habit, habitat, language and dialect, administrative processes, naming pattern, change of religion and modernity.

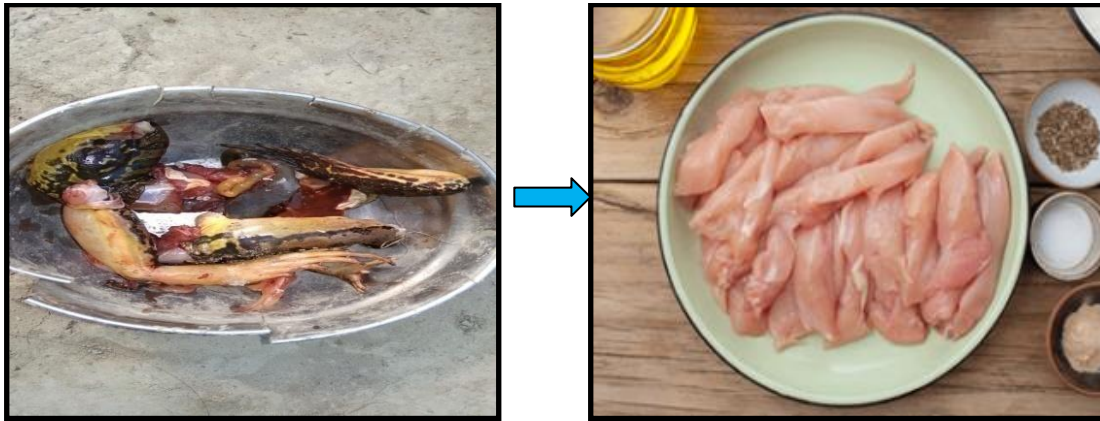
**Food habit and Eating Manners:** Earlier they used to take low nutrient food because of low income and lack of consciousness about food. They used to take frog, pig etc. But now due to higher education and progressive economy they are taking moderate to high nutrient food like meat, fish, hot and soft drinks etc. So food item (**Fig77**) also has changed. Earlier they use to take food sitting on the floor now they are taking food sitting on the table. So, eating manner has changed through the modernization process. (**Fig 76**)

**Fig 76: Changing Eating Manners**



Source: Photograph taken by Researcher

**Fig 77: Changing Food items**



**Source: Photograph taken by Researcher**

**Naming pattern, Change of religion and modernity:** Earlier they used to give names related to nature and goddess like Puspa Bala, Taru Bala, Shasthi Rani etc. of female and Mannyabar, Kanai, Balai etc of Male. But now modern name is as for example Souma, Ramya etc. Religion wise hundred percent has been changed through religious assimilation no one can perform Sarna Religion. So, Religion has changed from Sarna to Hindu. Finally there are common sources of power or pressures that are accountable for mutually transform and confrontation to change. Cultural loss is process of abandonment of some existing elements in a society. Whenever tribal society and mainstream society come in contact with each other both try to change and adapt new ideas. At the same time in a natural way the culture of both societies may change.

### **Marriage System:**

Marriage is a universal custom found all over the world with different forms and has been accepted by all. According to Karl G. Heider (1997) *“marriage is the socially recognized union of a male and female marked by some sort of public wedding ceremony that establishes the family, a social unit whose functions are to regulate sexual activity to produce and raise children with a particular social identity and cultural skills and to constitute a basic unit”*.

In the same community, Munda tribe gets married at an adult age but the boy and girl should be different clan. According to Ram Dayal Munda (2000, p.3) Adibasi person enter married life only after one attains adulthood when he/she is worthy of running a household. A man must know how to make a plough and yoke and for a woman, she must know how to weave a mat. To complete a marriage Mundas have to follow these normal processes. During marriage

a mondap is erected with bamboo stick, khar grass and Sal. Exchange of garland and offering vermilion to bride from groom is the most important rituals of marriage. The middle of the marriage platform is prepared with five Sal saplings, the yoke, and the grading stone etc. placed for the bride and grooms to sit for bathing after wedding. All these reflect 'wishes for a lasting marriage (Munda 2000, p. 6). After marriage the new bride and groom are blessed by the parents of both side and other relatives. The marriage is done with minimum rituals and activities. Munda community believes in close bond between man and nature. During marriage ceremony they never engage a priest, simple human takes the responsibility of performing the whole ceremony.

### **A Complete Marriage ceremony of the Mundas:**

All the delicacy of a Mundari marriage form may not be seen in all cases, but the most of the events are not altogether absent.

**'Dutam dar'** is the major step to negotiate on behalf of the proposed bridegroom's parents. In this ceremony, Dutam of both side engaged themselves in talks, Dutam of bridegroom's visit the house of bride for omen reading ('Tapur Chanli'). If the proposal of negotiation is found favourable to bride side the process proceeds. In case the negotiation is found unsatisfactory then the process breaks up. After that on another selected day the bride's party will visit the house of bridegroom to settle up and accept bride price of 25/- and as per capability. During this visit a **'Maroa'** (Rice powder mixed with water) is made out of it on the courtyard. At that time the prospective bridegroom will be anointed with turmeric and oil and he is presented with bead-necklace and a few coins by the bride's relative. In turn the bridegroom pours it on the feet of the bride's relatives. This system is now totally changed. Now father of bride give the price to bridegroom as per their capability. After that the Dutam of both side fix date of marriage. Usually the marriage is solemnized in the month of Fangun (February-March) or in Vaisakh (April-May). The actual marriage ceremony is called **'Arandi Ara'**.

Marriage ceremony follows the ritual of Bairoar. In this ceremony, bride and bridegroom is brought to a ant-mound, there the priest (Deora) perform rituals with the sacrifice of fowls and at this time bride and bridegroom are ritually bathed, **'Sasang'** is then followed by anointing with turmeric and oil at the mud pulpit('Mandoa') is done three days before the marriage.

On the day of marriage both the expected bride and bridegroom are given opulent food in their respective houses and they also visit other houses. This is called **'Abra Khawa'**, **'Uli-Sakhi'**

refers to putting thread around a tree is performed first in the bridegroom's house then similarly is performed by bride in her village.

The marriage procession starts from bridegroom's village with sprinkling water with a bunch of mango leaves, continues to the village boundary of bride. There the groom's party is welcomed by the bride sides and brought to her house. This tradition is called '*Amkul Jom*'.

During marriage '*Mandca*' (Pulpit)/'*Karcha*' (Paddy stick and flower binding together) is made, Bride and bridegroom are taken to the '*Mandca*'. The priest instructs both the groom and bride to walk around the pulpit thrice and they do so. There on the pulpit two **sal** leaves are placed side by side. The bridegroom stands on a leaf facing westward and bride facing opposite direction. It follows the touching of Sinai (Blood-tinged cloth) by bride and bridegroom on each other neck. They exchange garland, the bridegroom puts vermilion on the forehead of the bride. This ritual is called *Sindra Dan* or '*Sindua Rakab*'. At that time they will chant '*haribola*' (name of god) thrice.

The wrapper of couple is tied by the priest. This is called '*Hat Gati*'. Then the couple drop Khai (Puffed rice) on the fire in front of them. This is called '*Khai gum*' (Khai Padano). Then bride and bridegroom salute the elders, they are blessed ('*Chuman*') and presented with coin. In the house of bridegroom the couple goes to nearby pond with others. There a small pot will be kept hidden in the pond or canal thrice by both the bride and bridegroom. The hidden pot will be discover thrice by each other next the bride will take water in the pot and wash the feet of her father-in-law, mother-in-law and other elder relatives. This is called '*Kado-ghati*' (Basu & Saha 1987). After completion of all rituals bridegroom offers a grand feast (*Bou Bhat*) for the marriage ceremony.



**Fig 78: Traditional Marriage System**



**Preparation of Karcha/Kalsa**



**Complete Karcha/Kalsa**



**Moving around Maroa**



**Worshipping Maroa**



**Sacrifices the hen to the ancestor**



**Drinks milk after completion of marriage**

**Source: Photograph taken by Researcher**

**Fig 79: Changing Marriage System**



**Marriage in the presence of Brahmin**



**Putting of vermilion**



**Offering *Khai* (puffed rice) to god of fire**

**Source: Photograph taken by Researcher**

### **Funeral System in Munda Community:**

The dead body is buried by Munda community with music because when a child born they celebrate. He grows up and “they celebrate at the time of his welcoming in the society and also when he gets married. So, in the last time of his life music is played as farewell” (Purti 2015).

Memorial gravestone is erected after the death of a person. Traditionally, this is practiced in their society to keep alive the individuality of a people in their community. This tradition of erecting of gravestone is performed as rites. They take off from their homes and walks to the beats of drums onwards ‘*Sasandhiri*’, where three young women of their community carry



baskets filled with food preparations and water. This tradition reminds us about events in history of their community.

The installation ceremony of gravestone (**Fig 80**) is not same to all deceased. There are different in custom for the dead persons having natural death and for the persons having unnatural death. A different custom is followed for people who have died a natural death (Iyar 1948). A '*Sakuwa*' tree branch planted in the soil in memory of the person and prayers are offered to this type of tree in the traditional custom. The person may be dead and gone but his memorial will remain forever. The gravestone is first purified by sprinkling water from '*Sakuwa*' (mango) leaves from a vessel then washed with water. Afterward the adivasis spread turmeric over the gravestone. After this done, they offer grains to the gravestone. Finally the gravestone is covered with fresh white cloth. This distinctive custom of the Munda community makes their stand out in the human race (Amita & Tuti 2013). Although, this type of custom and ritual has been changed but some family nominal in number still pursue the bygone customs and rituals.



**Fig 80: Gravestone**

## **6.2 Block wise penetration and Cultural Scenario changes:**

### **6.2.1 Religion related issues:**

Mundas have one supreme deity. This is Sing Bonga. Other than, there are other spirits of gracious and mischievous nature whom they worship in favour of getting good crops and for avoidance of sickness, death etc. Each family worships ancestral spirits. They also worship the village deity called *Garam* or *Baram* who are worshipped by the whole village community. Nowadays the Mundas also worship Sitala, Manasa, Lakshmi (Tusu) etc. of the Hindu.

### Religious Functionaries:

**Pahan (Fig 81)** is the hereditary village priest with responsibility of performing community cult rituals. **Pahan** is also the direct descendant of village founder still mythological.



**Fig 81: Village Pahan with Researcher**

### Deities:

Of all the spirits and Gods, **Sing Bonga** is revered most. He is the supreme God of all Mundas, all-good, omniscient and omnipotent; maker, master and fosterer of all things living or inanimate (Hoffmann, 1950, p.3973). Roy (1912, p.467) notes that **Sing Bonga** is ‘reverentially remembered’ by these people in their daily life and also in serious calamities this powerful deity is ‘specially invoked’.

Each family worships ancestor deity (**Burah Burih**). The seat of the ancestors remains in the sacred enclosure of the kitchen. There within the enclosure no outsider is allowed to visit. All these minor spirits are malevolent in nature and these are identified and propitiated by the ‘**Deoura**’, the medicine man. Goddess **Sitala (Fig 82)** is worshipped by villagers. This is a Hindu Goddess in which worship is performed with the service of Brahmin priest. They also worship Goddess Sitala to get rid of Small pox.



**Fig 82: Sitala**

***Manasa** (Fig 83)* is worshipped by certain families. This deity is propitiated individually particularly the old aged people. This Hindu deity is worshipped to save the families and villagers from snakes-bites. ***Tusu** (Fig 84)* is worshipped by the female members and this worship is done on the last day of Paus (December-January). ***Tusu*** is the folk goddess of the Hindu inhabitants which act for ***Lakshmi** (Fig 85)*. This worship of folk-goddess is found in different part of West Bengal and particularly in Sundarban area.



**Fig 83: Manasa**



**Fig 84: Tusu**



**Fig 85: Lakshmi**

At present Mundas by way of imbibing the Hindu religious thoughts often designate Bhaguan as Supreme Being. In the Sundarban area the Munda inhabitants have adopted several religious ceremonies of Hindu neighbours. So, I find them to worship the Goddess Lakshmi, Kali (**Fig 86**), Bana Bibi (**Fig 87**) Manasa, Saraswati. Besides, they also worship the Lord Siva and this they call Dharam Puja.





**Fig 86: Kali**



**Fig87: Bana Bibi**

**Fig 88: Sacred Space and rituals**



**An enclosed ManasaThan**



**An open ManasaThan**



**Lord Radha Krishna**



**Sprinkling the cow dung**



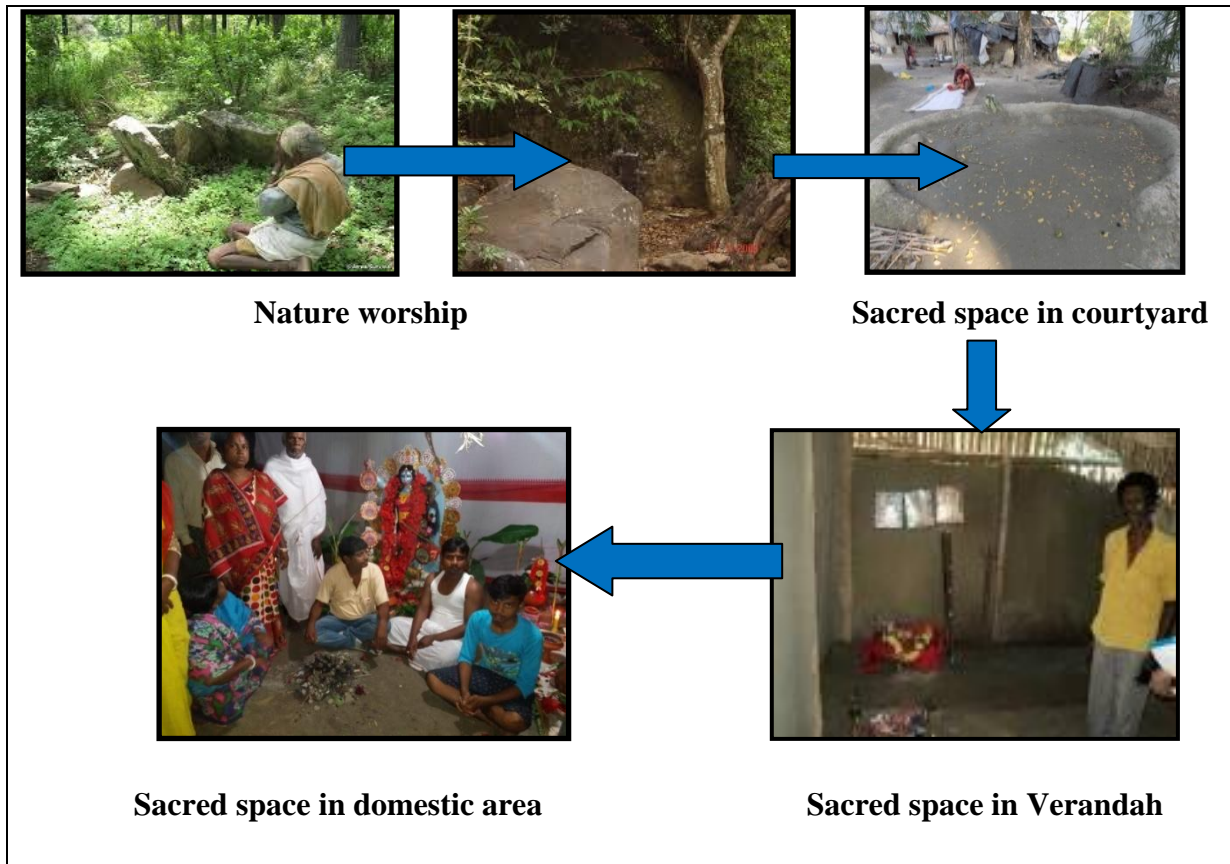
**Clean the Verandah with cow dung**



**Tulsi Than**

**Source: Photograph taken by Reseacher**

**Fig 89: Changing Sacred Space: Worship from Sacred Grove to Domestic Space**



Source: Photograph taken by Researcher

### 6.2.2 Rituals and Festivals:

All through the year these tribal people observe several festivals and they also follow rituals connected with birth and death, home purification and various agricultural activities. They are changing some worshipping space and adopt Hindu idol worship.

#### Birth Rituals:

The Mundas follow some birth rituals among them the first one is called *Atur Ghar (Pollution period)*; a new born baby along with its mother is kept in a separate room where others members or outsider except nurse or Dai Ma cannot enter. This continues for first seven days. During this the baby depends on breast feeding only.

*Narta* is a ritual related the birth of new born baby. In this ritual held on twenty days from the birth. A barber or Dai Ma cut nails and some time tonsure (Mastak Mundan) ceremony is held. This is an act of saving babies first hair on the head. The tradition is considered important in

Hindu tradition. During the Mundan ceremony, a barber is assigned the task of shaving of baby's hair.

**Shasthi puja** is organized for the health and happiness of the baby on twenty first days from the date of its birth. The Goddess is worshipped with songs and prayer. Parents of the baby offer *hadia* (Rice beer) to all the relatives and neighbours attending the ceremony.

**Annya Prasan** (Rice ceremony) is held after six months from the date of birth of the baby. On that baby is offered to eat rice for the first time with delicious food like sweet, card, cake etc. Family goddess is worshipped and Prasad is given to the baby. On that ceremony the name of the baby used for official purpose is fixed. Different items like, pen, coin, currency, slate, gold ornaments are kept in front of the baby to touch first among this and it is considered that the thing taken by the baby will be its passion or choice. The parents of the baby offer grand feast to all relatives, neighbours and all invitees.

### **Death Rituals:**

**Observances in the house of the deceased:** Among the Munda the dead body is taken out of the hut and placed over a mat in the courtyard. The body is washed and wrapped in a white cloth, and it is a married woman and her husband is alive, oil-mixed vermilion is applied (Vidyarthi & Rai 1976).

**Cremation and pollution period:** Cremation for all adults but in case children burial is preferred. After cremation Mundas gather for the purification ceremony after thirteenth day which is called *Umbul-ader* (Vidyarthi & Rai 1976).

**Funeral feast:** Mourning is over then Munda a feast is organized for near and dear. They believe that without a feast the last rite of the dead person cannot be performed.

**Annual death ceremony:** After completion of one year from date of death of a person another feast is arranged for relatives and neighbours.

### **Local Festivals:**

Mundas worship **Garam-Dharam (Fig 90)** during the month of February-March. The whole village community take part in this festival. "Votive offerings are made to the **Garam than (Fig 91)** (alter for village tutelary deity). This festival continues for only one day on any Tuesday and Saturday of the preferred month of Falgun (February-March)" (Basu & Saha 1987, p.47).





**Fig 90: Garam Dharam**



**Fig 91: Garam Than**

*Mage Parab* (festival) is noticed during the full-moon-day of the month of Magh (January-February). This is a post-harvesting festival. Each family performed this ritual. At that time *Rasi* (Rice beer) is offered ceremonially to the ancestors (Basu & Saha 1987, p.47). They decorate their room with rice powder which is called *alpona* (Fig 92)



**Fig 92: Alpona**

*Goyera* or (*Gohil puja*) (Fig 93), the cattle god is worshipped. This is done to pay special attention to the cattle. Cattles are washed, given special food and decorated with vermilion in each family (Basu & Saha 1987, p.48). This puja is practiced for the protection and safety of cattle. Mundas believe that they will get healthy calf and enough milk through this ceremony. The members of the community drinks *Haria* and walk all night, at the new moon night (Hossain 2012, p.17).



**Fig 93: Goyera or (Gohil puja)**

**Hen** is considered as sacred, which is manifested in their religious behavior during the Murgi Puja. They sacrifice hen with the belief that it will bring prosperity. The meat of the Murgi sacrificed in the Puja is forbidden to eat for virgin, women having baby, people out of the family. They need Rice, Dhuna and Sindur for this **Hen Puja** (Fig 94) (Hossain 2012, p.17).



**Fig 94: Hen Puja**

Some families' are performing **Karam** festival during the month of August-September. It is told that earlier this festival was practiced by many families, but at the present time it is performed in a limited way by definite families only. Two branches of **Karam** are brought to the courtyard of house and those are planted there and offerings are made on the selected day of *Ekadasi*. This festival is done to get a hold benison for the children and cattle. Both male and female members of the family are joined to dancing and singing for all night by and other neighbours also join to this merry- making. '**Karam twigs**' (Fig 95) are immersed in the river next day in the morning (Basu & Saha 1987, p.49).





**Fig 95: Karam Festival**

### **6.2.3 Folk Culture:**

Folk culture is a social system of tribal people including the heritage institution, customs; skills close related rural activities that are usually followed by community. The main theme of folk culture is tradition which resists any type of change. People of community make their houses and necessary home-made tools to maintain their traditional livelihood. They have their own music stories and rituals which are followed since long time. It has strong effect on particular physical social and economic features that are performed by the group (Husain 2009). Folk culture indicates the habit, rituals and identity of particular group of people living in specific area. People belonging to a folk must have minimum one common factor like language, caste and occupation. For instance, inhabitants of particular districts or a certain locality or place prefer to definite religious section or to a particular job for their livelihood. The folk culture is can be found in song and dance. It can also be seen in Storytelling and mythology, everyday artifacts and clothing, food, habit social custom, work practices such as farming, craft production and religion. A notion of “the folk” that is comparatively untouched by the modern world is constructed by the researcher and collectors from the later 19<sup>th</sup> and first half of 20<sup>th</sup> centuries. Characteristics of bygone cultures are being carried on verbally through the generations. (<http://www.oxfordbibliographies.com>). Consequently, folk culture is frequently connected with custom, continuity of history, sense of place and belonging.

