



# SEVA BHARATI MAHAVIDYALAYA

(A multi-faculty college affiliated to Vidyasagar University and funded by UGC & Govt. of W.B.)

P.O. Kapgari: Dist. Jhargram (W.B.): Pin. – 721 505: Mob. : 9433122259

## NOTICE

It is notified to all the students of of B.Sc(Hons) ,semester I, Anthropology that their Field work as per the syllabus “ Methods and Techniques of Social Anthropology” of Vidyasagar university will be held on and from 01/03/2023 to 04/03/2023 at Village Chandabila, Jhargram.

List of Teacher

1. Farhat Naaz
2. Ruby Adak Panda

Principal  
Seva Bharati Mahavidyalaya  
Kapgari, Jhargram

Principal  
Seva Bharati Mahavidyalaya  
Kapgari, Jhargram, W.B.



**SEVE BHARATI MAHAVIDYALAYA  
UNDER VIDYASAGAR UNIVERSITY**

**An Anthropological Report On The Socio-Economic  
Life of People Of The Village Chandabila, Jhargram;**



**ROLL NO:** 1121146 220004

**REGISTRATION NO:** VU 221460680 of 2022-23

**CERTIFICATE**

This is to certify that , Satya Dey....., of BSc (Honours) Anthropology, semester...<sup>1<sup>st</sup></sup>..... has completed his practical on **An Anthropological Report On The Socio-Economic Life of The People Of Village Chandabila**; under my supervision and guidance. The report has been prepared by the student as per prescribed syllabus , paper C2P, Methods and Techniques of Social Anthropology.

Rubi Adak Panda 24/4/23.

**RUBY ADAK PANDA  
SACT & HOD  
DEPARTMENT OF ANTHROPOLOGY  
SEVABHARATI MAHAVIDYALAYA**

*Examined  
Anitosa Samajdar  
4.4.2023*

Farhat NaaZ 04/04/2023

**FARHAT NAAZ  
ASSISTANT PROFESSOR  
DEPARTMENT OF ANTHROPOLOGY  
SEVABHARATI MAHAVIDYALAYA**

**External Examiner  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur**

**EXAMINED  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur**

*Forwarded  
Farhat NaaZ  
03/04/2023*

*Farhat NaaZ  
Internal Examiner  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur  
04/04/2023*

# ACKNOWLEDGEMENT

My obliged acknowledge is made for valuable role for gathering exclusive information and collecting data to the tribal villegers of chandabila .Especially for their grate cooperation without which the fieldworks would not come out .I am grateful to the principal of Seva Bharati Mahavidyalayay for his continuous support and permission to completion our fieldwork.I owe to debt my to all my co-field worker and classmate for there cooperation and continuous help to finished the field report .i express my sincere gratitude to Hotel Authority for the support to entrance and exit of the hotel all the faculty of our college for their last but not list I convey my gratitude to my respective supervisiour Prof. Farhat Naaz and Prof. Rubi Adak Panda, who have been supervised my field work and also given her valuable time during fieldwork ,data analysis and report writing during field work she has spend much more time with us she also given us valuable suggestions and instructions to prepare my field work report and as well as giving me the oppotunity to understand the methodology and problem of my field work.

DATE :- 04.04.2023

Satyadey  
Satya Dey

EXAMINED  
S.B. Mahavidyalaya Cen. a  
Kargari, Paschim Medinipur

CERTIFICATE

This is to certify that , Satya Dey....., of BSc (Honours) Anthropology, semester 1<sup>st</sup>..... has completed his practical on **An Anthropological Report On The Socio-Economic Life of The People Of Village Chandabila**; under my supervision and guidance. The report has been prepared by the student as per prescribed syllabus , paper C2P, Methods and Techniques of Social Anthropology.

Rubi Adak Panda 24/4/23.