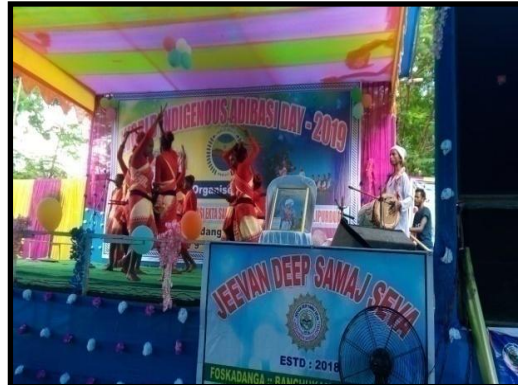
Local people perform various activities of folk cultures for their own relaxation and requirement. Folk culture is also necessary for social communication and preservation of past culture of the locality. A typical and popular song named *Jhumur* (**Fig 96**) is generally sung by

the people of the tribal community. The geographical expansion of this type of culture can be experienced from greater Chotanagpur to Deccan plateau in the south.

**Fig 96: Folk dance (Jhumur)**



**Women involvement beating Madal**



**Jhumur performed on the stage**



**Male and female both performed Jhumur dance together**

**Source: Photograph taken by Researcher**

This musical form is exercised largely by the villagers of Purulia and some people of western border of West Bengal. This is really a love song that has a universal character. Radha and Krishna, the central characters of the song specially considered as the heroine and hero of the song. Besides this, this song includes the Ramayana and the Mahabharata as the themes. So, Jhumur may also be called as *Ramlila Jhumur* and *Bharatlila Jhumur*. With the change of society and economy of rural people the themes of jhumur song have also undergone noticeable changes. The jhumur songs give its focus on different field, from love song to natural disaster, from *purana* to *poverty*. As per contents of theme, jhumur is divided into five main types such as: “*laukik prem, radha-krishna prem, pouranik, samajik and prahelika*” (Dey 2012). However,

tribes perform different socio-cultural programmes and at the same time their celebration types have also changed due to sanskritization and modernization. Block wise changing scenario of celebration type is discussed below.

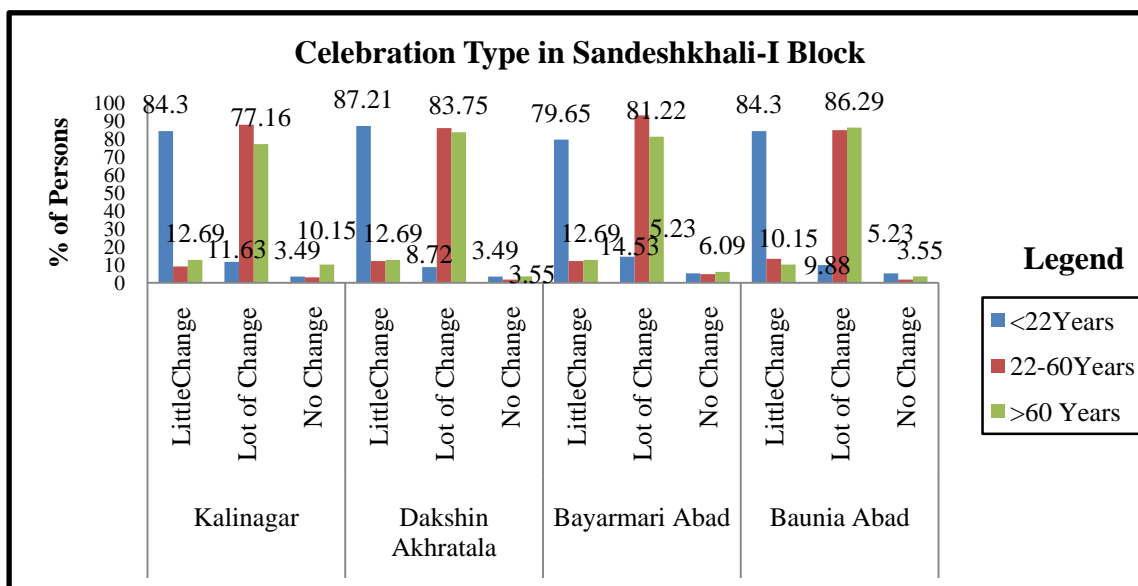
**Table 18: District and Block Wise Changing Scenario of Celebration Type**

Celebration Type	North 24 Parganas		Average in (%)	South 24 Parganas		Average in (%)
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
Little Change	35.36	34.19	34.78	34.97	39.65	37.31
Lot of Change	58.89	52.61	55.75	53.10	48.89	50.99
No Change	5.56	13.19	9.38	13.79	27.87	20.83

**Source: Primary Data (Household Survey, 2019)**

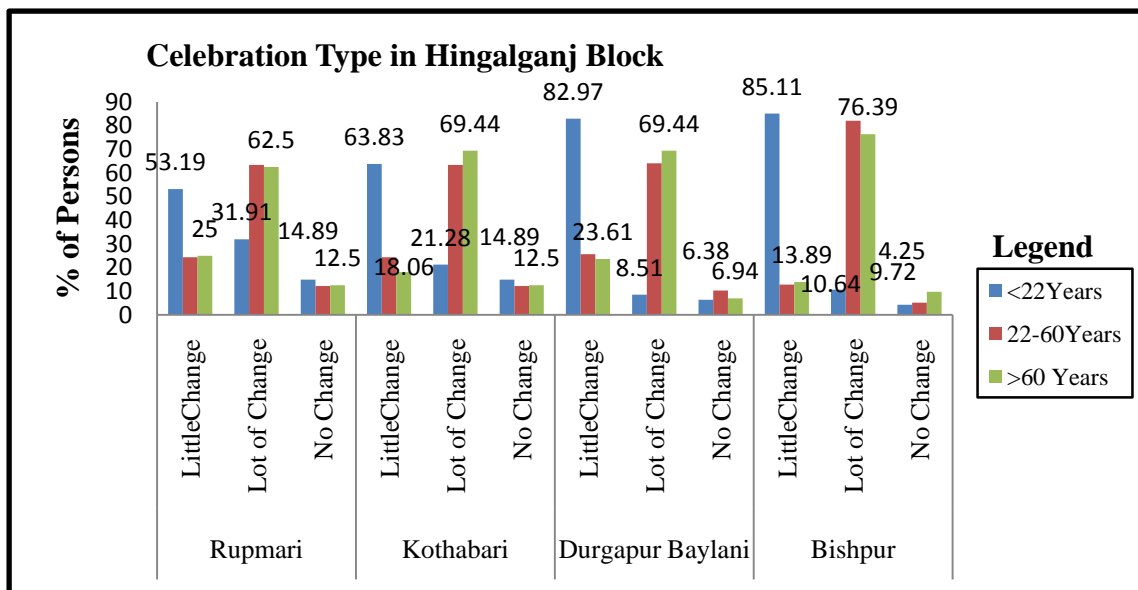
Above table shows district and block wise changing scenario of celebration type. Regarding socio-cultural changing scenario, Sandeshkhali-I is the leading block (58.89%) and about 55.75 % people have lot of change in their celebration type. Lowest percentage of sharing block is Kultali (48.89%). Almost above 80 % older generation (>60 years) have shared the knowledge about the lot of change in their celebration type in each block in both districts. Younger generation (<22 years) have shared their knowledge about the little bit of change (averaging 34.78% & 37.31%) in their celebration type in every block which is given below with graphical presentation (Fig 97, 98, 99 & 100). Therefore, it is clear that generation wise celebration type has changed prominently.

**Fig 97: Celebration Type in Sandeshkhali-I Block**



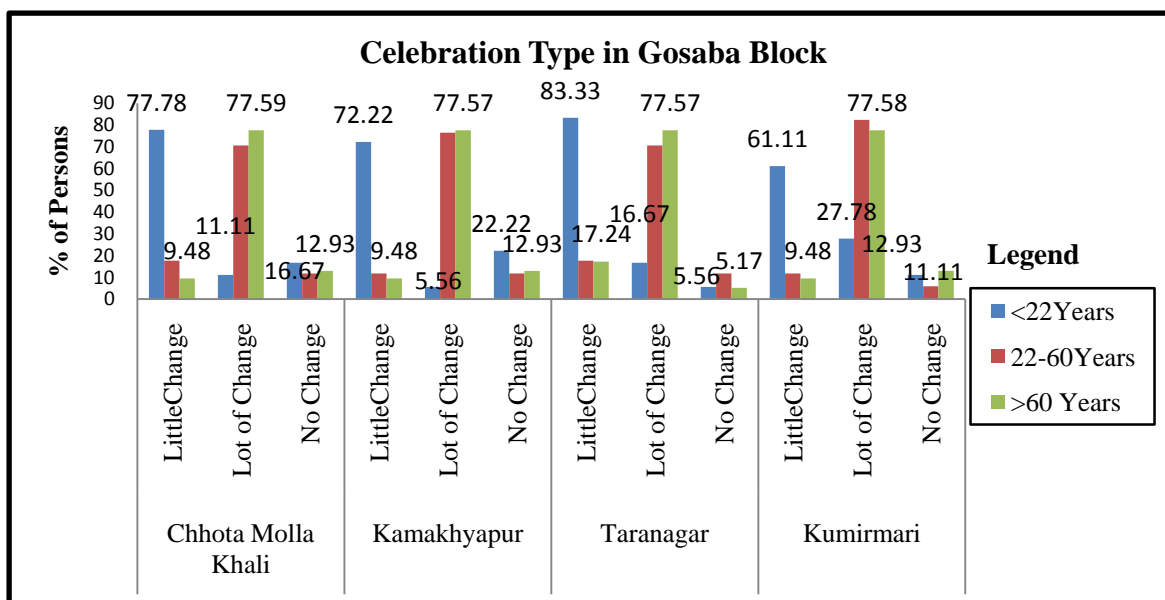
Source: Primary Data (Household Survey, 2019)

**Fig 98: Celebration Type in Hingalganj Block**



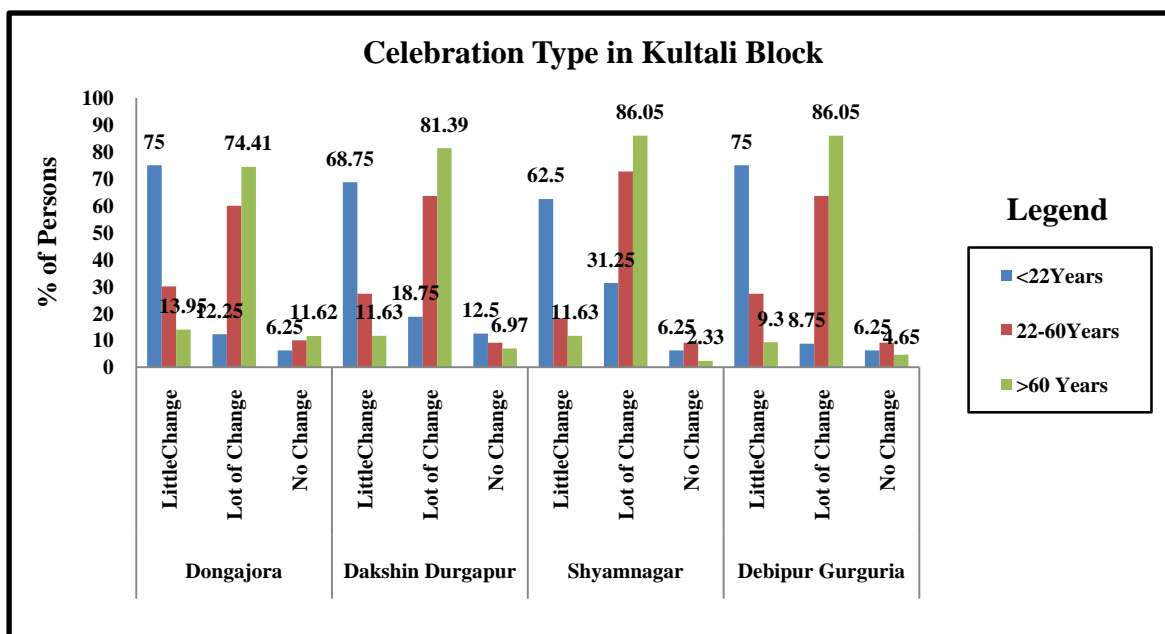
Source: Primary Data (Household Survey, 2019)

**Fig 99: Celebration Type in Gosaba Block**



Source: Primary Data (Household Survey, 2019)

**Fig 100: Celebration Type in Kultali Block**



Source: Primary Data (Household Survey, 2019)

### **6.3 Changes and Development through Cultural Interventions Schemes:**

#### **6.3.1 Educational Schemes and Policies:**

Education related intervention policies and its implication is not noticeable but implemented little bit. Strengthening Education among ST girls' of low literacy (2008) schemes, about 45 per cent (based on household survey 2019) tribal girls have enrolled themselves in this scheme. Lot of tribal students is taking opportunities of Sikshashree Scholarship Scheme (2014) from Government of West Bengal. In spite of upliftment of men and women in respect of education after independence, the gender gap in literacy rate has not yet been decreased. It is seen that gross enrollment ratio (GER) has increased noticeably. The literacy rate of men is becoming higher but in case of women the rate is to be developed. It is necessary for empowerment of women.

#### **6.3.2 Health related intervention policies:**

The World Bank Report (1987) of Financing Health Services in Developing Countries: An Agendum for Reform", recommended "the introduction of user fees in government healthcare services, instead of addressing the financial crisis of the poor households and critically analyzing the financial schemes of the government healthcare system (Arthin-Tenkorang 2002). During the 1990s, a series of policy documents promoted the implementation of user fees in government healthcare in India. User charges at the point of service delivery acts as an additional burden in their access to medical care. Thus healthcare costs emerged as one of the major obstacles for the poorer households. Based on a study from West Bengal it is learnt that the poorer the households, the more limited is the choice about the provider, and the more prone to medical care expenditure shocks even when the cost of care at public sources is less than at the private source (Mazumdar and Guruswamy 2009).

Both the public and private health care institutions constitute the medical system of India. In past there were no private institutions, there were only government healthcare institutions- sub-centers, primary health centers (**Fig 101**), taluka and district hospitals, medical colleges and specialty hospitals. At that time there were only few non-government medical institutions which worked as non-profit, in the area where government health care had no access. They worked voluntarily, nurses and doctors were trained for the rural community and small town. The necessity of establishing private sector health care was identified and approved in the health policy of 1983 and 2002.





**Fig 101: Primary Health Sub-Centre**

The West Bengal Health System Development Project II introduced wide-ranging reforms in the state's public health sector, bringing about significant changes in the provisioning pattern of services (clinical and non-clinical) and their financing mechanism (Roy & Gupta 2011). The block health and family welfare section and the District welfare section comprise the health services of West Bengal Health System. The healthcare reform policy anticipated to provide affordable health and preventive services by aggressively attaching in partnership with PRI, CSO, NGO, donor group agencies, private sector and other development partners. ([www.wbhealth.gov.in](http://www.wbhealth.gov.in)).

Different governmental schemes have been launched to develop our societies Reproductive Maternal, Newborn, child and adolescent Health (RMNCH) (2013) scheme is one of the schemes to concentrate on the main reason of mortality between women and in addition to the delays in the children obtaining and utilizing health care and service also. In our study area not yet aware about the scheme but Shishu Suraksha Karyakram (SSK) (2011) most of the people are aware about the scheme because its object is to stimulate those who still prefer delivery at their home to institutional deliveries. This is an scheme with a expect that state would come frontward and make sure that benefits under JSSJK should be very helpful to all poor pregnant women coming to government institutional facility. Rastriya Bal Swastha Karyakram (RBSK) (2005-12), is aiming to near the beginning detection and early intervention for children from birth to 18 years to cover defects at birth, deficiencies, disease and development delay including disabilities ([www.nhm.gov.in](http://www.nhm.gov.in)). Integrated Child Development Service (ICDS) (1975) (**Fig 102**) is aiming to improve nutrition and health status of children at the age group of 0-6

years, lay the foundation of proper psychological, physical and social development of child([www.nhm.gov.in](http://www.nhm.gov.in)).



**Fig 102: Integrated Child Development Service (ICDS) Centre**

These schemes are basically availed by young aged generation (<21years). Pradhan Mantri Swasthya Suraksha Yojana (PMSSY) (2003) provide the quality medical education in country by setting up of various institutions like AIIMS and upgrading government medical college institutions ([www.pmsy-mohfw.nic.in](http://www.pmsy-mohfw.nic.in)) which is implemented for middle aged generation(22-59 years). Rastriya Aragya Nidhi (RAN) (2013) provides financial assistance to the patients that are below poverty line and are suffering from life threatening disease receive medical treatment from any government run super specialty hospital or institution ([www.india.gov.in](http://www.india.gov.in)). Rastriya Swasthya Bima Yojana (RSBY) ( 2008) is aiming to provide health insurance to cover the unorganized sector workers belonging to below poverty line and their family members shall be beneficiaries under this scheme ([www.india.gov.in](http://www.india.gov.in)), middle(22-59years) to old aged generation(>60 years) people are also beneficiaries in the scheme. The National Health Insurance Scheme- Rashtriya Swasthya Bima Yojana initiated in early 2010- an ambitious new public health insurance scheme for the poor, aims improving poor people's access to quality healthcare. Healthcare financing from state revenue, is promised only for those living line of below poverty.

United Nations Population Fund (UNFA) (2016) has devoted considerable attention to indigenous peoples' sexual and reproductive health, population and development, and gender



([www.un.org](http://www.un.org)). The World Health Organization (WHO) has been involved in promoting indigenous peoples' health globally and at the country and community level ([www.who.int](http://www.who.int)).

“Of all the forms of inequality, injustice in healthcare is the most shocking and inhuman”.-Martin Luther King Junior. So, the Millennium Development Goals (MDGs) aimed towards the decrease of maternal and child mortality. The National Health Policy (2002), The National Rural Health Mission (NRHM) envisaged addressing poor functioning and provisioning of services, the primary healthcare facilities for financing of poor public. Making inroads a noticeable impact was felt.

### **6.3.3 Religious and cultural related development policies:**

Government of India and West Bengal both promote the people who are engaged in Indian art and culture. Government of India provides financial assistance for those who are giving leadership through Cultural Heritage Youth Leadership Programme Scheme and also to keep alive their cultural heritage through Safeguarding the Intangible Cultural Heritage. Government of West Bengal provides financial assistance for Loko and Folk Artists through the Loko Prasar Prakalpa (2015) scheme. Middle aged generation mainly more or less about 45 per cent (based on household survey, 2019) is getting opportunities through this scheme. In the cultural safeguard article 350 (1949), every people shall be entitled to submit a representation for the redress of any grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the State, as the case may be (<https://www.indiankanoon.org/doc/785969>). In the Cultural safeguard article 350A (1949) there shall be the “endeavour of every state and every local authority within the state to provide adequate facilities for institution in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any state as he considers necessary or proper for securing the provision of such facilities” (<https://www.indiankanoon.org/doc/139768401>). Public and private agencies have taken initiatives to spread awareness in view of protecting respective culture mentioned below (**Fig 103**).

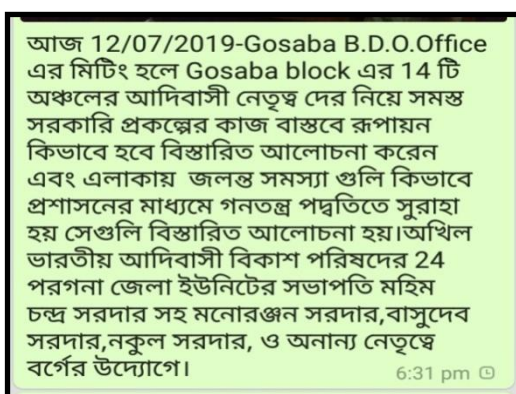
**Fig 103: Awareness Initiatives**



**Celebration of 'Hull Day'**



**Awareness programme of cultural activities**



**Petition to the Gosaba PS for proper implementation of Govt. Schemes**



**Activity of Naya Bihan & Injar Patrika**



**Awareness programme of South 24 Parganas Tribal Welfare Co-Operative Credit Society**



**World Indigenous Day Celebrated by Sandeshkhali-I Unit**

Source: Photograph taken by Researcher

## 6.4 Conclusion:

This chapter has discussed on inter-generation changing socio-cultural scenario based on primary data through field survey. Different socio-cultural issues have been discussed not only on the basis of qualitative way; it has also been justified with the quantitative way through use of different models and graphical presentation. After that, different developmental programmes have been introduced for the development of the tribes. Many policies have been taken for the improvement and progress for tribal people, for these purpose special importance have been given to education, health and safeguarding of cultural heritage. A separate ministry of tribal affairs was established in 1999. Before that matter was supervised by different ministries. Up to 1985 it was under Division of the Ministry of Home affairs named as Tribal Division. Then it was under ministry of welfare up to May 1998, the ministry of social justice and empowerment took its responsibility September 1999. The consent or mandate of the Ministry of Tribal affairs (1999) is:

- Welfare and development of Scheduled Tribes,
- Protection and promotion of tribal culture and heritage,
- Social security and social insurance;
- Tribal Welfare:- Tribal welfare Planning, project formulation, research, evaluation, statistics and training;
- Promotion and development of voluntary efforts on tribal welfare;
- Scheduled Tribes, including scholarship to students belonging to such tribes and
- Development of Scheduled Tribes ( [www.tribal.nic.in](http://www.tribal.nic.in)).

The policy, planning, monitoring, evaluation of sectoral programmes and schemes of development, their management is the accountability of the concerned Central Ministries/ Departments, State Governments and Union Territory Administrations. The Ministry has taken some initiatives and project to help and improve the STs through monetary help. Some efforts have also been taken by central Ministries; state Governments and other voluntary NGOs aiming at the development of the situations of the tribes. For economic and political security some important initiatives are necessary for tribal development. The economic and political issues have been discussed in the following chapter.

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## **HAPTER-VII**

### **THE CHANGING INTER-GENERATIONAL SOCIO-ECONOMIC AND POLITICAL SCENARIO**

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#### **7.0 Introduction:**

Social and cultural changes happen for the economic development. In the 21<sup>st</sup> century, rapid cultural change will presumably continue, especially through economic development on Indian reservations (Richland 2013). Economic inclusion is continuing through the process of economic participation in the common economic sector by the employment generation. At the same time political inclusion has also been happening by reservation policies leading to active participation of tribal people in politics. Economic and political governmental policies directly impact the inter-generational people also. So, changing inter-generational socio-economic and political scenario is discussed in details in this chapter.

#### **7.1 Economic Sphere:**

In normal civic society Employment in Government or Non-Government sector indicates the economic inclusion or exclusion. Therefore, it is required to increase the employment by inclusion. National Rural Employment Guarantee Act (2005) plays a vital role for rural economic development and it is also an inclusion process in India for rural development. It will be reflected on the work participation in all sector economy.

##### **7.1.1 Work Participation:**

Work is defined as participation in any economically productive activity with or without compensation, wages or profit. Such participation may be physical and/or mental in nature (District Census Handbook 2011). Work participation generally refers to the people participating in any work. Work participation rate is calculated by expressing the number of persons in the labour force as a percentage of the working-age population ([www.ilo.org](http://www.ilo.org)). The labour force is the sum of number of persons employed and the number of persons unemployed (International Conference of Labour Statistics 2013). If the labour force needs to be measured then both the employed and unemployed persons must be included. Employment comprises all persons of working age who during a specific brief period, such as one week or one day, were in the

following categories; a) paid employment (whether at work or with a job); or b) self-employment( whether at work or with an enterprise). The unemployed comprise all persons of working age who are: a) without work during the reference period, i.e. were not in paid employment or self-employment; b) currently available for work i.e. were paid employment or self-employment during the reference period; and c) seeking work, i.e. had taken specific steps in a specific recent period to seek paid employment or self-employment (ILO 2015).

Participation rate of male and female by age group should be given importance. The activity of labour force among the young (<22 years old) represents the accessibility of the opportunity of education, whereas activity of labour force among middle aged generation (22-59 years) and older generation (>60 years old) indicates the attitude towards retirement and the survival of the nets of social safety for the retired. To interpret in the way of intergeneration changes different categories of workers have been studied.

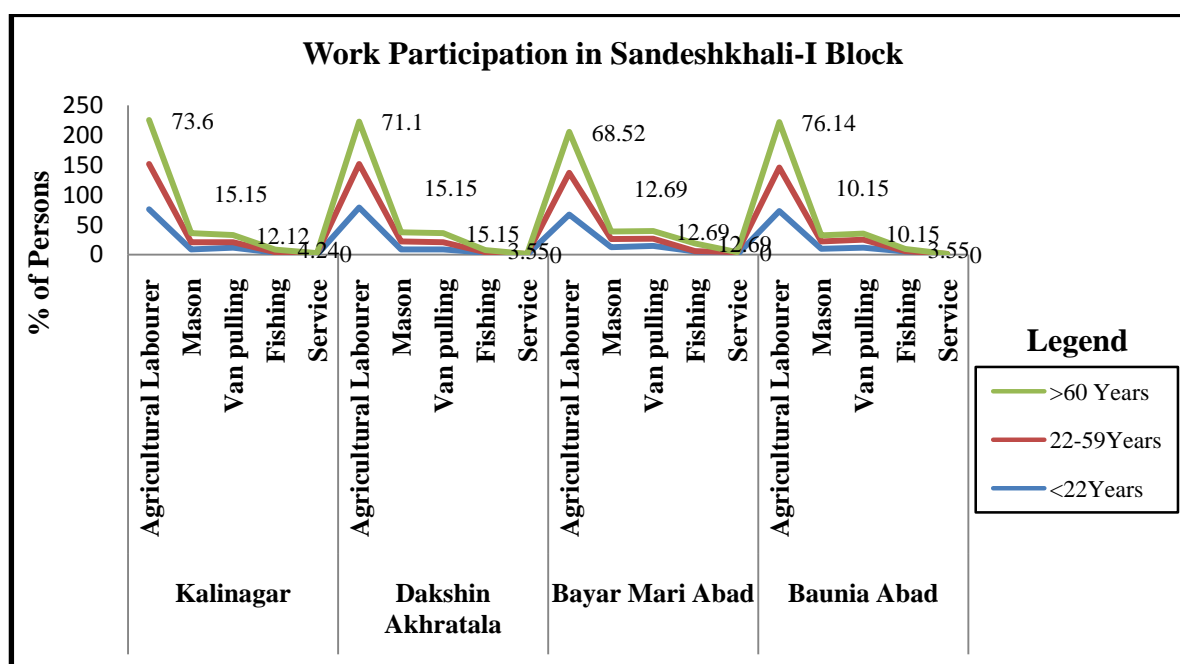
Graphical presentation shows older generation (>60 years) is engaged in agricultural labourer in every village in all the four blocks, with mason, van pulling and fishing increasing. In the Service sector little bit changes are noticed. Hingalganj block is better than Sandeshkhali-I regarding work participation relating to service in North 24 Parganas. In South 24 Parganas Gosaba block is much better than Kultali Block.

**Table 19: Work participation in Sandeshkhali-I Block**

Village/ Block	Sandeshkhali-I					
	Generation	Category of Workers				
		Agri. Labourer	Mason	Van Pulling	Fishing	Service
<b>Kalinagar</b>	<22 Years	130(76.02)	15(8.77)	20(11.69)	6(3.51)	0
	22–59 Years	125(75.76)	20(12.12)	15(9.09)	1(.61)	4(2.42)
	>60 Years	145(73.60)	25(15.15)	20(12.12)	7(4.24)	0
<b>Dakshin Akhratala</b>	<22 Years	135(78.94)	15(8.77)	15(8.77)	6(3.51)	0
	22–59 Years	120(72.72)	22(13.33)	20(12.12)	1(.61)	2(1.21)
	>60 Years	140(71.1)	25(15.15)	25(15.15)	7(3.55)	0
<b>Bayarmari Abad</b>	<22 Years	115(67.25)	22(12.67)	25(14.62)	9(5.26)	0
	22–59 Years	115(69.69)	22(13.33)	20(12.12)	1(.61)	7(4.24)
	>60 Years	135(68.52)	25(12.69)	25(12.69)	12(12.69)	0
<b>Baunia Abad</b>	<22 Years	125(73.09)	17(9.94)	20(11.69)	9(5.26)	0
	22–59 Years	120(72.72)	20(12.12)	22(13.33)	1(.58)	2(1.21)
	>60 Years	150(76.14)	20(10.15)	20(10.15)	7(3.55)	0

Source: Primary Data (Household Survey, 2019)

**Fig 104: Work Participation in Sandeshkhali-I Block**



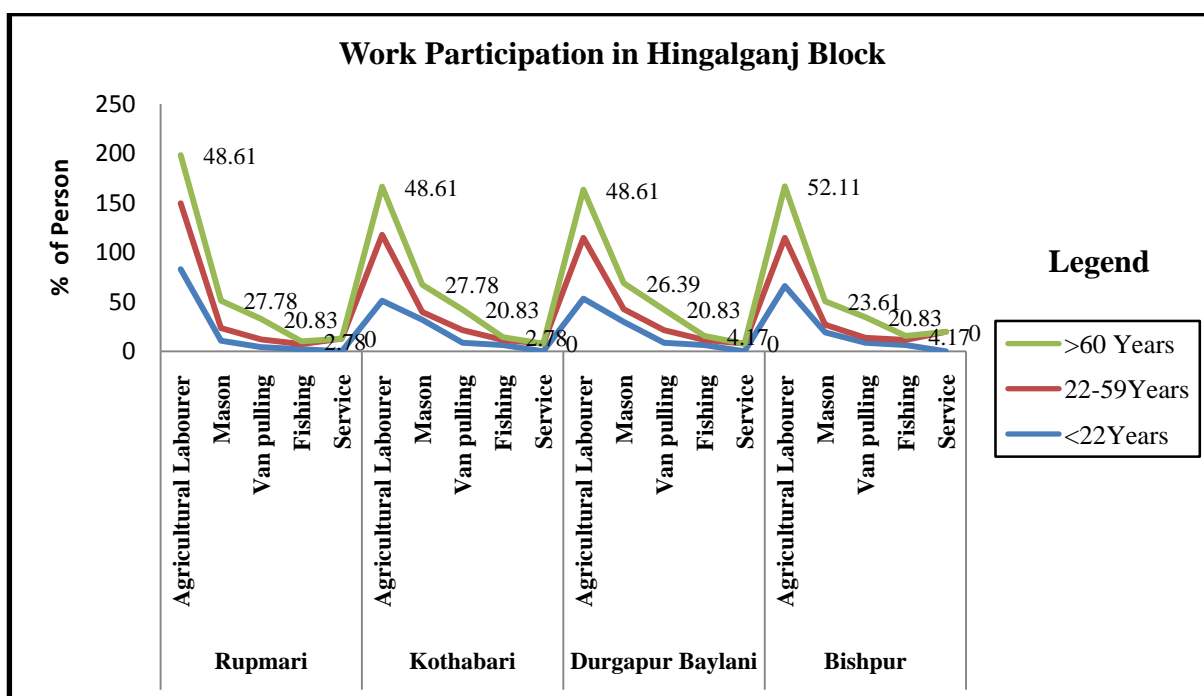
Source: Primary Data (Household Survey, 2019)

**Table 20: Work Participation in Hingalganj Block**

Village/ Block	Hingalganj					
	Generation	Category of Workers				
		Agri. Labourer	Mason	Van Pulling	Fishing	Service
Rupmari	<22 Years	39(82.97)	5(10.64)	2(4.26)	1(2.13)	0
	22–59 Years	26(66.67)	5(12.82)	3(7.69)	2(5.13)	5(12.82)
	>60 Years	35(48.61)	20(27.78)	15(20.83)	2(2.78)	0
Kothabari	<22 Years	24(51.06)	15(31.91)	4(8.51)	3(6.38)	
	22–59 Years	26(66.67)	3(7.69)	5(12.82)	2(5.13)	3(7.69)
	>60 Years	35(48.61)	20(27.78)	15(20.83)	2(2.78)	0
Durgapur Baylani	<22 Years	25(53.19)	14(29.79)	4(8.51)	3(6.38)	0
	22–59 Years	24(61.54)	5(12.82)	5(12.82)	2(5.13)	3(7.69)
	>60 Years	35(48.61)	19(26.39)	15(20.83)	3(4.17)	0
Bishpur	<22 Years	31(65.96)	9(19.15)	4(8.51)	3(6.38)	0
	22–59 Years	29(48.72)	3(7.69)	2(5.13)	2(5.13)	37(19.69)
	>60 Years	37(52.11)	17(23.61)	15(20.83)	3(4.17)	0

Source: Primary Data (Household Survey, 2019)

**Fig 105: Work Participation in Hingalganj Block**



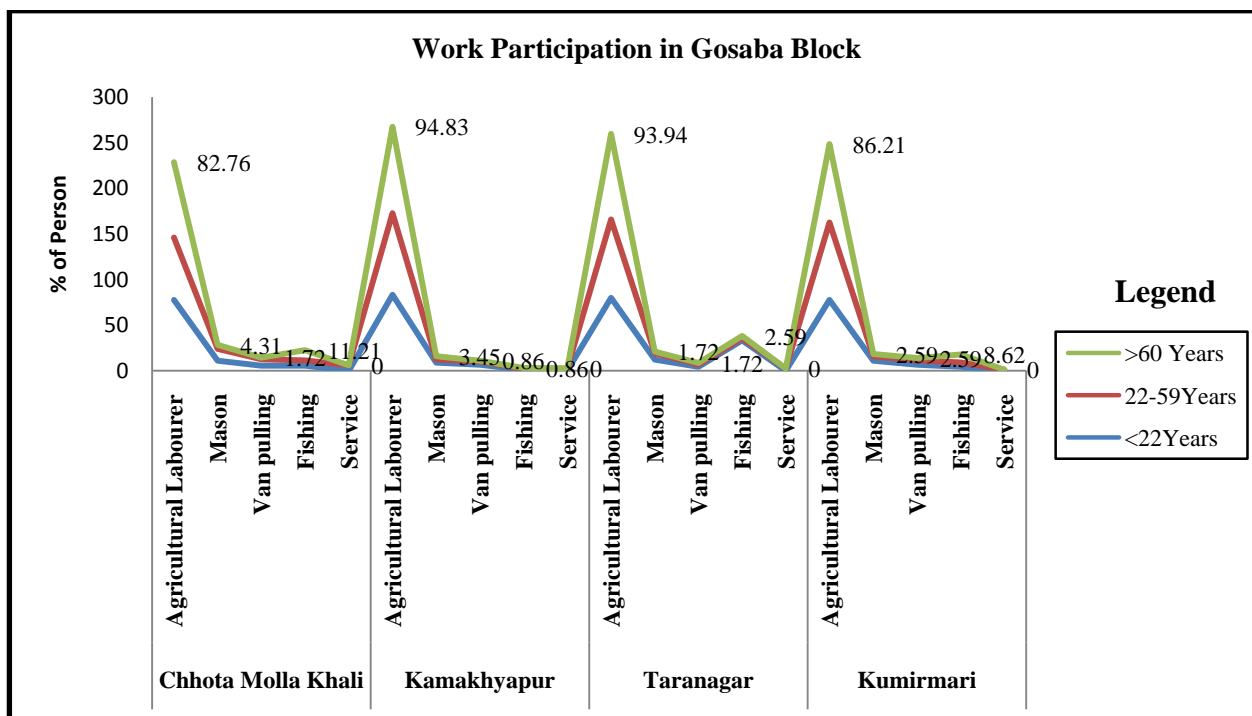
Source: Primary Data (Household Survey, 2019)

**Table 21: Work Participation in Gosaba Block**

Village/ Block	Gosaba					
	Generation	Category of Workers				
		Agr. Labourer	Mason	Van Pulling	Fishing	Service
<b>Chotta Molla Khali</b>	<22 Years	70(77.78)	10(11.11)	5(5.56)	5(5.56)	0
	22–59 Years	58(68.24)	11(12.94)	6(7.06)	5(5.88)	5(5.88)
	60 Years	96(82.76)	5(4.31)	2(1.72)	13(11.21)	0
<b>Kamakhyapur</b>	<22 Years	75(83.33)	8(8.89)	6(6.67)	1(1.11)	0
	22–59 Years	76(89.41)	3(3.53)	3(3.53)	1(1.18)	2(2.35)
	60 Years	110(94.83)	4(3.45)	1(.86)	1(.86)	0
<b>Taranagar</b>	<22 Years	72(80)	11(12.22)	4(4.44)	3(3.33)	0
	22–59 Years	73(85.88)	6(7.06)	2(2.35)	2(2.35)	2(2.35)
	60 Years	109(.94)	2(1.72)	2(1.72)	3(2.59)	0
<b>Kumirmari</b>	<22 Years	70(77.78)	10(11.11)	6(6.67)	4(4.44)	0
	22–59 Years	72(84.71)	4(4.71)	4(4.71)	4(4.71)	1(1.18)
	>60 Years	100(86.21)	3(2.59)	3(2.59)	10(8.62)	0

Source: Primary Data (Household Survey, 2019)

**Fig 106: Work Participation in Gosaba Block**



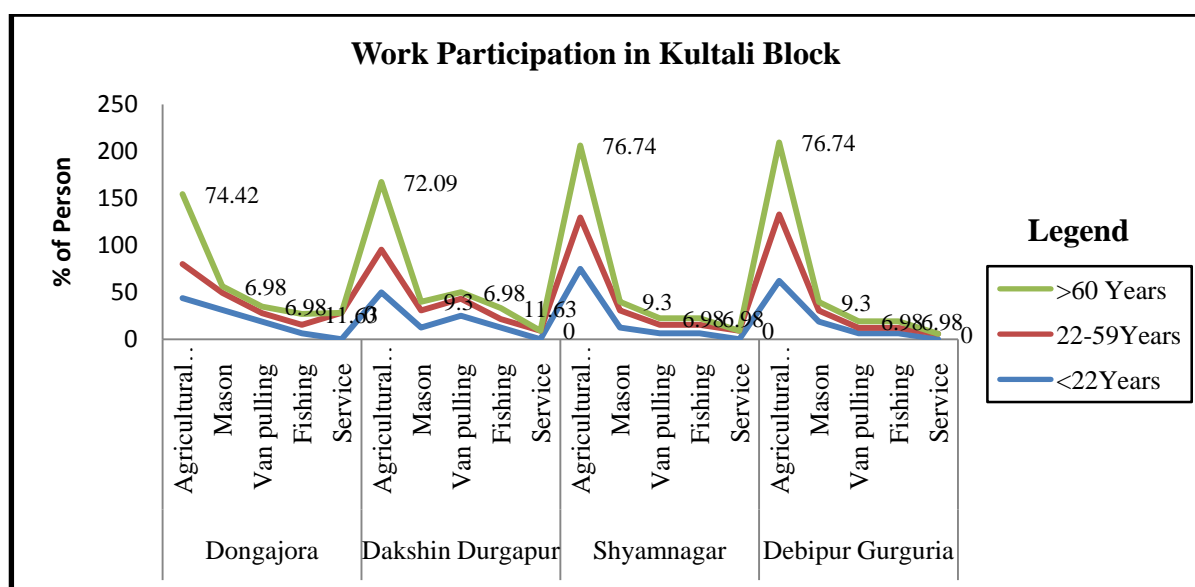
Source: Primary Data (Household Survey, 2019)

**Table 22: Work Participation in Kultali Block**

Village/ Block	Kultali					
	Generation	Category of Workers				
		Agr. Labourer	Mason	Van Pulling	Fishing	Service
Dongajora	<22 Years	7(43.75)	5(31.25)	3(18.75)	1(6.25)	0
	22–59 Years	4(36.36)	2(18.18)	1(9.09)	1(9.09)	2(18.18)
	>60 Years	32(74.42)	3(6.98)	3(6.98)	5(11.63)	0
Dakshin Durgapur	<22 Years	8(50.0)	2(12.5)	4(25.0)	2(12.5)	
	22–59 Years	5(45.45)	2(18.18)	2(18.18)	1(9.09)	1(9.09)
	>60 Years	31(72.09)	4(9.30)	3(6.98)	5(11.63)	0
Shyamnagar	<22 Years	12(75.0)	2(12.5)	1(6.25)	1(6.25)	0
	22–59 Years	6(54.55)	2(18.18)	1(9.09)	1(9.09)	1(9.09)
	>60 Years	33(76.74)	4(9.30)	3(6.98)	3(6.98)	0
Debipur Gurguria	<22 Years	10(62.25)	3(18.75)	1(6.25)	1(6.25)	0
	22–59 Years	12(70.59)	2(11.76)	1(5.88)	1(5.88)	1(5.88)
	>60 Years	33(76.74)	4(9.30)	3(6.98)	3(6.98)	0

Source: Primary Data (Household Survey, 2019)

**. Fig 107: Work Participation in Kultali Block**



Source: Source: Primary Data (Household Survey, 2019)

### 7.1.2 Employment and Income Level:

Employment status is the measuring factor of economic assimilation. So the employment status measures also the aspects of economic integration. Whilst many times being measured through work related income, employment by itself is also a commonly used measure. Not only does an employment enable economic resource information of salary and work related benefits, it does also enable important social interaction for example of social integration (Kalmijn 1998). So employment generation is required in any sector for economic assimilation in every society. If Munda people can increase their employment status through different governmental opportunities; they will be assimilated economically into the mainstream society.

**Table 23: Block wise Employment Scenario**

Employment	North 24 Parganas		Average in %	South 24 Parganas		Average in %
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
<b>Govt. Service</b>	23(11.44)	25(12.25)	11.85	26(13.19)	22(11.70)	12.45
<b>Non-Govt. Service</b>	73(36.32)	76(37.25)	36.79	71(36.04)	71(37.76)	36.90
<b>Self-Employment</b>	105(52.24)	103(50.50)	51.37	100(50.76)	95( 50.53)	50.65

**Source: Primary Data (Household Survey, 2019)**

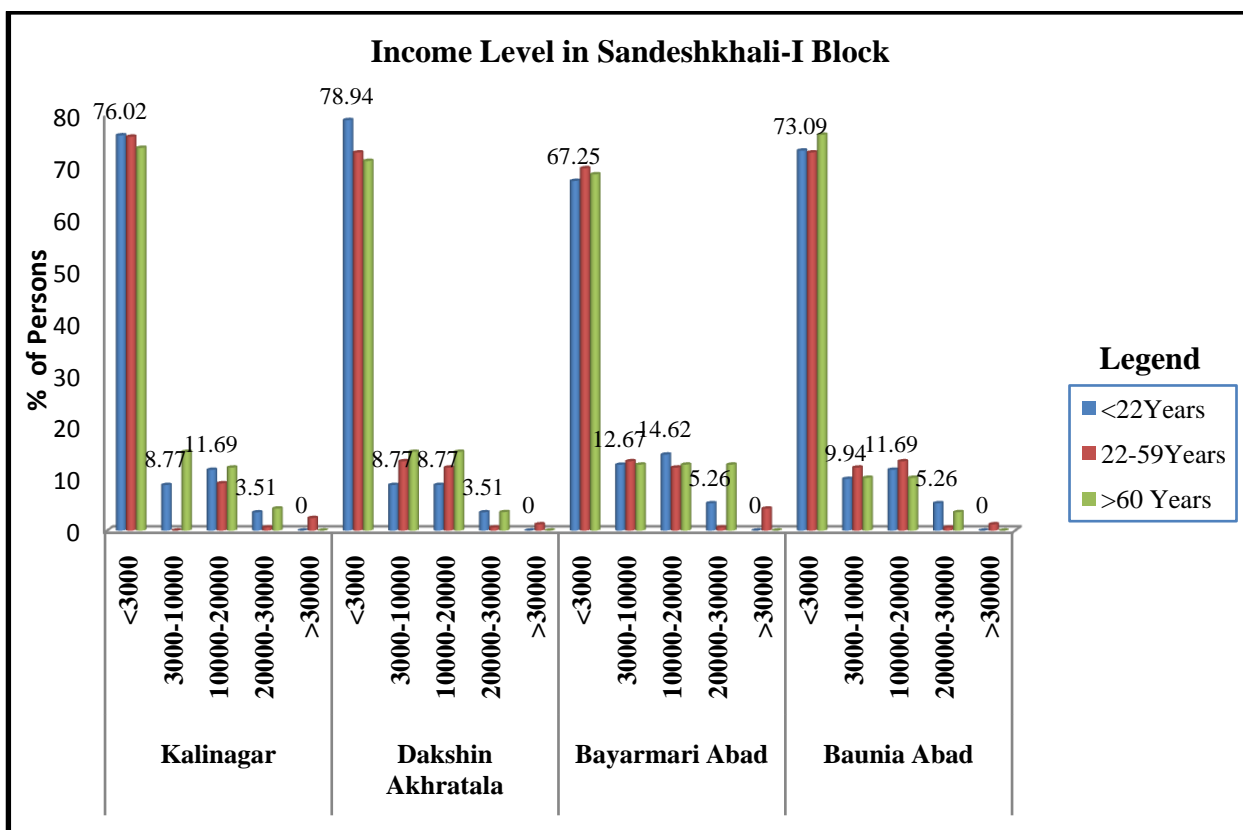
Above table 18 shows block wise employment scenario of North and South 24 Parganas. In North 24 Parganas, the average Govt. employee, Non-Govt. employee and Self-employee are 11.85, 36.79 and 51.37 percent respectively. Gosaba and Hingalganj are economically and literacy wise strong because literacy and economy are closely related to each other. As a result, much more economic inclusion is being introduced in these two blocks. Employment and income level is very close to explain the people who deserve the status. It has been seen that most of the people are having income less than three thousand rupees per month in every block. But maximum older generation (>60 years) is having income less than Rs 3000/-, middle aged generation (22-59 years) is having income Rs 10,000/- to 20,000/- and younger generation (<22 years) is having income Rs 3000/- to Rs 10,000/- per month. Very few percent of people (Middle aged) are having income above thirty thousand rupees. Therefore, it is clear that economically they are backward still now but they are also trying to improve their economic condition with the help of the different governmental schemes.