RUBY ADAK PANDA

SACT & HOD

DEPARTMENT OF ANTHROPOLOGY

SEVABHARATI MAHAVIDYALAYA

Farhat NaaZ 04/04/2023

FARHAT NAAZ

ASSISTANT PROFESSOR

DEPARTMENT OF ANTHROPOLOGY

SEVABHARATI MAHAVIDYALAYA

## Contents

Topics	Page no
Introduction	5-10
The Area	11-12
The Village	14-15
<b>The People</b>	<b>16-18</b>
Economic Pursuit of The People	19-20
Life cycle and its Rituals	21-23
Concluding observtion	24

## Introduction

Anthropology is popularly known as a “field science”. This is because in its study of humans, both socially and biologically, it depends on authenticating its data from real experiences and knowledge. This reality is captured not by suppositions and theories but by gathering first hand knowledge on it. This is where fieldwork as an approach of study comes in.

Traditionally the word “field” indicates the area where the members of the group to be researched by the investigator, live in. However today, the “field” may also be the internet, a museum, a school, a library, a hospital, a lab, a market, an urban eating joint, a virtual space etc. The “field” becomes the readymade laboratory for the researcher. Fieldwork is investigation in anthropology where the researcher stays in or visits the place of investigation for long periods of time, not less than a year, receives firsthand experience and collects data. Powdermaker defines fieldwork as “the study of people and of their culture in their natural habitat. Anthropological fieldwork has been characterised by the prolonged residence of the investigator, his participation in and observation of the society, and his attempt to understand the inside view of the native people and to achieve the holistic view of a social scientist” (cited in Robben and Sluka 2007: 7). Others like Luhrmann points out that, “Anthropology is the naturalist’s trade: you sit and watch and learn from the species in its natural environment” (1989: 15).

Fieldwork is equally important to the socio-cultural anthropologists, the physical anthropologists and the archaeological anthropologists. It is one methodology they follow in their distinct branches throughout their academic lifetime due to the remarkable awareness it provides. Anthropologists depend on fieldwork as their ultimate source of gathering valid data. It is because as Srivastava puts it, “compared

to the other methods, fieldwork yields a lot of data about the lifestyles of people and the meaning they attribute to their actions. Fieldwork also teaches the distinction between 'what people think', 'what people say', 'what people do, and 'what people say they ought to have done'" (2004: 11).

### **Methods and Tools of Data Collection**

As per the syllabus of Vidyasagar University following methods have been used in collecting data from field.

#### **1)Observation**

Observation is the basic method of obtaining information about social phenomena under investigation. All of us are constantly engaged in observation. However, all such observations are not scientific observations. Observations become a method of data collection when it is planned in accordance with the purpose of research and recorded systematically keeping in mind the validity and reliability of observed data.

There are numerous situations where this method of observation is considered as most appropriate. Say for example, a researcher who is interested in understanding the behaviour of children who cannot speak, necessarily, has to depend on this method of observation. Many aspects of our behaviour are so much a part of life that it becomes difficult to translate it into words. Many a time, a researcher faces resistance from respondents being studied. Sometimes, people do not cooperate with the researcher and show their unwillingness to respond to the questions of the researcher. Although observations cannot always overcome such resistance, it is relatively the most appropriate method of data collection in such situations.

The method of observations serves variety of research objectives. Exploratory objectives are worth mentioning here. A researcher can explore some aspects of his main research question or can gain insight into the research problem and develop the basis for his hypothesis. It may also be used to collect supplementary information that would help interpret findings obtained by other methods.

#### **Types of Observations**

There are several types of observations varying from completely unstructured to structured, pre-coded, formal procedures to suit the needs of researchers and the overall objectives of the research problems. Structured Observations

Structured observations take into consideration a clear and specific definition of the units to be observed and data to be recorded. This is possible only when the problem is well formulated. However, in exploratory studies the researcher does not know in advance which dimension of the problem will be relevant. Structured observations are mostly used in studies designed to describe a problem or to test causal hypothesis. The use of structured observation procedures presupposes that the researcher knows what aspects of the study are relevant to his research objectives and is in a position, therefore, to plan the recording of observations before he starts data collection.