**Table 24: Income Level in Sandeshkhali-I Block**

Village/ Block	Sandeshkhali-I					
	Generation	Income Level in Rs/-				
		<3000	3000-10000	10000-20000	20000-30000	>30000
Kalinagar	<22 Years	130(76.02)	15(8.77)	20(11.69)	6(3.51)	0
	22-59 Years	125(75.76)	20(12.12)	15(9.09)	1(.61)	4(2.42)
	>60 Years	145(73.60)	25(15.15)	20(12.12)	7(4.24)	0
Dakshin Akhratala	<22 Years	135(78.94)	15(8.77)	15(8.77)	6(3.51)	0
	22-59 Years	120(72.72)	22(13.33)	20(12.12)	1(.61)	2(1.21)
	>60 Years	140(71.1)	25(15.15)	25(15.15)	7(3.55)	0
Bayarmari Abad	<22 Years	115(67.25)	22(12.67)	25(14.62)	9(5.26)	0
	22-59 Years	115(69.69)	22(13.33)	20(12.12)	1(.61)	7(4.24)
	>60 Years	135(68.52)	25(12.69)	25(12.69)	12(12.69)	0
Baunia Abad	<22 Years	125(73.09)	17(9.94)	20(11.69)	9(5.26)	0
	22-59 Years	120(72.72)	20(12.12)	22(13.33)	1(.58)	2(1.21)
	>60 Years	150(76.14)	20(10.15)	20(10.15)	7(3.55)	0

Source: Primary Data (Household Survey, 2019)

**Fig 108: Income Level in Sandeshkhali-I**



Source: Primary Data (Household Survey, 2019)

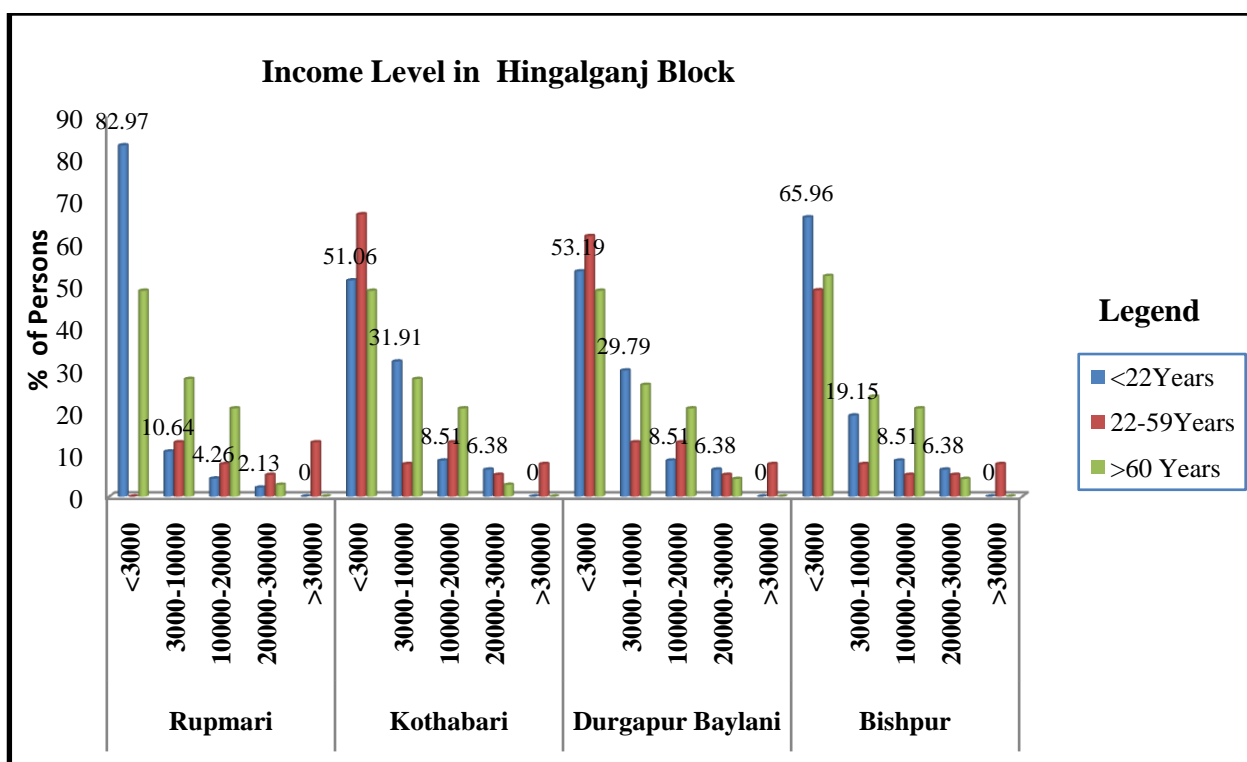


**Table 25: Income level in Hingalganj Block**

Village/ Block	Hingalganj					
	Generation	Income Level in Rs/-				
		<3000	3000-10000	10000-20000	20000-30000	>30000
<b>Rupmari</b>	<22 Years	39(82.97)	5(10.64)	2(4.26)	1(2.13)	0
	22-59 Years	26(66.67)	5(12.82)	3(7.69)	2(5.13)	5(12.82)
	>60 Years	35(48.61)	20(27.78)	15(20.83)	2(2.78)	0
<b>Kothabari</b>	<22 Years	24(51.06)	15(31.91)	4(8.51)	3(6.38)	
	22-59 Years	26(66.67)	3(7.69)	5(12.82)	2(5.13)	3(7.69)
	>60 Years	35(48.61)	20(27.78)	15(20.83)	2(2.78)	0
<b>Durgapur Baylani</b>	<22 Years	25(53.19)	14(29.79)	4(8.51)	3(6.38)	0
	22-59 Years	24(61.54)	5(12.82)	5(12.82)	2(5.13)	3(7.69)
	>60 Years	35(48.61)	19(26.39)	15(20.83)	3(4.17)	0
<b>Bishpur</b>	<22 Years	31(65.96)	9(19.15)	4(8.51)	3(6.38)	0
	22-59 Years	29(48.72)	3(7.69)	2(5.13)	2(5.13)	37(19.69)
	>60 Years	37 (52.11)	17(23.61)	15(20.83)	3(4.17)	0

Source: Primary Data (Household Survey, 2019)

**Fig 109: Income Level in Hingalganj Block**



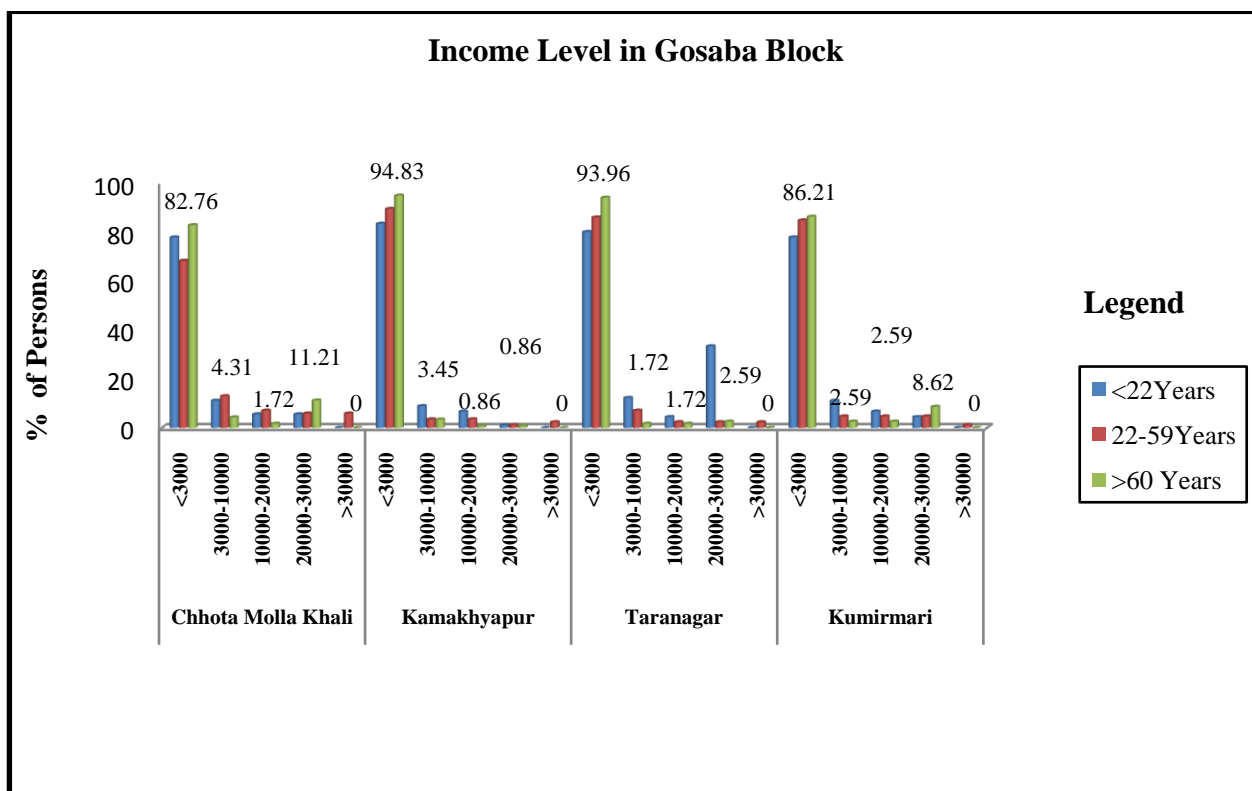
Source: Primary Data (Household Survey, 2019)

**Table 26: Income level in Gosaba Block**

Village/ Block	Gosaba					
	Generation	Income Level in Rs/-				
		<3000	3000-10000	10000-20000	20000-30000	>30000
Chotta Molla Khali	<22 Years	70(77.78)	10(11.11)	5(5.56)	5(5.56)	0
	22-59 Years	58(68.24)	11(12.94)	6(7.06)	5(5.88)	5(5.88)
	>60 Years	96(82.76)	5(4.31)	2(1.72)	13(11.21)	0
Kamakhyapur	<22 Years	75(83.33)	8(8.89)	6(6.67)	1(1.11)	0
	22-59 Years	76(89.41)	3(3.53)	3(3.53)	1(1.18)	2(2.35)
	>60 Years	110(94.83)	4(3.45)	1(.86)	1(.86)	0
Taranagar	<22 Years	72(80)	11(12.22)	4(4.44)	3(3.33)	0
	22-59 Years	73(85.88)	6(7.06)	2(2.35)	2(2.35)	2(2.35)
	>60 Years	109(.94)	2(1.72)	2(1.72)	3(2.59)	0
Kumirmari	<22 Years	70(77.78)	10(11.11)	6(6.67)	4(4.44)	0
	22-59 Years	72(84.71)	4(4.71)	4(4.71)	4(4.71)	1(1.18)
	>60 Years	100(86.21)	3(2.59)	3(2.59)	10(8.62)	0

Source: Primary data (Household Survey, 2019)

**Fig 110: Income Level in Gosaba Block**



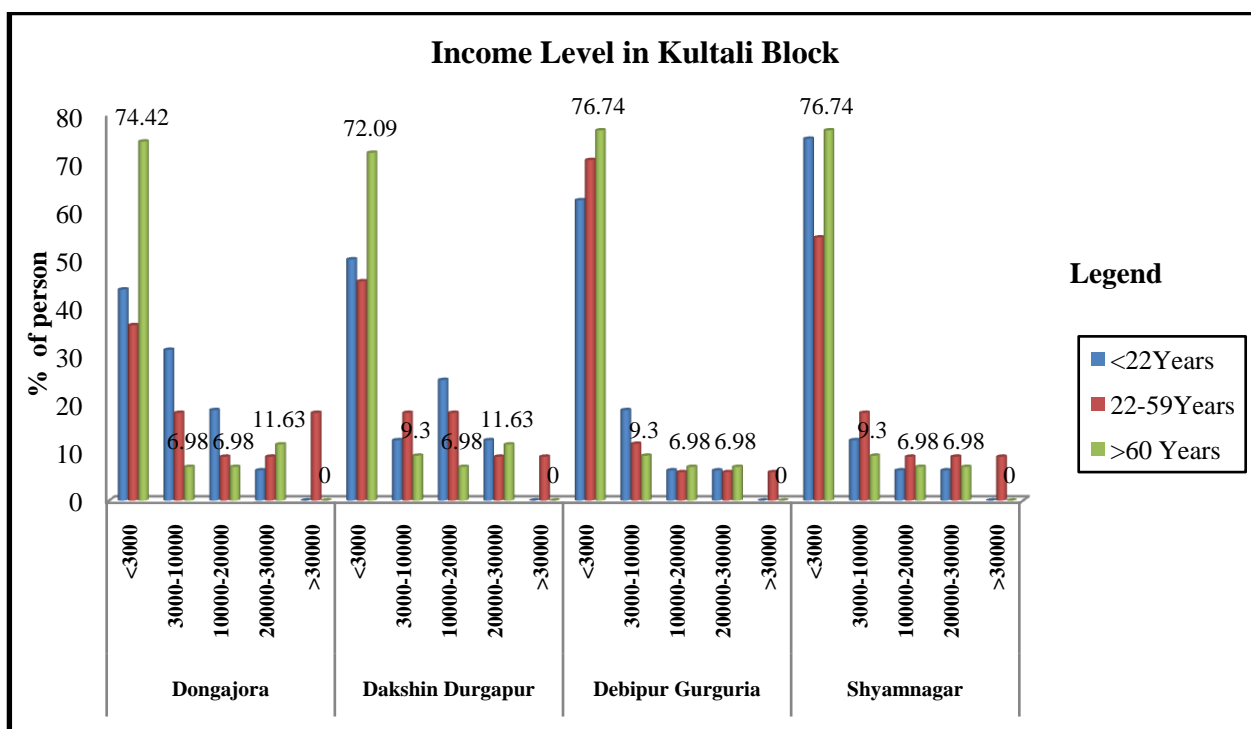
Source: Primary Data (Household Survey, 2019)

**Table 27: Income Level in Kultali Block**

Village/ Block	Kultali					
	Generation	Income Level in Rs/-				
		<3000	3000-10000	10000-20000	20000-30000	>30000
Dongajora	<22 Years	7(43.75)	5(31.25)	3(18.75)	1(6.25)	0
	22-59 Years	4(36.36)	2(18.18)	1(9.09)	1(9.09)	2(18.18)
	>60 Years	32(74.42)	3(6.98)	3(6.98)	5(11.63)	0
Dakshin Durgapur	<22 Years	8(50.0)	2(12.5)	4(25.0)	2(12.5)	
	22-59 Years	5(45.45)	2(18.18)	2(18.18)	1(9.09)	1(9.09)
	>60 Years	31(72.09)	4(9.30)	3(6.98)	5(11.63)	0
Shyamnagar	<22 Years	12(75.0)	2(12.5)	1(6.25)	1(6.25)	0
	22-59 Years	6(54.55)	2(18.18)	1(9.09)	1(9.09)	1(9.09)
	>60 Years	33(76.74)	4(9.30)	3(6.98)	3(6.98)	0
Debipur Gurguria	<22 Years	10(62.25)	3(18.75)	1(6.25)	1(6.25)	0
	22-59 Years	12(70.59)	2(11.76)	1(5.88)	1(5.88)	1(5.88)
	>60 Years	33(76.74)	4(9.30)	3(6.98)	3(6.98)	0

Source: Primary Data (Household Survey, 2019)

**Fig 111: Income Level in Kultali Block**



Source: Primary Data (Household Survey, 2019)

### **7.1.3 Impact of Schemes and Intervention Policies:**

#### **7.1.3.1 Inclusive Growth:**

The dictionary meaning of the term “inclusive” is “comprehensive”, “including all extremes” and not excluding any section of the society ([www.gktoday.in](http://www.gktoday.in)); it is inclusive growth ought to profit all sections of a society. Various organizations and scholars define the term differently. According to The United Nations Development Programme (2008) inclusive growth is the process and the outcome where all groups of people have participated in the organization of growth and have benefited equitably from it. Inclusive growth is defined as growth that reduces disparities among per capita incomes in agriculture and non-agriculture, in rural and urban areas, between men and women, and indifferent socio-economic groups, particularly among different ethnic groups. Being an important area of inequalities, this has been a relatively neglected dimension of development (Stewart 2001).

Government of India and West Bengal in common interest of development of Scheduled Tribe provides equity support to National and State scheduled tribes’ finance and development corporations through the NSTFDC/STFDC scheme in 2001. The ratio of share capitals contributions between the central and state government is 49:51. These schemes lead the tribes to path of empowerment.

Empowerment is a process, a product and an outcome. It incorporates political aspects such as collective struggle against oppressive social relations, transformation of the power relations, etc. Its social aspects are self-determination, participation, gaining power and control over decisions and resources, individuals’ opportunity to express and act on desires, etc. It focuses on enhancing the opportunity of the marginalized. Participation is the key to such an empowerment.

Development aims at creating a suitable and enabling environment for promoting long, healthy and creative lives. India is part of the political commitments made by world leaders and has been a party to the Millennium Development Goals (MDGs) (2015) and the Sustainable Development Goals (SDGs) (2015). These goals are quantified with a time frame and with a particular focus on key aspects of development. The World Bank, International Monetary Fund (IMF) (1945) & the Regional Banks’ (such as Asian Development Bank) interventions are reflected through approach to social transformation and policy concerning governance in developing nations.

Sustainable development keeps eyes on equity and inclusiveness that is essential in favor of the mainly susceptible and marginalized parts of the civilization to have the opportunities of

well-being along with the mainstream society. This is particularly in the service delivery with a positive impact on uptake and use of services in the various sectors (e.g.; in education the involvement in the management of this service has resulted in a greater enrollment rate) (Basu 2014).

### 7.1.3.2 Sundarban Tourism:

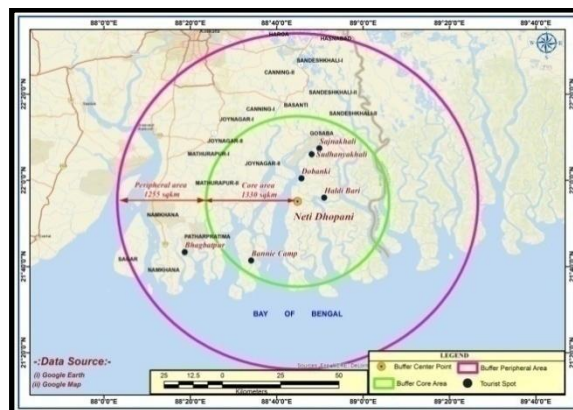
The Sundarban eco-region offers three tourism options: wildlife tourism, beach tourism and religion tourism (Danda 2007). In local tourism parlance, a visit to the Sundarban essentially means the eastern part and is synonymous with wildlife tourism. The Sajnekhali Wildlife Sanctuary (within the Sundarban Tiger Reserve) is the most popular destination which has a public sector tourist lodge. All private sector establishments are close to the Sajnekhali Wildlife Sanctuary (Danda 2007). From the very beginning three jungle camps are established over there. Sajnekhali (**Fig 112**) is in the main Sundarban Tiger Reserve area. Pakhiralay is an inhabited village. Bali camp is situated in inhabited area under Bali Bijaynagar Gram Panchayat. West Bengal Tourism Development Corporation (public sector Company) provides facilities from Sajnekhali (the main gateway to Sundarban Tiger Reserve (STR) to tourist in watercrafts but most tourists hire private launches (also from Sajnekhali) for daily trip and even spend night on them (Danda 2007). There are different tourist guide fees. For fees of an Indian tourist is Rs .250/- (\$ 3.38) per day and for the foreigners is Rs. 450/-(\$ 6.08) per day rate (2020) Tiger is the main attractive and ferocious animal and also national animal. Dear, pig and crocodiles are other animals inhabiting together. Neti Dhopani, Dobanki, Bannie Camp, Khalsi Khali, Haldibari, Pakhiralay and Sajnekhali, Sudhanyakhali are important spots to visit in the Sundarban Tiger Reserve (STR) which is lying in the buffer map of Sundarban (**Fig 113**).

**Fig 112: Sajnekhali Wildlife Sanctuary**



Source: Photograph taken by Researcher

**Fig 113: Sundarban Buffer Map**



Source: Google Earth and Google Map

There is huge population pressure in Sundarban region during peak season and throughout all season so it is required to preserve and protect the Sundarban. Therefore, sustainable tourism is required

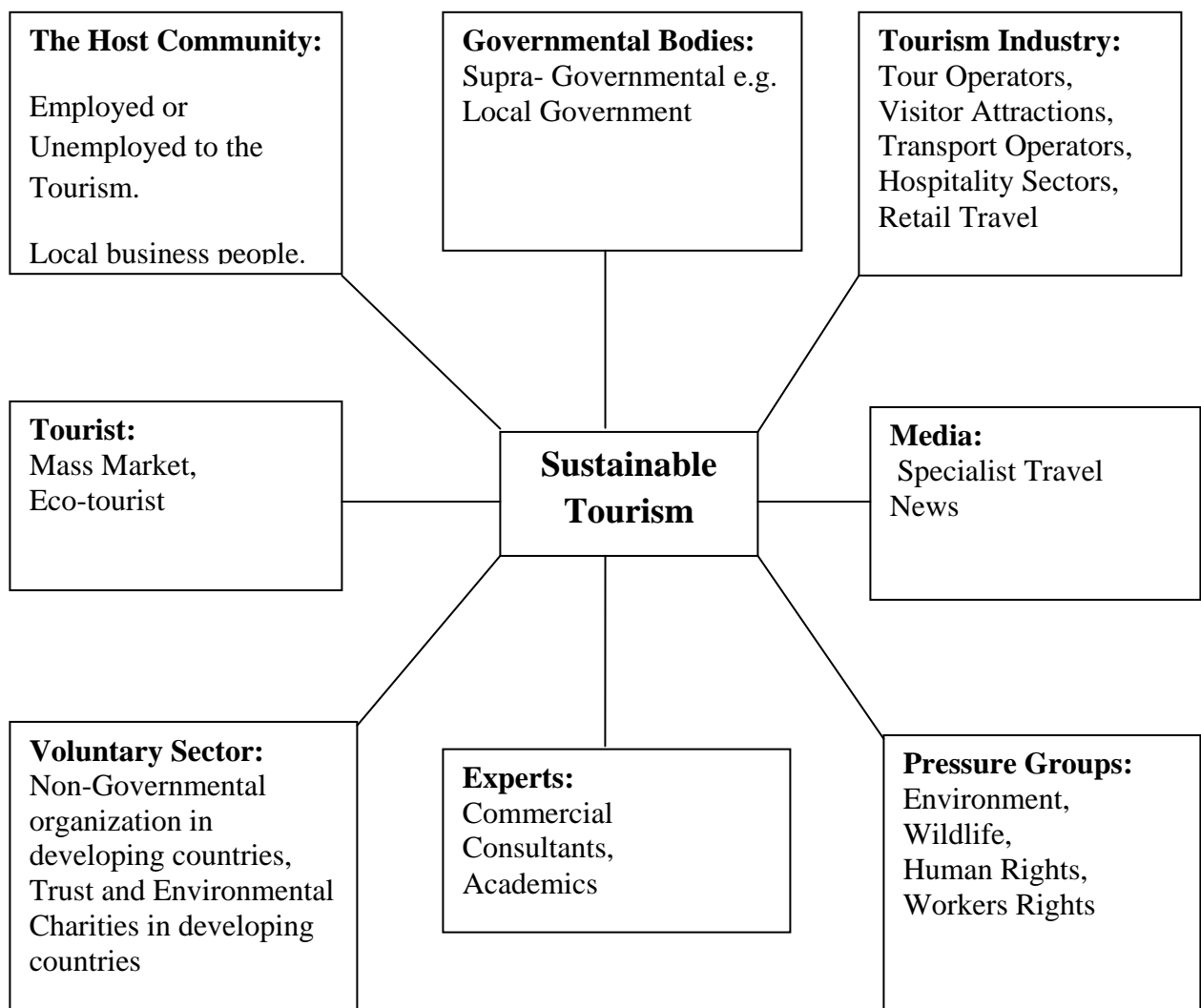
#### **7.1.3.3 Sustainable Tourism developed through Local Community Participation:**

Sustainable Tourism (ST) is not a type of tourism rather it is an approach of tourism development and management by clasping the principles of sustainable development. Thus its guiding principle and supervision practices are relevant for every one types of tourism in all types of destinations of tourism (UNWTO 2013, UNEP &UNWTO 2005, and UNWTO 2004). Its principle focus is on the financial, ecological, and socio-cultural different parts of tourism development and asked for an appropriate balance among these dimensions to assure the long-term sustainability and competitiveness of tourism destination (UNWTO 2018). The UNWTO defined ST as Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and the host communities(UNWTO 2005, p.12). The ST should make optimal use of environmental resources, respect socio-cultural truthness of host community, and provide socio-economic benefits to all stakeholders (UNWTO 2018, UNWTO 2013 & UNWTO 2004). Moreover, the UNEP and UNWTO exclusively identified 12 aims for ST and these are: economic viability, local prosperity, employment equality, social equality, visitors' fulfillment, local control, community wellbeing, cultural richness, physical integrity, biological diversity, resource ability, and environmental integrity (UNWTO 2013, UNEP & UNWTO 2005). However, the success of ST depends on the participation of all the relevant stakeholders and on the bold political leadership. It is not stable rather a constant process that needs addressing the environmental, economic, and socio-cultural negative impacts of tourism (Amin 2018). It also stresses on accomplishing and maintaining a high level of tourist gratification by providing the better experiences, enhancing their knowledge about sustainability, and promoting sustainable tourism practices to them (UNWTO 2018, UNEP &UNWTO 2015, UNWTO 2004).

“Sustainable tourism is the practice of involving local community living around areas of tourist attraction on the management and conservation of tourist attraction sites and the surrounding natural environment” (IWA 2020). One of the major necessities of Sundarban Tourism (ST) Development and management is active participation of all relevant stakeholders in the tourism development and management process (UNEP and UNWTO 2005, UNTWO 2013). With similar view, other scholars (Gunn 1994, Ioannides 1995, Robson and Robson 1996,

Bariassoulis 2002 & Byrd 2007) claim that the success and proper implementation of ST is a destination particularly depends on the support from participation of stakeholders. A stakeholder (Freeman 1984, p. 46) is any group or individual who can affect or is affected by the achievement of the organizations objectives. There are many stakeholders in the field of ST however, it is not entirely pre-decided and mostly depends on the nature and context of a tourism goal or destination. The following figure (**Fig 114**) demonstrates the key Stakeholders in sustainable tourism of a typical tourism destination source.

**Fig 114: The Key Stakeholders in Sustainable Tourism**



**Source: (Swarbrooke, 2001) the key Stakeholders in Sustainable Tourism.**

### **Local Community Participation in Tourism:**

According to Santosh Sardar, a resident of Hamiltan Abad, 20% of total population of the village (i.e. 2817 according to 2011 census) is engaged in fishing and honey collection in the Sundarban Tiger Reserve (STR). The present Lahiripur Gram Panchayat Pradhan (Prakriti Ghorami) indicated that economic benefits of tourism are largely open to Hamiltan Abad and surroundings. They leave their prior jobs depending on forest and are engaged in different hotel and restaurant for cooking and other works and take salary Rs3500 per month. Many of hotels (more than 50) or resorts have been constructed and different works are opened to local people. So, if tourist is not allowed in the Sundarban Region, not only the tribal people but other people also will depend on forest related sector to earn money and they earn money from primary sector that is very risky. Therefore, Tourism may play a vital role to develop their economy. Now-a day's all season tourist are allowed to visit Sundarban region except three or four months specifically in June, July and August. The season starts from September every year. Local tribal people are earning money from tourist party through performing the jhumur dance. So, it can be said that tourism promotes tribal economy of the Sundarban Region.

Sustainable river-cruise tourism is an important part of Sundarban Tourism sector. It can provide significant income to residents and to some extent halt migration out of the area. It can also become catalytic for regional development. Community-run ecotourism in and near the Sundarbans has the potential popularity in some of the existing and new tourism routes and locations. But a number of obstacles have to be overcome that is really a tough work. One key challenge is the lack of infrastructure in Sundarbans (Danda 2007). Many tourist spots have no proper jetties (Reinforce Cement Concrete Ghats which is used for bulk point of water ways) to enable people to get in and out of boats (Danda 2007). The tourism sector faces different challenges in Sundarbans Such as electricity services and mobile operation are very often hampered, boats carrying tourists do not comply with the instruction circulated by the government, number of eateries is very few though they maintain standard and hygiene .People residing at the local area are not aware of the importance of tourism even the local bureaucrats do not pay importance to this fact. The situation is becoming worse due to the lack of communication between the inhabitants of the locality and the tourists coming from different part of state and country.

The first necessary step in this regards is to impart infrastructure and warmth skills to inhabitants and particularly to trip operators. This would embrace coaching them on similar initiatives that are booming. In the Sundarban, people will also require economic support in order



that they can build up environmentally sustainable home stays and restaurants that might arrange international standards of soothe and cleanliness. For preventing any damage to the ecosystem the guards in the forest departments of India are to be skilled in order that they can assist tourists touring the area. Boatmen taking the tourist around belong to the economically vulnerable section in Sundarbans. Local association and bodies' operate and control the boatman. There is a need to build the capacity of these associations to learn and enforce environment-friendly practices. This would include improving fuel efficiency and waste management (CUTS 2019).

So, development and /or maintenance of exact place, infrastructures and routes in selected places of Sundarbans will offer superiority ecotourism and leisure experience. So as to take benefit of the growing tourist flow ecotourism department of forest should take resort to public/private projects that will comply with the regulation and circular issued by Government of the West Bengal to get better services and facilities for the ecotourism. In such way it will be possible to maintain the sustainable tourism in Sundarban Region.

#### **7.1.4 Social Security Related Intervention Schemes and Implications:**

##### **7.1.4.1 On Shelter:**

Shelter is the basic human requirement and so requires priority. This is a larger idea than housing because investment in shelter develops and extents the obtainable stock of housing units, the working and living environment. There is a link between improvements in housing and well being. The United Nations Centre for Human Settlements (UNCHS) uses "Settlement conditions", a broader term that covers the dwelling place of individual, his or her service area, the facilities that are needed for the dweller, transportation and communication network etc.

Housing is a basic need and is one of the key parameter to judge the socio-economic status of a family, one of the primary needs and inspiration of a family. Housing has a direct impact on health and hygiene of family members, which in turn impinges on their education and productivity.

According to Census 2011 has classified different types of houses into:

- Permanent houses: Houses the walls and roof of which are made of permanent material,
- Semi-permanent houses: Houses in which either the walls or the roof is made of permanent material,

- Temporary houses: Houses in which both the walls and roof are made of materials that needs to be replaced frequently,
- Serviceable temporary houses: Temporary houses, in which the walls are made of mud, unburnt bricks or wood
- Non-serviceable temporary houses: Temporary houses in which the wall are made of grass, thatch, bamboo, plastic etc.

Most of the Indians living in the rural areas have their own houses where they live for years. Percentage of Scheduled Tribe households to total households is given below.

**Table 28: District and Block Wise Percentage of Scheduled Tribe Households to Total Households**

House Type	North 24 Parganas		Average in %	South 24 Parganas		Average in %
	Sandeshkhali-I	Hingalganj		Gosaba	Kultali	
<b>Permanent</b>	14.1	7.6	10.85	2	7.5	4.63
<b>Semi-Permanent</b>	33	13.2	23.1	10.6	15.1	12.85
<b>Temporary</b>	52.4	78.7	65.55	87.2	77.3	82.25
<b>Serviceable Temporary</b>	26.1	42.5	34.3	46	55.6	50.8
<b>Non-Serviceable Temporary</b>	26.3	36.2	31.25	41.1	21.7	31.4

**Source: HLPCAST-19000-2011\_HH\_14\_Census, 2011**

Indira Awaas Yojana (1985) is one of the most important social schemes taken by the central government. It is a housing scheme for the poor people living in rural areas. The scheme is sponsored by central government and seventy five percent of the cost is shared by central government and twenty five percent by the state government. The project has some mandatory criteria: (i) the beneficiary of the scheme must be a female member of the family or joint beneficiary of husband and wife. (ii) In case of beneficiary belongs to SC/ST community minimum sixty percent of the cost is to be spent for building houses. (iii) The house build in the scheme must have lavatory and smoke free chulah. (iv) Gram sobha of Panchayat will select

beneficiary. (v) Beneficiary will take decision about the material design and construction of the house. No broker, promoter, developer or any other agency will be allowed interfere.

In the Pradhan Mantri Abas Yojana schemes (**Fig 115**) is aiming to build up housing infrastructure and more or less 80 per cent (based on household survey, 2019) is effectively implemented in the study area.



**Fig 115: Implementation of Pradhan Mantri Abas Yojana**

The housing programme which was taken by the Government of India was only for the permanent residence but there was no provision for rehabilitation of the refugees who came just after the division of the nation. In 1957 government started a rural housing project as part of the Community Development movement. After three decades the housing scheme was increased for construction of houses, the activity was under National Rural Employment Guarantee Programme (NREGP) begun in 1980. It was continued later under the Rural Landless Employment Guarantee Programme (RLEGP)-1983. IAY was started in 1985-86 under RLEGP. This scheme came under Jawahar Rozgar Yojana (JRY) since April 1989. IAY was totally separated from JRY and made a unique scheme 1<sup>st</sup> January 1996.

Prime Minister Gramodaya Yojana (Gramin Awaas): It is one of the most important housing schemes taken by central government for the people living under line of below poverty.

District Rural Development Agencies (DRDAs) decide how many houses will be allotted block wise and Panchayat wise. The names of beneficiaries are selected through the Gram Sabha though the number of beneficiaries will not be over targeted number. Local material will be utilized to construct the houses keeping in mind that the houses will not be vulnerable to natural calamities like flood, cyclone etc.

Government of India took an ambitious commercial project named Bharat Nirman Programme for extension of rural framework and shortening rural-urban gap. The scheme was declared by the honourable prime minister of India on 15<sup>th</sup> August, 2005. Irrigation, roads, housing, telecommunication, power of water supply are the six components of rural infrastructure.

Government also helps the people who are economically backward. They are provided with money for repairing of their houses damaged by natural disaster. Housing scheme is also launched for those who are landless. This scheme also includes houses for land owning persons and the village abadi scheme.



**Fig 116: Tribal Rural Traditional House**



**Fig 117: Implementation of PMAY**

#### **7.1.4.2 Generation wise social security related intervention policies:**

Adibasi Shiksha Rinn Yojana (ASRY) (2011) is the one of important schemes for students. It helps students belonging to ST community to continue higher education in technical and professional course including Ph.D with monetary assistance. Younger generation (<21 years) taking such opportunities. Adibasi Mahila Sashaktikaran Yojana (AMSY) (2014) provides financial independence, connecting infrastructure gaps in the community by supporting for their

education, employment, skill improvement, infrastructure, health and hygiene in 2019. Middle aged generation (22- 59 years) is taking this opportunity. Swami Vivekananda Swanirbhar Karmasansthan Prakashan (SVSKP) (2013) arrange for appropriate training like marketing, financial management, administration and computer networking of 2013 both central and state government. Pradhan Mantri Suraksha Bima Yojana (PMSBY) (2015) and Pradhan Mantri Jivan Jyoti Bima Yojana (PMJJBY) (2015) provide accidental death benefits and life covers benefit and also tax benefits respectively. Middle aged and old generation both avail these schemes for social security. Atal Pension Yojana (APY) and National Pension Scheme (NPS) provides fixed monthly pension. Pradhan Mantri Jan Dhan Yojana (PMJDY) provides also 'zero balance' saving account, debit card facility, accident and life cover of Rs 100000/- and Rs 300000/- respectively.

## **7.2 Political and Administrative Sphere:**

"Political participation is commonly linked to the spread of education" (Krishna 2002) which, despite improvements over the decade, remains elusive for a majority of India's poor, lower castes and women (Planning Commission 2002). The persistence of social distance based on class, caste, language, religion, gender and other differences (Mehta 2003) has separated a greater section of Indian from their rights of democracy which are noted in the constitution. They can only exercise their vote. Constitution allows its citizen freedom of speech, freedom of information and other rights which will help a society to develop. A progressive civil society has some salient features such as lively associational life, freedom of press, and engagement in public action and makes demand side of welfare.

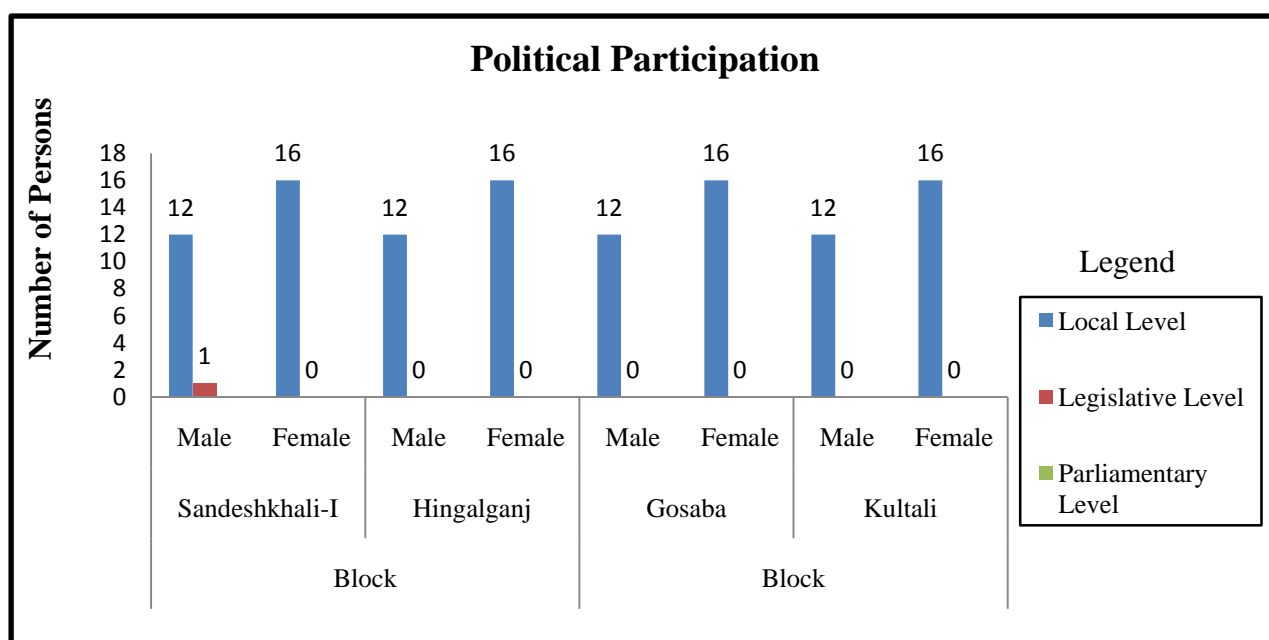
### **7.2.1 Impact of Constitutional Provisions in Political Participation:**

Any Assimilation refers to change over time (Pearson & Citrin, cited in Taeku Lee et al. 2007). They also treat political involvement as an indicator of assimilation. While observing the political performance of the immigrants scholars are divided into two concepts, some of them use the term 'assimilation' to describe the political activities. Whereas others use the term 'incorporation' in place of assimilation. Ethnic differences erode as immigrants and their offspring are exposed to and absorb the dominant habits of their new country (Prts, Rumbaut Jones & Correa, cited in Taeku Lee et al. 2007). The political participation in the study area is shown in Table 29.

**Table 29: Block wise Level of Political Participation**

Level of Participation	Block				Block			
	Sandeshkhali-I		Hingalganj		Gosaba		Kultali	
	Male	Female	Male	Female	Male	Female	Male	Female
Local Level	12	16	12	16	12	16	12	16
Legislative Level	1	0	0	0	0	0	0	0
Parliamentary Level	0	0	0	0	0	0	0	0

Source: Secondary Data, 2019 (Block Development Office).

**Fig 118: Political participation**

Source: Secondary Data, 2019 (Block Development Office).

The term ‘Panchayat’ exactly means five assembly elected by the people. This shows a system by which many republics of rural community were governed in India for many centuries. It gradually abolished under the British rule which needed centralization policy of administration. Gandhiji articulated the necessity to revive the panchayats (in the 20<sup>th</sup> century) so that the villagers could have a sense of swaraj (with goal of purna swaraj through gram swaraj) the government of the village will be conducted by the panchayats of five persons annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications ([www.gyanpedia.in](http://www.gyanpedia.in)). Directive Principles of state policy under Indian constitution has made the provision of village panchayat in Article 40 (part-iv) but there was no legislation to implement it



until 1959. The 73<sup>rd</sup> Constitutional Amendment Act resurrected the PRIs in 1993, as institutions of Local self Governments (LSG). Bishpur Gram Panchayat in Hingalganj block of North 24 Parganas (**Fig 119**) is studied to know the different opportunities provided through Gram Panchayat to the local people.

Every village is to be a republic was one of the visions of Mahatma Gandhi. Participatory democracy is at the level of the gram sabhas (**Fig 120**). These gram sabhas has given right to every voter to participate, they can propose the right type of schemes necessary for the village; can identify the people who really needs economic help and can seek rectification, demand action from the members chosen by them. The planning commission in its venture of supporting decentralized planning recognizes the significance of Gram Sabhas, Self Help Groups (SHGs)(**Fig 121**), management committees, anganwadis ,etc.



**Fig 119: Researcher interacting with the Members of Bishpur Gram Panchayat**



**Fig 120: Gram Sabha**



**Fig 121: Resource person of SHGs with Researcher**

### 7.2.2 Political Inclusion and Empowerment with Intervention Policies:

People formulate and express their views on the world; they want to know how a country is governed. So they participate in political activities to air their decision that affect their lives. Their activities in political performance extend from thinking of various social issues, family stage and campaigning at the local, regional or national level. They engage in formal process like voting, joining political parties or contesting in election.

Political involvement refers to the capacity of all inhabitants to take part in forming wholesome resolution on different subject by which their lives are regulated. Right to express the views gather peacefully, exercise franchise and take official post is included in the political right. “Politically inclusive development should improve governance; bad governance certainly impedes development” (Kurtz and Shrank 2007). It has been seen that women turnout during India’s parliamentary general elections was 65.63% compared to 67.09% turnout for men in 2014 ([www.pib.gov.in](http://www.pib.gov.in)). India’s rank is 20<sup>th</sup> from the bottom in terms of representation of women in Parliament in 2014 ([www.en.wikipedia.org](http://www.en.wikipedia.org)). As per the Government of India reservation rule 8.1% of tribes have entered India’s Politics. In the study area, women political participation (33% reservation for women) is fully absorbed.



**Fig 122: Female Member of Bishpur Gram Panchayt**

#### **Women empowerment:**

According to Bennet (2002) empowerment is “the enhancement of assets and capabilities of diverse individuals and groups to engage, influence and hold accountable the institutions which affect them”. Women empowerment leads to economic development and there exists the bi-directional relationship between two. Women empowerment means women have equal earning opportunity, political participation, access to other constituents of development like health and education (Duflo 2011). Women empowerment can lead to financial progress. Expenditure on



child goes up if transfer payments are given to women and not their husbands. Higher spending on education promotes human capital accumulation which in turn leads to economic growth (Doepke & Tertilt 2011). India is the largest democratic country in the world with women constituting significant proportion of the population (48.02% in 2018 as per World Bank). The term “empowerment” has been used to present a wide range of concepts. Here the term “women empowerment” as women’s sense of self-worth; their right to have and determine choices; their right to have access to opportunities and resources; and their right to have the power to control their own lives, both within and outside their home. Here it is being analyzed the association among women empowerment and their various dimensions of tribal women life in sixteen villages of Four blocks in both districts (North & South 24 Parganas). Regarding empowerment, participants were asked whether they are aware of the concept of women empowerment or not; and specially asked if they were enjoying political power or not; having financial stability and decision-making powers, and the standard how they get encouragement from the other member of the family. Data about social position and empowerment of the participating women can be received in this way. There are some parameters which regulate political participation and empowerment women. These parameters are age, education, family structure etc.

If women are socially and economically strong there the political involvement increases. To explore how women directly or indirectly are involved into the political empowerment variables taken were i) liberty of free movement ii) security and stability of Economic status iii) family support/liberty from dominance iv) Decision making in daily life and v) Participation in society activities.

**Table 30: Dimension of empowerment associated with political involvement: Binary Logistic Regression Model**

Political involvement of women			
Independent variables	OR*	(95 % *CI)	P
Dimensions of women empowerment			
Liberty of free movement	4.18	(1.42-12.31)	0.009
Security and stability of economic status	8.98	(1.52 53.20)	0.016
Family support/liberty from dominance	0.59	(0.12 3.03)	0.529
Decision making in daily life	15.45	(4.54 52.55)	0.001
Participation in society activities	7.73	(1.52 39.38)	0.014

\*OR: Odds Ratio, \*CI: Confidence Interval

**Source: Compiled by Researcher (Primary Data, Household Survey, 2019)**

The table shows the binary logistic regression analysis on empowerment associated with political involvement (independent variable) with four control variables.

The two factors that were significantly associated with the political participation are (i) Decision making power in daily life and (ii) economic stability .Both are highly associated with the political participation and directly correlated with the hypothesis. The former is more than the latter .Participation in society's activities is also positively and significantly associated with the political command. Women who are not able to get support from the family and do not have freedom of movement are less associated with political participation.

Political safeguards are in Article 330 and 337 for reservation of seats for STs in Member of Parliament and Member of Legislative Assembly respectively. These articles are fully implemented and incorporated in the study area. Another political safeguard is Article 334 for reservation of seats and special representation to cease after forty years .Article 243 is for reservation of the seats in the Gram Sabha or Panchayats. Through these intervention policies tribal people penetrated into the mainstream society and are changing their social status.

Women had eagerness to participate in labour market and now they have opportunity to achieve their desire thus they can work as additional worker or labourer. There is a general view that younger women have much liberty than that of olders. In this context Arestoff (2013) said it as the result of increasing educational opportunities and women work force participation which enables the young generation to interact more with the peers with respect to gender roles and status.

According to Human Development Reports (UNDP 2015), the rank of India in Gender Inequality Index is 125 in the whole world which shows that the situation for women in India has not changed much in the last few decades and it still suffers from the problem of gender inequality but due to constitutional provision that has changed.



**Fig 123: Women Participates in Politics and Self-Help-Group**

### **7.3 Inter-Generational Gap Identification:**

The generation gap is a function of the levels of exposure of the two generations to varying intensities of education, urbanization and the mass media. Ree V (1970) believes that the potential frustration, coupled with higher literacy and educational level along with greater exposure to media and technology is responsible for this increasing generation gap.

Each generation is guided by definite set of values and attitudes and has a particular behavioural pattern. The socio cultural and economic changes are the main reasons for this change in the behavioural pattern. If the expectations of the old generation meet that of the young generation, the gap remains minimum; but when the system of beliefs of the young generation do not remain in harmony with the attitudinal beliefs and values of the old generation the generation gap arises. Due to globalization and technological innovation the young generation has more scope of acculturation and assimilation which help them to think independently and increase their knowledge. There exists a generation gap between the younger generation and older generation in respect of free movement and life style. The earlier generation had to follow some restrictions. They were restricted from getting higher studies, from expressing their views and demands. Younger generations do not have any such prohibitions. They enjoy the opportunities of higher studies, modern technologies and have freedom to express their opinion. This generation believes in science and modern technologies. **(Fig 124).**

**Fig 124: Inter-Generational Technological Changes**



**Old Generation (>60 years) Middle age Generation (22-60 years) Young Generation (<22 years)**

**Source: Photograph taken by Researcher**

Since the dawn of civilization, it has been observed that there exists a constant and consistent struggle between the younger and older generations. The gap between the two generations in attitude has always existed, but it has gathered many dimensions in the present time when the society is fast changing in its social, cultural and economic aspects. It is inevitable that the young generation are brought up in a different society with different culture, economic background, media, technology, beliefs, attitudes and values than that of the older generation because the two generations have taken birth in two different historical periods. As per Chitnis (1969), Indian Family has been by tradition authoritarian and the parents of today are still not out of the traditional idea of expecting unquestioned compliance and obedience of younger generation to their parents. In almost all societies the parents are regarded as the significant agency of socialization and the family forms the basic unit of the society. The cultural values of a society are reflected in the functioning of the family unit. Kuppuswamy (1947) said that the parents are the primary agents in the transmission of the culture of the group to the child and the socialization of the child. He further added that the ideas and views of the younger generation are more influenced by their peer group rather than their parents.

Therefore, it is clear that generation wise socio-cultural, economic, political and technological thinking has changed. Earlier parents in fact older generation (>60 years) used to practice forest based economy, then middle aged generation(22-59years) is practicing secondary to tertiary based economy and younger generation (<22 years) is continuing trying to adopt tertiary sector economy. Changing livelihood pattern is given below which reflects the changing scenario (**Fig 125**) of inter generations.



**Fig 125: Inter-generational Changing Livelihood Patten**



**Forest Based Economy**



**Agricultural Based Economy**



**Land transformed into Agricultural to Fisheries**



**Secondary Sector Economy**



**Tertiary Sector Economy**

**Source: Photograph taken by Researcher**

## **7.4 Conclusion:**

This chapter has discussed inter-generational socio-economic and political changing scenario. Regarding work participation, maximum people engaged in agricultural labourer, but secondary economy is getting predominantly noticeable. Employment and income level also very closely related. Very few (11-12%) people are engaged in government service in every generation. Income level is also very low because maximum people (all three generation) are agricultural labourer but recently a number of people are increasing in other sectors by middle and young generation. Therefore, the Indian village community is changing rapidly with the advent of participatory politics and secondary to tertiary sector of economy.

It is the bureaucracy which should work effectively as the link between the people and their representatives. Several reports such as the Annual Report of 2014-15 by the Tribal Welfare & Development now indicate worsening of the supply system that were to provide goods and services to tribal people that is Integrated Tribal Development Agency (ITDA)/Integrated Tribal Development Projects/Tribal Research Institutes (TRI) and other Micro Projects. Tribal people are in bad situation because people who do not belong to tribal community enter into the political area of tribal. They deprive the tribes of their proper political and economic rights. To get rid of this situation tribals have changed their traditional activities. They are now entering the main social system for their survival and standard life by accepting jobs and following the standard of life that the non-tribals enjoy.

The concept of generation has prospered throughout the ages and in every culture around the world. It is a dynamic matter. The gap between generations existed in every society from the dawn of civilization and the phenomena today still exists. What was once in a familial level today has become a universal social experience. Every part of the analysis of the thesis is being concluded in the next and final chapter.

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## CHAPTER- VIII

### CONCLUSION

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#### **8.0 Introduction:**

Change is inevitable and human mind is subject to change. Generally change is took place usually without any condition, it may be delayed. However, by nature culture is an eternal element. Culture keeps on itself automatically synchronized with the pace of time (Borah 2009). This thesis is an attempt to explore the trend of inter-generational changes in different spheres of life and society of the Munda. It also tries to recognize the controlling parameters which are solely accountable for such changes. In order to understand the clear scenarios of the changes took place in their society we have focused on an ‘inter-generational change approach’. For that it takes into consideration the various aspects of Munda community such as social, religious, political and economic life as a component constituent of inter-generational change.

#### **8.1 Grounding the building of theory on family research:**

La Fromboise et al, (1993) assumed that it was possible for an individual/group to know and understand two different cultures, to alter their behavior to fit a particular context, to participate in two different cultures, to use two different languages, to have a sense of belonging in two cultures without compromising their sense of cultural identity. This is bi-culturalism i.e., the presence of two different cultures in the same country or region; it is the relationship between the states’s founding cultures, where there is more than one culture. It reflects the comfort and proficiency with both one’s own heritage culture and that of the region where one has settled (example welcoming guests through haria or tea). The concept is for the original migrants as well as their children who are born in Sundarban. When the Mundas migrated, the easiest strategy for endurance was sticking to their ancestral means of earning for livelihood in which they had mastery and gradually adapting to the new place.

Integration refers to a process of learning a new culture, an acquisition of rights, access to positions and statuses, a building of personal relations with members of the receiving society and a formation of feelings of belonging and identification towards the host society. It implies both the preservation of home culture and an active involvement with the host culture (Basu 2016). As per Engbersen (2003) the integration process is divided into economic, social, cultural, political and spatial spheres. Learning agriculture and fishing, besides forestry based traditional livelihood

pattern; upholding own culture through tourism; breaking into nuclear family system and building of separate individual households; practicing idol worship along with mainstream Bengali society; political party based community decision taking in problem solving instead of traditional panchayat; and family formation of separate neighbourhoods such as Netaji Sardar Para reflects cohesion yet maintaining separate identity.

Heckmann (2005, p. 13-15) classified integration into:

- (i) Structural integration- the acquisition of rights and status within the core institutions of the host society, particularly access to employment, housing, education, health services, and political and citizenship rights. This has been possible through gain in status with learning of Bengali and English language at schools, going for higher studies and seeking employment in tertiary sector by the Mundas bridging the gap with mainstream society as well as competing with them through governmental interventional schemes and approaches.
- (ii) Cultural integration (or acculturation) – the cognitive, behavioural and attitudinal change of immigrants and their descendants in conformity to the norms of the host society. Learning Hindi and Bengali languages and other socio-cultural traits and blending them has already been exemplified.
- (iii) Interactive integration- social intercourse, friendship, marriage and membership of various organizations Inter-Munda marriage, seeking education in mainstream educational institutes, etc have already been exemplified.
- (iv) Identificational integration- feeling of belonging, expressed in terms of allegiance to ethnic, regional, local and national identity. Through political positive discrimination and change in livelihood through employment in organized sector the image of Buna has disappeared.

## **8.2 Summary of Major Findings on Inter-Generational solidarity:**

After examining the various aspects from the different angles properly, several inter-generational changes have been noticed profoundly among the Mundas. It is also observed that few traditions and rituals have remained unchanged however; notable change of traditions and rituals had been keenly observed with the pace of time.

### **8.2.1 Social Sphere:**

In the sphere of social institutions, it is observed that modernism has gained utmost priority and importance in place of traditional one. At present, patriarchy became prominent feature in the Munda society. Young generations prefer inter-marriage but old aged people do not like that type of marriage system. They are now marrying with Hindu higher caste family. Instances of both nuclear and joint-family have been found among them. Young people usually used to prefer nuclear family while old aged people prefer joint-family. Clan exogamy is still practiced but with some relaxations.

### **8.2.2 Socio-political Sphere:**

In the socio-political contexts, structural and functional changes in the traditional social organizations have occurred significantly. Community populaces are now actively participating in the Panchayat to parliamentary level of administrations. Consequently, they could contribute to their society and owing to such involvement in socio-political events they are now able to share some economic development in their social, economic, and religious life.

### **8.2.3 Religious Sphere:**

In respect of religion, religious transformations have been widely observed among the Mundas. Of late the Munda follow different religious practices like Anukul Thakur, Krishna Guru, and Vaisnab etc. Tribal people, who became the followers of the Anukul thakur, are normally vegetarian but some followers are non-vegetarian (take fish, meat etc. six day in a week) except Friday. However, followers of Krishna Guru are normally non-vegetarian and they usually prefer fish, egg and meat in their meals. Indeed, this sort of food habits are strictly practiced by middle aged people. Contrary, young aged group normally do not follow these practices and old aged group follow Sarna traditional religious practices. The entire Munda tribes had been converted from Sarna to Hindu religion chiefly because of dominance of Hindu religion in the region.

### **8.2.4 Economic Sphere:**

Economy of Munda community is still staying in its subsistence level. The primary source of income especially depends on agriculture and animal husbandry. Middle aged and less educated young people are working as mason, marginal labourer, and van-puller etc. However, educated Mundas are now gradually engaged in govt. and non-govt. services. A notable number of families have no cultivable land. Hence, landlessness, seasonal flood, and lack of modern

agricultural knowledge have worsened their economic condition. In the wake of such scenarios, economic development is extremely required. The economic inclusion solely depends upon how far people are engaged in Government and Non-Government or in the other services. In this regard, Goodness of Fit Test (Hosmer-Lemeshow 1980) is fitted on economic inclusion in known parameter and known specific population through Binary Logistic Regression Model. As Hosmer-Lemeshow (1980) showed by simulation that (provided  $p+1 < g$ ) their test static approximately followed a chi-squared distribution on  $g-2$  degree of freedom, when model is correctly specified. This means that given our fitted model, the p-value can be calculated as the right-hand tail probability of the corresponding chi-square distribution using the calculated test static.

**Table 31: Goodness -of- Fit Test by Binary Logistic Regression**

<b>Pearson Deviance</b>	<b>Chi-Square Value</b>	<b>Difference Value</b>	<b>P-Value</b>
<b>Hosmer-Lemeshow</b>	1.82436	3	0.610
<b>Method</b>	2.85606	3	0.414
	0.45313	2	0.797

**Source: Data compiled by Researcher (Primary Data, Household Survey, 2019)**

As the chi-square value is low (1.82436, 2.85606, 0.45313), the model has been fitted for the economic development on that parameter (Government, Non-Government and others). If the p-value is 0 null hypothesis is true and p-value is 1, the null hypothesis is incorrect. Here p-value ranges from 0.414 to 0.797 and p-value of two parameters is close to 1. Therefore, alternative hypothesis is accepted and null hypothesis is rejected.

### **8.2.5 Folklore:**

In the field of folk culture, no noticeable changes had been observed in oral literatures. Oral literatures are very indispensable for understanding socio-cultural life of Mundas. Their socio-cultural situation can be clearly understood through the study of relevant text of oral literatures. The folk song, myth and legends have relation to some extent with their cultural practices and history. On the contrary, the changes are prominent in case of material culture as compared to oral literature. This change in material culture such as dress pattern and food habit had been acquired from poundra people of Hindu religion. The folk culture of tribals is also changed due to assimilation of other cultures.

The findings of the research work can be summed-up as follows:

### **8.3 Summary of Major Findings on Culture:**

- Tribal culture has many sub-cultures as many different communities live in the Sundarbans. Most of the communities have tried to maintain their own ethnic identities and culture. It is after the independence of India that a deep sense of self-consciousness had been observed among the tribes in the Sundarbans. Since many centuries, the Munda, other non-tribal communities and other tribal groups have been residing side by side and have shown neighbourly attitude to each other. Therefore, both tribal and non-tribal groups of Sundarbans have had a great impact upon their culture and social life.

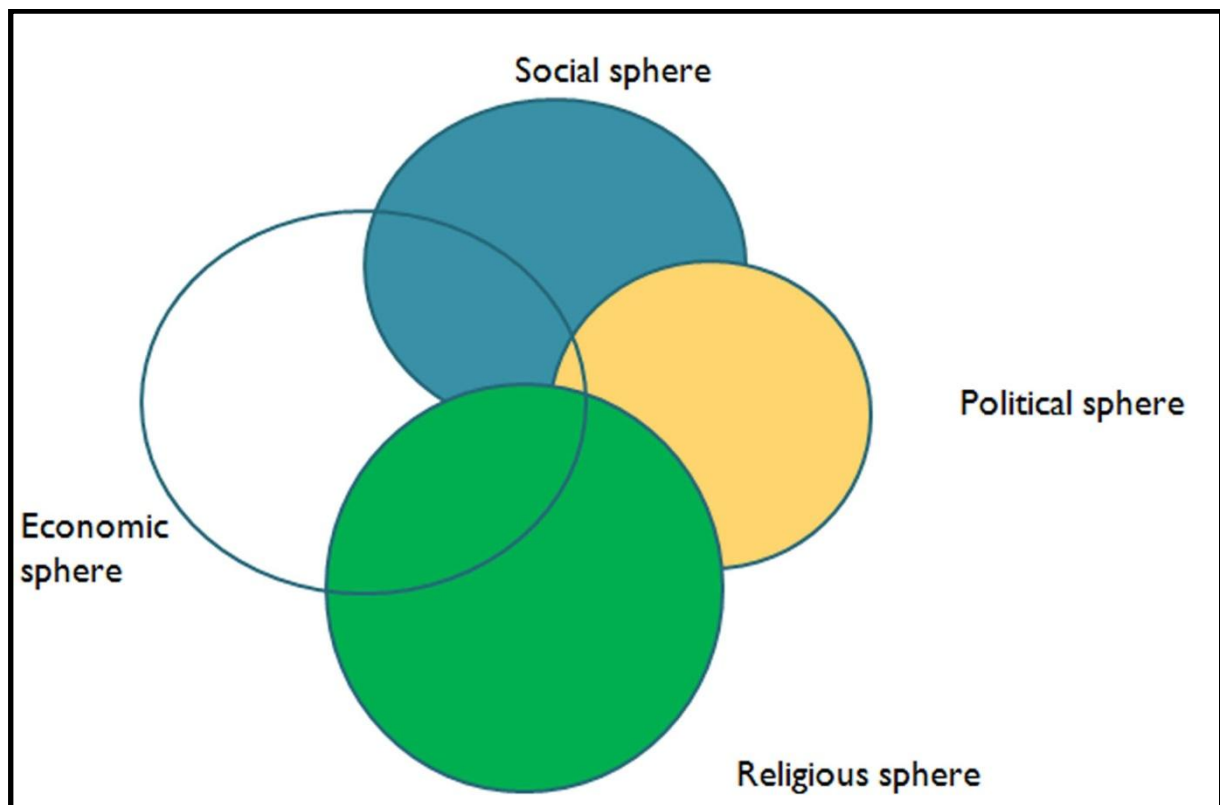
It is also noticed that different spheres of culture of Mundas have been influenced by other cultures due to close association for a long time.

- Various changes that took place among inter-generation have influenced all aspects of Mundas culture. Importantly, difference in thinking level is also observed among the inter-generational groups. Immediately after the Independence, changes in various aspects may have taken place due to socio-political freedom. Life and culture of Munda are largely influenced by democratic set up of the nation, modernization in education and inception of various developmental schemes implemented by both the central and state government.
- Different de-tribalization processes are going on in Indian Sundarban as both tribes and non-tribal groups have been influenced by each other. Examples of such processes are very prominent in their food habit and language. However, old aged people still prefer traditional food (*viz.* buno pig, rat, samuk etc.) but middle and young aged people generally do not used to prefer traditional food; they are taking normal rice, dal, fish, meat etc. Young generation almost has forgotten their own language (Mundari) and they use Bengali and English as their communicating language. But middle and old aged people still speak in their own language among themselves along with Bengali and English with others. Nowadays, hard drinks had replaced Haria mostly in the life of both tribal and non-tribal people. However, both tribal and non-tribal take Haria occasionally. Various spheres of culture are inseparably related to each other. Changes in one quarter may inevitable change another. Social institutions, socio-political life, religious life, economic life and folklore are major five spheres of Mundas' culture which are meticulously related to each other. Here, folk culture has also been discussed to some extent. Therefore, holistic approach is desired for the study of cultural change. Enquiry of

an individual sphere would be remained incomplete without corresponding other spheres of culture.

- Changes in religious sphere are highly prominent and relatively faster with respect to other four spheres of culture. Although different religious groups live in Indian Sundarban, Hindu holds the majority among them. Religious sphere act as the controlling factor thereby aggravating to change other cultural spheres such as political, social, and economic. Durkheim (2005) too believed that, “the social, political and kinship organization of a society are reflected in its religion. In other words, all the institutions of a society are related to one another”.

**Fig 126: Relationship between the Different Spheres of Culture**



**Source: Adopted from A.R.N. Srivastava, Essential of Cultural Anthropology (New Delhi, Prentice-Hall of India, 2005)**

- Recently, the rate of change among young generation is faster rather than middle and old generation due to spread of education, implementation of governmental intervention policies and educational schemes.

Several factors are responsible for inter-generational cultural change. Mainly five common sources of influence are there which are responsible for happening to change or struggle to change.



Those are: (i) tendency to change in society (ii) contact between societies and (iii) change in natural settings (iv) constitutional provisions and (v) progression of technology.

- (i) Cultural loss, modernization and change in ideology have resulted in eager to change within a society in the religious sphere of Mundas which is also enhanced by the contact between the societies.
- (ii) Process of assimilation, acculturation, and enculturation has taken place owing to the close contact with neighboring people.
- (iii) Natural events like flood, cyclones etc have evicted them to other occupation from their traditional agricultural activities which resulted in increased diaspora.
- (iv) Indian Constitutional provision and safeguards have ensured educational and employment opportunities to the Scheduled Tribes. Scheduled Tribes also have had different government lead training programme to enhance their skill, houses under Pradhanmantri Abas Yojana, Old-age pensions etc.
- (v) Technological progression enabled Mundas to enjoy new technology-based lifestyle. It also separates them from their traditional practices. People from young generation are found more advanced in technology than the seniors regarding inter-generational contexts.

Through Principal Component Analysis how different components vary to change the culture is shown below

**Table 32: Eigen analysis of the correlation matrix:**

<b>Eigen Value</b>	2.8161	1.2633	0.9206	0.0000	-0.0000
<b>Proportion</b>	0.563	0.253	0.174	0.1000	-0.0000
<b>Cumulative</b>	0.563	0.816	1.000	1.000	1.000
<b>Variable</b>	PC1	PC2	PC3	PC4	PC5
<b>Education</b>	0.202	0.072	0.977	0.000	-0.000
<b>Skill</b>	0.491	0.490	-0.138	-0.183	0.683
<b>Community Resource</b>	0.488	-0.501	-0.064	0.683	0.183
<b>Housing</b>	-0.491	0.490	-0.138	0.183	-0.683
<b>Personal Safety</b>	-0.488	-0.501	-0.064	-0.683	-0.183

**Source: Data compiled by Researcher (Primary Data, Household Survey, 2019)**

The Principal Component Analysis (PCA) reveals idea of clustering the information into particular cluster. In this analysis, cultural changes are factorized based on five parameters: education, skill, community resource, housing and personal safety. PCA presented the variance in the first principal component has (Eigen value) 2.8161 and account for 56.3% of the total variance (Table 32). How to calculate principal component score is shown by the coefficients listed PC1. That are:  $PC1 = 0.202 \text{ Education} + 0.491 \text{ Skill} + 0.488 \text{ Housing} - 0.491 \text{ Personal safety}$ . The variance of second principal component has (Eigen value) 1.2633 and accounts for 25.3% of the total variation. As the explanation of the most important components is prejudiced, it is difficult to say which principal component is representing an overall population size. However from the table 32 the first three principal components together represent 99% (56.3%+25.3%+17.4%) of the total variability. Thus most of the data structure can be captured in three underlying dimensions. Remaining two principal components account for a very small proportion only one (1%) of the variability.

#### **8.4 Policy Prescription for retaining Tribal Culture:**

- Proper implementation of educational governmental schemes for encouraging retaining own language (Sadri/Mundari).
- Linguistic revival strategy by establishing Sadri Language School, College and University.
- Tribal culture needs retaining by performing customs and rituals.
- The government has to sanction special budget for the development of infrastructure and all-round development of Munda community.

#### **8.5 Problem arising during the research:**

Problems faced during the research were as follows:

- Some people were ashamed to answer their original views on some issues.
- How many samples would be collected for research sample is the big problem, because most of the samples are homogenous.
- Some women were afraid to answer about their health scenario.
- No secondary data has been found for better explaining of Intergenerational tribal cultural change.

- Sometimes participants refrain from giving authentic response because they think that the researcher belong to the same community and knows everything and think him to be an insider.

#### **8.6 Limitation of the study:**

- The sample villages may be researcher biased; although, utmost care has been taken to get meaningful data, still some amount of sampling errors may exist in the data.
- The primary data have been collected during the period 2016 to 2019: so analysis is based on this period only.
- Primary survey focused on certain parts of Sundarban area (Sandeshkhali-I & Hingalganj of North-24 Parganas) and (Gosaba & Kultali of South -24 Parganas). So, the outcome of the research can't be generalized in other contexts.

#### **8.7 Future Research Direction:**

- Tribal Medicine is being still practiced among old generations though with limitation in Sundarban Region. This is very much important to study as it is unnoticeable but valuable and it needs more importance.
- To explore and enhance the trend of retribalization process in the Indian Sundarban Region.
- Comparative analysis of Chotanagpur tribal culture and Sundarban Tribe culture is needed.
- The cultural identity of tribes is to be maintained in spite of its blending with mainstream society; so focus in future on this is required.

#### **8.8 Concluding remarks:**

The thesis has worked on family research of Mundas who have migrated to Sundarban from Chotanagpur and settled here. Building of theory on the strategies adopted for survival and the process of integration stressed upon to understand the inter-generational changing socio-cultural scenario. The societal formations resulting out of the processes of assimilation, adjustment, and adaptation of the immigrant group is strongly reflected in the new cultural landscape. The push factors of migration from Chotanagpur were demographic pressure, high unemployment and low living standards while the demand for labour, promising economic opportunities identified as pull factors. Different governmental schemes and policies have been implemented universally

not only for Munda, as well as for all tribal people (**Hypothesis-1**) and at the same time different assimilation, acculturation, sanskritization processes have reduced the gap between tribe and mainstream society (**Hypothesis-2**). But through the changes of lifestyle day by day tribal people are adopting other culture and rituals. Therefore, tribal culture is going to be under threat and cultural diversity will disappear and destroy in future. So, to survive in the society it is required to keep alive our cultural ecology retaining the different cultures.

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# APPENDIX-A

## QUESTIONNAIRE

### SECTION 1: DEMOGRAPHIC INFORMATION

1. Locality/Area\_\_\_\_\_
2. Head of the household:\_\_\_\_\_
3. Name of the respondent:\_\_\_\_\_
4. Respondents relation with HH:\_\_\_\_\_
5. Sex:\_\_\_\_\_ (Male/Female)

Sl.No	Name of the family member	Relation	sex	Age	Education	Income	Occupation	Earlier Occupation

6. Marital status\_\_\_\_\_ (Single / Married/ widow/divorce/un-married)
7. Marriage type:\_\_\_\_\_ (Arrange/Loved/Inter-religion/Intra-religion)
8. Education Qualification:\_\_\_\_\_
9. Name of the tribe:\_\_\_\_\_ (Munda/Oraon/Bedia)
10. Religion:\_\_\_\_\_ (Hindu/Christian/Muslim/Others)
11. Number of family members:\_\_\_\_\_

12. Main source of livelihood:\_\_\_\_\_ ( Service/Owner Cultivator/farm Labour/daily Labour)
13. Number of family members working/Employed:\_\_\_\_\_
14. Current monthly income in rupees :\_\_\_\_\_
15. Land holding:\_\_\_\_\_
16. BPL card holder:\_\_\_\_\_
17. Family Type:\_\_\_\_\_
18. Antodaya card holder:\_\_\_\_\_
19. Have you received Indira Avas Yojana:\_\_\_\_\_ --
20. Place of residence:\_\_\_\_\_ (Own/Rented/displacement)
21. Whether they migrated or not. a)Yes/No
22. If yes from where:
23. Equipment in use:\_\_\_\_\_ -
24. Celebration type: -----1. Lot of change2. No change 3. Little change
25. What kind of food they prefer? -- Lower Nutritious / Moderate/ High Nutritious/Normal.
26. What kind of food do you prefer for child?—Lower Nutritious / Moderate/ High Nutritious/Normal.
27. What kind of treatment do you prefer? --Allopathic/Homeopathy/Ayurvedic/Local Ojha.

## **SECTION 2: RELIGIOUS CUSTOM AND TRADITIONS**

1. Do you and your family members speak your tribal language?
  - a) Only husband b)Only wife c)Both d)All
2. Do you and your family members know the cultural songs and dances of your community
  - a) Only husband b)Only wife c)Children c)Both d)All
3. What are the cultural activities followed during ceremonies of celebration?
  - a) Songs b) Dances c)Prayers d)Stories e)None

4. What are the cultural activities followed during ceremonies of sorrow?
  - a) Songs b) Dances c) Prayers d) Stories e) None
5. Do you and your family members practice the following activities in your daily life?
  - a) Agriculture b) Hunting c) Gathering/Herding d) Fishing e) None
6. Do you use modern technology in agriculture?
  - a) Tractor b) Fertilizers c) Pesticides d) Irrigation Pumps e) All/None
7. Do you and your family members involve in practices of using locally produced products of your community in daily life?
  - a) Mattresses b) Baskets c) Vessels d) Cutlery e) Others/None
8. Does your community organize any cultural programme for your tribe?
  - a) Seminars b) Gathering c) Get-together d) Others e) None
9. Do you believe in worshipping of nature? If yes which objects from nature do you worship?
  - a) Mother earth b) Trees c) Rivers d) Mountains e) none
10. Do your rituals call for petitions to the spirits and offerings that include scarify? If yes what are they?
  - a) Animals b) Birds c) Food d) Objects e) Others/None
11. Do your community believe in practices of making tattoos and inscriptions on body to different their tribe?
 

Yes/No
12. Do you and your family members follow the practices of making tattoos/body inscriptions?
 

Yes/no
13. Do your dance forms have significance to your tribe?
 

Yes/ No
14. Do you practice the customs of washing hands and feet of your guest?
 

Yes/No

15. Do you offer prayers to the Dead/Deceased?

- a) Offer food b) Pray on their graves c) Pray in front of their image d) Others e) None

16. Do you practice the rituals of consuming traditional liquors during ceremonies?

Yes /No

17. Practices followed by you for the treatment of disease?

- a) Traditional herbs b) Exorcism(Ojha) c) Medicine-man(baid/hakim) d) Consulting doctors e) All

18. How often do you visit places of religious interest?

(1) For Christians

(2) For non-Christians

a) Weekly(Sunday)

a) Everyday

b) Once a monthly

b) Once a week

c) Only during festivals

c) once a month

19. Do your community impose penalty on offence/breaking of rules made by your members of the community?

Yes/No

20. Are the tribal Christian/Non-Christians communities free to choose their partners outside the tribe?

Yes/No

21. Which cultural activities reveal the glory of God?

- a) Songs/Dances b) Offering prayers c) Sacrificing d) Fasting e) Others

22. What are your views on modernization in relation to your tribe?

- a) Helps in development(economic, social etc) b) Diminishing/Extinction of culture  
c) Better scope of education d) Positive impact of technology e) Negative impact of technology

23. Does state/ govt. programme/international agencies/NGO etc meet the requirement to protect the community's traditional culture practices?

Yes/No



If yes

- a) Through schemes and programs b) Through financial assistance c) Promoting cultural programs in TV/Radio d) Distributing prizes and awards e) None/Others.

24. Do you believe that knowledge of tribe and their practices will help your children in future?

Yes/no

25. Does education help in develop of your community and children?

Yes/No

26. Is it important for the female members of your family to actively participate in social activities? If Yes

- a) Education b) Employment c) Household activities d) Others

27. How do you socialize with other communities( non-Tribe)

- a) Attending ceremonies/Marriage b) Employment c) At workplace d) Locality/Neighbours e) All f) None

28. How are you treated by other communities in society?

- a) well accepted, b) Accepted with reluctance c) Ignored d) Lack of involvement from other communities e) Discriminated again

29. Would you like your children and descendants to preserve and follow the religious culture and traditions of your tribe?

- a) Yes b) No/Be modern in every aspect b) Be modern as well as preserve the culture.

### **SECTION 3: Type of changes in culture and society**

1. Do you prefer acculturation and assimilation? -a) strongly agree b) Agree c) Strongly disagree.
2. Do you think your traditional culture is deteriorated? - Yes/No.
3. If yes, why detrained? - a) Adapt new culture b) Traditional culture is very complex c) dominating other culture.
4. Do you prefer ignoring of traditional leader. -a) Strongly agree b) Agree c) Strongly disagree.

5. Do you think education changes the traditional norms and value? -a) Strongly agree b) Agree c) Strongly disagree
6. Political Participation –a) all participate b) Maximum aged people participate.
7. Women political participation- a) all participate b) Maximum aged people participate.
8. Do you prefer political participation of women? Yes/No.
9. What kind of drinks do you prefer? ---Soft/Hard drinks (*Hadia*)
10. Why they are preferred?
11. What kind of dress do you prefer? –Traditional/Modern/Ultra- Modern.
12. Why they are preferred?
13. What kind of problem do you face?—Social Insecurity/Social Injustice
14. What kind of changes do you face? Technological/social and cultural/ideological.
15. . Is any change of working pattern? Yes/No
16. If yes. What was earlier? a) Hunting and Gathering b) Cultivation c) others
17. What kind of change happened in marriage ceremony? a)Little change b)lot of change c) no change

---

Signature of the investigator

With date

## APPENDIX-B

### OTHER QUESTIONNAIRE

(Apply when interacting with the women empowerment)

Dimensions	Questions related to Dimension
<b>Freedom of free Movement</b>	Do you need to get permission from your family if you wish to go outside your home? Are you allowed to go alone to market/health centre/outside the village/visit your friend's home?
<b>Economic security and stability</b>	Are you engaged in any activities (job) with cash income? What is the amount of money you can spend freely? How much money does your household earn in a month?
<b>Support of family/freedom from domination</b>	Is physical support by your family available in household chores? Does your mother-in-law/daughters-in-law support you? Have you ever been beaten by your husband? Are you regularly physically abused by your husband?
<b>Decision making in daily life</b>	Who makes decisions what to cook at home? Who holds the final say in buying things for your family/for your child/for yourself? Who make a decision on child's schooling? Who make a decision on family planning?
<b>Political involvement</b>	Are you aware of political decision in your family? Who holds power to decide whom to cast the vote in your family? Does any political decision depend on you? Are you obstructed from participating in political meetings in Gram Sabha?

Signature of the investigator

With date

## APPENDIX-C

### FIELD DIARY

After registration to the degree for PhD in September 2015, four blocks of both North and South 24 Parganas, where Mundas live was selected, and then visited. Gosaba being the block to which the researcher hails from was first ventured followed by Kultali, Hingalganj and Sandeshkhali-I.

#### **FIELD DIARY: 2016-2019**

#### **FIELD DIARY: 2016**

**January'16:** Hamilton Abad village of Gosaba block the birth place was visited with the researching guide Dr. Sukla Basu for a preliminary pilot observation

#### **February'16 to May'16**

From February to June'16, FGD of each block was conducted: Interaction with every respondent about the traditional culture and its changing perception was due to dominance of mainstream society through assimilation, acculturation, and enculturation was noticed by them.

**June'16 :**The four blocks were visited on the occasion of 'Hull Dwibas' in which through their performing in different activities linkage of ancestors was illustrated to protect our rights.

**July & August'16:** The study areas were re visited to study the economic and socio -cultural phenomena in detail. Secondary data was collected from all concerned Block Development Offices, the selected village gram panchayat offices, the Hamilton Bungalow, Sundarban Tiger Project Office (Pakhiralay) and Department of Sundarban Affairs, Government of West Bengal (Canning).

**September'16:** I visited Kamakhyapur village on 16<sup>th</sup> and the whole day surveyed on socio-cultural issues. The next day cross checking of data and missing data were gathered. Micro level study on selected villages of Taranagar, Chotta Mollakhali, Taranagar, Chotta Mollakhali were surveyed, revisited to cross check the data and missing information till 21<sup>st</sup> of September'16. Kamakshapur (my maternal uncle) & Taranagar are close by while Chotta Mollakhali & Kumirmari are close by of Gosaba

**25<sup>th</sup> to 30<sup>th</sup> December'16:** Gosaba block was visited again for observation of Christmas Celebration .This festival is very much famous because tribal people come and perform various cultural activities. There was no barrier because they are belonging to Christian community. Married women look like Hindu traditional wearing normal dress and maintain ritual like wearing 'Sindur' but they are Christians was observed.

## **Field Diary: 2017**

**26<sup>th</sup> February'17:** Kantamari village of **Kultali** block was visited and a FGD was conducted with my guide being the facilitator. It was on perceptions by inter-generation age groups on pre determined research question. The surrounding infrastructural facilities were observed such as market place, health centre.

**24<sup>th</sup> to 27<sup>th</sup> September'17:** Survey of Dakshin Durgapur, Debipur Gurguria, Shyamnagar and Dongajora villages of Kultali block of South 24 Parganas was done and re visited to cross check and gather any missing data if any. Dakshin Durgapur, Debipur Gurguria, Shyamnagar are adjacent to each other

## **Field Diary: 2018**

**January'18:** All four blocks were visited for observation of 'Tusu festival' (Lakshmi Puja)

**12<sup>th</sup> -13<sup>th</sup> February'18:** Rupmari Village was surveyed in details on 12<sup>th</sup> at the house hold level and revisited the next day; it being most developed.

**16<sup>th</sup> to 19<sup>th</sup> February'18:** Kothabari(least developed), Durgapur Bailani and Bishpur villages of **Hingalganj block** of North 24 Parganas were surveyed and revisited for cross checking . Durgapur Bailani and Bishpur are close by. Rupmari & Kothabari are across the river; the former village has less of tribal population

**27<sup>th</sup> April'18:** Visit to CRI to collect some books which is relating to tribal cultural change was done after initial visits done earlier for literature survey in 2017.

**26<sup>th</sup> - 30<sup>th</sup> October'18 :** Kalinagar, Bayar Mari Abad, Baunia Abad and Dakshin Akhratala village of **Sandeshkhali-I** block of North 24 Parganas was surveyed and re visited . Bishpur Gram Panchayet office and Sandeshkhali-I Block Office were also visited for collection data on elected male and female members (political participation). Dakshin Akhratala & Bayar Mari Abad is adjacent while Kalinagar& Bayar Mari Abad are across the river: the latter is better developed

## **FIELD DIARY: 2019**

Finally an intensive village survey was done on 26<sup>th</sup> & 27<sup>th</sup> January 2019 in Hamilton Abad of Gosaba block researching as an insider with my guide Dr. Sukla Basu for two consecutive days including a visit to the tourist spot of Sajnekhali Sanctuary.

## APPENDIX-D

### RAW DATA

#### 1) Migration from Puruliya District for settled up

Block Village	Kalinagar		Bayarmari Abad		Baunia Abad		Dakshin Akhratala	
Sandeshkhali-I	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	27	54	23	46	26	52	27	54
Hingalganj	Rupmari		Kothabari		Bishpur		Durgapur Baylani	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	19	38	18	36	17	34	15	30
Gosaba	Chotta Mollakhali		Kumirmari		Taranagar		Kamakhyapur	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	11	22	15	30	10	20	18	36
Kultali	Dongajora		Dakshin Durgapur		Shyamnagar		Debipur Gurguria	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	45	90	35	70	46	92	47	94

**Source: Primary Data (Household Survey, 2019)**

#### 2) Migration from Jharkhand for settled up

Block Village	Kalinagar		Bayarmari Abad		Baunia Abad		Dakshin Akhratala	
Sandeshkhali-I	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	23	46	27	54	24	48	23	46
Hingalganj	Rupmari		Kothabari		Bishpur		Durgapur Baylani	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	31	62	32	64	33	66	35	70
Gosaba	Chotta Mollakhali		Kumirmari		Taranagar		Kamakhyapur	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	39	78	35	70	40	80	32	64
Kultali	Dongajora		Dakshin Durgapur		Shyamnagar		Debipur Gurguria	
	No of household	Percentage	No of household	Percentage	No of household	Percentage	No of household	Percentage
	5	10	15	30	4	8	3	6

**Source: Primary Data (Household Survey, 2019)**

### 3) Generation wise Language known in Sandeshkhali-I Block

Village/Block	Gosaba			
	Generation	Language		
		Bengali	Mundari	English
Kalinagar	<22Years	130(84.3)	25(11.63)	8(3.49)
	22-59 Years	35(19.09)	125(76.87)	5(4.03)
	>60 Years	20(12.69)	170(84.16)	7(3.15)
Dakshin Akhratala	<22Years	125(87.21)	28(8.72)	4(3.49)
	22-59 Years	30(27.12)	122(66.06)	10(6.81)
	>60 Years	10(12.69)	112(83.75)	7(3.55)
Bayarmari Abad	<22Years	120(79.65)	12(14.53)	3(5.23)
	22-59 Years	52(32.12)	110(63.03)	7(4.84)
	>60 Years	12(17.69)	124(81.22)	3(1.09)
Baunia Abad	<22Years	124(84.3)	7(9.88)	4(5.23)
	22-59 Years	30(29.33)	123(64.84)	4(5.81)
	>60 Years	14(11.15)	125(86.29)	4(2.55)

**Source: Primary Data (Household Survey, 2019)**

### 4) Generation wise Language known in Hingalganj block

Village/Block	Hingalganj			
	Generation	Language		
		Bengali	Mundari	English
Rupmari	<22Years	35(53.19)	25(31.91)	5(14.89)
	22-59 Years	10(37.39)	20(50.41)	2(12.19)
	>60 Years	4(25)	55(72.5)	2(2.5)
Kothabari	<22Years	33(63.83)	24(21.28)	5(14.89)
	22-59 Years	12(34.39)	15(53.41)	9(12.19)
	>60 Years	(18.06)	(78.44)	(3.5)
Durgapur Bailani	<22Years	40(82.97)	12(8.51)	10(6.38)
	22-59 Years	6(25.64)	24(64.1)	4(10.26)
	>60 Years	4(29.61)	56(69.44)	2(1.94)
Bishpur	<22Years	50(85.11)	15(10.64)	10(4.25)
	22-59 Years	7(12.82)	20(82.05)	3(5.12)
	>60 Years	10(20.89)	50(76.39)	3(2.72)

**Source: Primary Data (Household Survey, 2019)**

### 5) Generation wise Language known in Gosaba Block

Village/Block	Gosaba			
	Generation	Language		
		Bengali	Mundari	English
Chotta Molla Khali	<22Years	85(77.78)	20(11.11)	35(16.67)
	22-59 Years	40(42.64)	45(45.59)	3(11.76)
	>60 Years	2(9.48)	50(77.590)	10(12.93)
Kamakyapur	<22Years	80(72.22)	21(5.56)	30(22.22)
	22-59 Years	43(37.76)	45(50.47)	8(11.76)
	>60 Years	2(9.48)	52(77.57)	10(12.93)
Taranagar	<22Years	79(83.33)	27(16.67)	20(5.56)
	22-59 Years	41(36.64)	48(51.59)	8(11.76)
	>60 Years	10(17.24)	55(77.57)	3(5.17)
Kumirmari	<22Years	55(61.11)	26(27.78)	20(11.11)
	22-59 Years	41(41.76)	48(52.35)	7(5.88)
	>60 Years	4(9.48)	55(77.58)	9(12.93)

Source: Primary Data (Household Survey, 2019)

### 6) Generation wise Language known in Kultali Block

Village/Block	Kultali			
	Generation	Language		
		Bengali	Mundari	English
Dongajora	<22Years	12(74.5)	6(12.25)	3(3.25)
	22-59 Years	10(30)	28(60)	2(10)
	>60 Years	2(13.95)	5(85.41)	1(1.62)
Dakshin Durgapur	<22Years	10(68.75)	5(18.75)	3(12.5)
	22-59 Years	7(27.27)	35(63.63)	4(9.09)
	>60 Years	2(11.63)	3(81.39)	1(6.97)
Shyamnagar	<22Years	10(62.5)	5(31.25)	2(6.25)
	22-59 Years	8(18.18)	37(72.72)	5(9.09)
	>60 Years	2(11.63)	5(86.05)	1(2.33)
Debipur Gurguria	<22Years	12(75)	4(8.75)	1(6.25)
	22-59 Years	7(27.27)	37(63.63)	3(9.09)
	>60 Years	3(9.3)	5(86.05)	1(4.65)

Source: Primary Data (Household Survey, 2019)



### 7) Generation wise preferred marriage type in Gosaba block

Age	Gosaba							
	Chotta Molla Khali		Kamakhyapur		Taranagar		Kumirmari	
	Inter	Intra	Inter	Intra	Inter	Intra	Inter	Intra
<22 Years	50 (55.56%)	40 (44.44%)	40 (44.44%)	50 (55.56%)	50 (55.56%)	40 (44.44%)	50 (55.56%)	40 (44.44%)
22-59 Years	15 (17.65%)	70 (82.35%)	10 (11.76%)	75 (88.24%)	12 (14.12%)	73 (85.88%)	20 (23.52%)	65 (76.47%)
>60 Years	12 (9.84%)	110 (90.16%)	5 (4.35%)	110 (95.65%)	3 (2.61%)	112 (97.39%)	5 (4.35%)	110 (95.65%)

Source: Primary Data (Household Survey, 2019)

### 8) Generation wise preferred marriage type in Kultali block

Age	Kultali							
	Dongajora		Dakshkin Durgapur		Shyamnaga		Debipur Gurguria	
	Inter	Intra	Inter	Intra	Inter	Intra	Inter	Intra
<22 Years	10 (62.5%)	6 (37.5%)	11 (68.75%)	5 (31.25%)	12 (75.0%)	4 (25.0%)	14 (87.5%)	2 (12.5%)
22-59 Years	6 (54.55%)	5 (45.45%)	7 (63.64%)	4 (36.36%)	8 (72.72%)	3 (27.27%)	6 (54.55%)	5 (45/45%)
>60 Years	3 (6.98%)	40 (93.02%)	2 (4.65%)	41 (95.35%)	5 (11.63%)	38 (88.37%)	5 (11.63%)	38 (88.37%)

Source: Primary Data (Household Survey, 2019)

### 9) Generation wise preferred marriage type in Sandeshkhali-I Block

Age	Sandeshkhali-I							
	Kalinagar		Dakshin Akhratala		Bayarmari Abad		Bounia Abad	
	Inter	Intra	Inter	Intra	Inter	Intra	Inter	Intra
<22 Years	90 (52.63%)	81 (47.37%)	87 (50.88%)	84 (49.12%)	85 (49.71%)	86 (50.29%)	88 (51.46%)	83 (48.54%)
22-59 Years	11 (6.67%)	154 (93.33%)	11 (6.67%)	154 (93.33%)	7 (4.24%)	158 (95.76%)	7 (4.24%)	158 (95.76%)
>60 Years	4 (2.03%)	193 (97.97%)	2 (1.02%)	195 (98.98%)	3 (1.52%)	194 (98.48%)	3 (1.52%)	194 (98.48%)

Source: Primary Data (Household Survey, 2019)

### 10) Generation wise preferred marriage type in Hingalganj Block

Age	Hingalganj							
	Rupmari		Kothabari		Durgapur Bailani		Bishpur	
	Inter	Intra	Inter	Intra	Inter	Intra	Inter	Intra
<22 Years	10 (20.83%)	38 (79.17%)	30 (62.5%)	18 (37.5%)	27 (56.25%)	21 (43.75%)	28 (58.33%)	20 (41.67%)
22-59 Years	8 (20.51%)	31 (79.49%)	12 (30.77%)	27 (69.23%)	7 (17.95%)	32 (82.05%)	6 (15.38%)	33 (84.61%)
>60 Years	2 (2.74%)	71 (97.26%)	3 (4.11%)	70 (95.89%)	1 (1.37%)	72 (98.63%)	1 (1.37%)	72 (98.63%)

**Source: Primary Data (Household Survey, 2019)**

### 11) Generation wise preferred family type in Gosaba Block

Village/Block	Gosaba			
	Family type	Inter-Generation		
		<22 Years	22- 59 Years	>60 Years
Chotta Molla Khali	Nuclear	85(94.44%)	35(41.18%)	20(17.24%)
	Extended	3(3.33%)	40(47.06%)	45(38.79%)
	Joint	2(2.22%)	10(11.76%)	50(43.10%)
Kamakhyapur	Nuclear	80(88.89%)	30(35.29%)	21(18.10%)
	Extended	8(8.89%)	45(52.94%)	43(37.07%)
	Joint	2(2.22%)	10(11.76%)	52(44.83%)
Taranagar	Nuclear	79(87.78%)	27(31.76%)	20(17.24%)
	Extended	8(8.89%)	48(56.47%)	41(35.34%)
	Joint	3(3.33%)	10(11.76%)	55(47.41%)
Kumirmari	Nuclear	55(47.41%)	26(30.59%)	20(17.24%)
	Extended	7(7.78%)	48(56.47%)	41(35.34%)
	Joint	2(2.22%)	11(12.94%)	55(47.41%)

**Source: Primary Data (Household Survey, 2019)**

### 12) Generation wise preferred family type in Kultali Block

Village/Block	Kultali			
	Family type	Inter-Generation		
		<22 Years	22- 59 Years	>60 Years
Dongajora	Nuclear	10(62.5%)	6(54.55%)	3(6.98%)
	Extended	4(25.0%)	3(27.27%)	10(23.26%)
	Joint	2(12.5%)	2(18.18%)	30(69.77%)
Dakshin Durgapur	Nuclear	11(68.75%)	7(63.64%)	2(4.65%)
	Extended	3(18.75%)	3(27.27%)	10(23.26%)
	Joint	2(12.5%)	1(9.09%)	31(72.09%)
Shyamnagar	Nuclear	12(75.0%)	7(63.64%)	4(9.30%)
	Extended	3(18.75%)	3(27.27%)	8(18.60%)
	Joint	1(6.25%)	1(9.09%)	31(72.09%)
Debipur Gurguria	Nuclear	12(75.0%)	7(63.64%)	1(2.33%)
	Extended	3(18.75%)	3(27.27%)	7(16.28%)
	Joint	1(6.25%)	1(9.09%)	35(81.39%)

**Source: Primary Data (Household Survey, 2019)**

### 13) Generation wise preferred family type in Sandeshkhali-I Block

Village/Block	Sandeshkhali-I			
	Family type	Inter-Generation		
		<22 Years	22- 59 Years	>60 Years
Kalinagar	Nuclear	150(87.72%)	140(84.85%)	10(5.07%)
	Extended	15(8.78%)	20(12.12%)	15(7.61%)
	Joint	6(3.51%)	5(3.03%)	172(87.31%)
Dakshin Akhratala	Nuclear	155(90.64%)	145(87.88%)	11(5.58%)
	Extended	10(5.84%)	10(6.06%)	16(8.12%)
	Joint	6(3.51%)	5(3.03%)	170(86.29%)
Bayarmari Abad	Nuclear	152/88.8916	139(84.24%)	9(4.57%)
	Extended	13(7.60%)	21(12.73%)	17(8.63%)
	Joint	6(3.51%)	5(3.03%)	171(86.80%)
Baunia Abad	Nuclear	157(91.81%)	147(89.10%)	11(6.67%)
	Extended	10(5.85%)	13(7.87%)	15(9.09%)
	Joint	4(2.34%)	5(3.03%)	171(86.80%)

**Source: Primary Data (Household Survey, 2019)**

#### 14) Generation wise preferred family type in Hingalganj Block

Village/Block	Hingalganj			
	Family type	Inter-Generation		
		<22 Years	22- 59 Years	>60 Years
Rupmari	Nuclear	35(74.45%)	25(64.10%)	5(6.85%)
	Extended	10(21.28%)	10(25.64%)	12(16.44%)
	Joint	2(4.26%)	4(10.26%)	55(75.34%)
Kothabari	Nuclear	33(70.21%)	24(61.54%)	5(6.94%)
	Extended	12(25.53%)	11(28.21%)	13(18.05%)
	Joint	2(4.26%)	4(10.26%)	54(75%)
Durgapur Bailani	Nuclear	30(63.83%)	28(71.79%)	4(5.56%)
	Extended	13(27.66%)	9(23.07%)	12(16.67%)
	Joint	4(8.51%)	2(5.13%)	56(76.71%)
Bishpur	Nuclear	37(78.72%)	25(64.10%)	3(4.17%)
	Extended	7(14.89%)	10(25.64%)	13(18.06%)
	Joint	3(6.38%)	4(10.26%)	56(77.78%)

**Source: Primary Data (Household Survey, 2019)**

#### 15) Generation wise change of celebration type in Gosaba Block:

Village/Block	Gosaba			
	Change of Celebration type	Inter-Generation		
		<22 Years	22 to 59 years	>60 Years
Chotta Molla Khali	Little change	70(77.78)	15(17.64)	11(9.48)
	Lot of change	10(11.11)	60(70.59)	90(77.59)
	No change	15(16.67)	10(11.76)	15(12.93)
Kamakhyapur	Little change	65(72.22)	10(11.76)	11(9.48)
	Lot of change	5(5.56)	65(76.47)	90(77.57)
	No change	20(22.22)	10(11.76)	15(12.93)
Taranagar	Little change	75(83.33)	15(17.64)	20(17.24)
	Lot of change	15(16.67)	60(70.59)	90(77.57)
	No change	5(5.56)	10(11.76)	6(5.17)
Kumirmari	Little change	55(61.11)	10(11.76)	11(9.48)
	Lot of change	25(27.78)	70(82.35)	90(77.58)
	No change	10(11.11)	5(5.88)	15(12.93)

**Source: Primary Data (Household Survey, 2019)**

### 16) Generation wise change of celebration type in Kultali Block

Village/Block	Kultali			
	Change of Celebration type	Inter-Generation		
		<22 Years	22 to 59 years	>60 Years
Dongajora	Little change	12(75.0)	3(30.0)	6(13.95)
	Lot of change	3(18.75)	6(60.0)	32(74.41)
	No change	1(6.25)	1(10.0)	5(11.62)
Dakshin Durgapur	Little change	10(62.5)	3(27.27)	5(11.63)
	Lot of change	4(25.0)	7(63.63)	35(81.39)
	No change	2(12.5)	1(9.09)	3(6.97)
Shyamnagar	Little change	10(62.5)	2(18.18)	5(11.63)
	Lot of change	5(31.25)	8(72.72)	37(86.05)
	No change	1(6.25)	2(9.09)	1(2.33)
Debipur Gurguria	Little change	12(75.0)	3(27.27)	4(9.30)
	Lot of change	3(18.75)	7(63.63)	37(86.05)
	No change	1(6.25)	1(9.09)	2(4.65)

**Source: Primary Data (Household Survey, 2019)**

### 17) Generation wise change of celebration type in Sandeshkhali-I Block

Village/Block	Sandeshkhali-I			
	Change of Celebration type	Inter-Generation		
		<22 Years	22 to 59 years	>60 Years
Kalinagar	Little change	145(84.30)	15(9.09)	25(12.69)
	Lot of change	20(11.63)	145(87.87)	152(77.16)
	No change	6(3.49)	5(3.03)	20(10.15)
Dakshin Akhratala	Little change	150(87.21)	20(12.12)	25(12.69)
	Lot of change	15(8.72)	142(86.06)	165(83.75)
	No change	6(3.49)	3(1.81)	7(3.55)
Bayarmari Abad	Little change	137(79.65)	20(12.12)	25(12.69)
	Lot of change	25(14.53)	137(93.03)	160(81.22)
	No change	9(5.23)	8(4.84)	12(6.09)
Baunia Abad	Little change	145(84.30)	22(13.33)	20(10.15)
	Lot of change	17(9.88)	140(84.84)	170(86.29)
	No change	9(5.23)	3(1.81)	7(3.55)

**Source: Primary Data (Household Survey, 2019)**

### 18) Generation wise change of celebration type in Hingalganj Block

Village/Block	Hingalganj			
	Change of Celebration type	Inter-Generation		
		<22 Years	22 to 59 years	>60 Years
Rupmari	Little change	25(53.19)	10(24.39)	18(25.0)
	Lot of change	15(31.91)	26(63.41)	45(62.5)
	No change	7(14.89)	5(12.19)	9(12.5)
Kothabari	Little change	30(63.83)	10(24.39)	13(18.06)
	Lot of change	10(21.28)	26(63.41)	50(69.44)
	No change	7(14.89)	5(12.19)	9(12.5)
Durgapur Bailani	Little change	39(82.97)	10(25.64)	17(23.61)
	Lot of change	4(8.51)	25(64.10)	50(69.44)
	No change	3(6.38)	4(10.26)	5(6.94)
Bishpur	Little change	40(85.11)	5(12.82)	10(13.89)
	Lot of change	5(10.64)	32(82.05)	55(76.39)
	No change	2(4.25)	2(5.12)	7(9.72)

**Source: Primary Data (Household Survey, 2019).**

# APPENDIX-E

## News Paper Cutting



Bengali is indebted to Santhali Language



Preservation of extinct language of Adibasi with the assistance of Viswa Bharati University



The President is prohibited from entering Temple for being Dalit

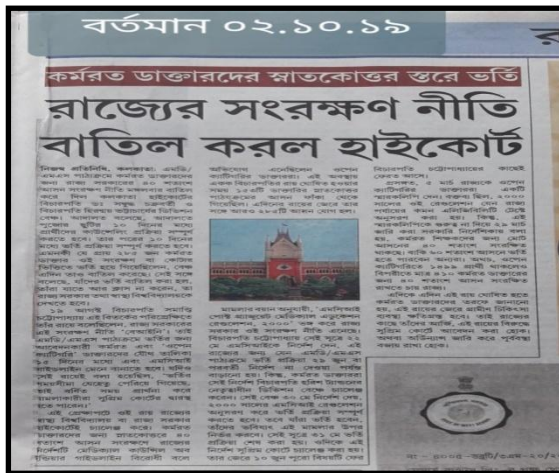


Reflection of women empowerment inspite of social hidrance



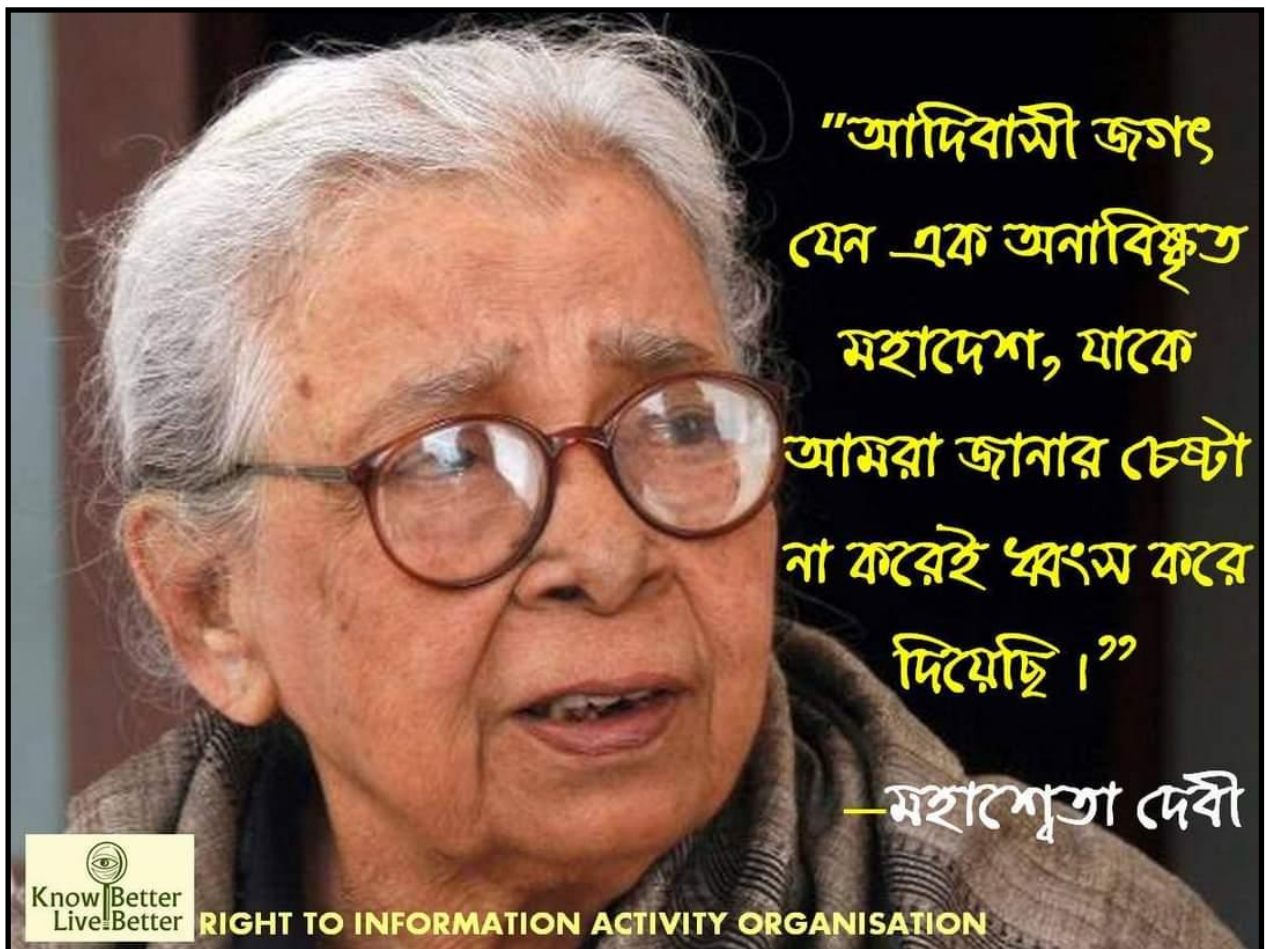






Reservation Policy of Government is nullified by High Court

Reflection of deprivation of Dalit in rehabilitation



Mahasweta Devi's observation on Tribal Population

## APPENDIX-F

### CODING STATEMENT

#### 1) Family Status

Family Type	Code
Nuclear	1
Extended	2
Joint	3

#### 2) Inter-generation

Age Group	Code
<22 years	1
22-59 years	2
>60 years	3

#### 3) Gender Status

Gender	Code
Male	1
Female	2

#### 4) Language Known

Language	Code
Mundari	1
Bengali	2
English	3
All	4

### **5) Religious Structure**

Religion	Code
Hindu	1
Sarna	2

### **6) Marriage System**

Marriage Type	Code
Inter-Marriage	1
Intra-Marriage	2

### **7) Generation wise Change of Celebration type**

Change of Celebration	Code
No Change	1
Little Change	2
Lot of Change	3

### **8) Change due to Education on the Traditional Value and Norms**

Conception about Agree/Disagree	Code
Agree	1
Strongly Agree	2
Disagree	3

### **9) Whether Intergenerational change happened or not**

Intergenerational change	Code
No	0
Yes	1

**10) Whether Women Empowerment happened or not**

Empowerment	Code
No	0
Yes	1

**Research Related Publications**

SL.NO	Title of the Paper	Name of the Journal/Books	ISBN/ISSN Number	Page Number
1.	Socio-Cultural changing Scenario of Mundas of Gosaba and Kultali Block, Sundarban Region of West Bengal	International Journal of Research and Analytical Reviews; vol-6, issue no-2, June 2019	ISSN: 2348-1269	193-198
2.	Social inclusion of Munda Tribe of a part of Sundarban Region in West Bengal	Institute of Landscape Ecology and Ekistics; vol.42 no.2 December 2019	ISSN: 0971-4170	77-88

**THE END**