#### **Unstructured Observations**

In a practical situation it is often not possible to plan out the 'observation' process in advance. Particularly in case of exploratory studies, the researcher does not have enough clues to structure his observations, which may call for changes in what he observes. Such changes are characteristics of unstructured observation. Since the



unstructured observations are flexible it allows for changes in the focus from time to time if and when reasonable clues warrant such changes.

### **Participant Observations**

Participant observation involves sharing the life of the group under study by the researcher. In other words, participant observation is an attempt to put both the observer and the observed on the same side by making the observer a member of the group so that he can experience what they experience and work within their frame of reference. In particular, the researcher becomes a member of the community being observed by him.

### **Non-participant Observations**

On the contrary, non-participant observation is characterised by a lack of participation by the observer in the life of the group that a researcher is observing. In other words, in non-participant observations the observer has detached role and records without any attempt on his part to participate in the interaction process with the group being observed.

### **2) Interview**

The interview is a verbal interaction between the researcher and the respondents. This method has been a widely used method of data collection. This method involves presentation of verbal questions orally and collecting oral verbal responses. Many feel that the best way to find out why people behave as they do is to question them about their behaviour directly by interviewing them. In this method, the interviewer asks questions in a face-to-face contact (generally) to the interviewee, the person who is being interviewed who gives answers (mostly) to these questions. Interview has been a widely used method of data collection so far as, information about the social background, opinion, attitudes, changes in relations are concerned.

### **Types of Interview**

Interview has been classified in different ways. One way of classification of interviews is based on their functions, such as diagnostic interviews often used for clinical purposes. The other way of classification of interviews is the number of persons participating in the interview process, for example, individual interview or group interviews. Yet another basis of classifying interviews is the format used for interview, for example, structured and non-structured. Any one of the bases can be relied on to classify the various types of interviews just mentioned above. Most probably, the easiest and most convenient way to classify them is the degree to which they are structured.

### **The Structured Interviews**

As the name suggests, structured interviews maintain some control over the respondents. Nevertheless, considerable flexibility is permitted in deciding the extent to which interviews should be structured. First and foremost area, through which an interview is structured, is the questions and its responses. The questions in an interview are regulated to get appropriate responses. In so far as responses are concerned they are regulated and controlled by giving multiple choices to the interviewee. To achieve this, first the questions have to be in order and focussed to get reliable and appropriate responses; if is beneficial to ask questions in same order from one interview to another interview.

### **The Unstructured Interviews**

In unstructured interviews, questions are not ordered in a particular way. The order of questions is not fixed. In other words the order of questions followed in one interview may not be followed in the next interview. Even the questions asked are not worded in the same way.

### **Group Interview**

In an interview we call for questioning each individual separately. Where as in group interviews, we interview more than one individual at a time. In a group interview as many as eight to ten people may discuss the subject matter of an investigation under the direction of an interviewer. However, such interviews are more satisfactory as a source of hypotheses or as a way of gathering information about the group, they do not ordinarily yield systematic information from every individual in the group on each point covered in a personal interview.

### **Questionnaire**

Questionnaire enlists questions, which translate the research objectives into specific questions. The question must also encourage the respondent so that the necessary data is obtained. It is to these two ends that the question becomes the focus around which the questionnaire is constructed. One of the major issues involved in formulating the question is its content. The major issues on which questions may be concerned are facts, opinions, attitudes, respondents' motivation, and their level of acquaintance with a research problem.

### **3) Case Study**

A comprehensive study of a social unit - a person, a group, a social institution, a community is called a case study. It is a study to determine social process; the complexity of factors, their sequences and interrelationships. It is an exhaustive study of a social unit.

In case study information (commonly known as case data) may be gathered exhaustively of an entire life cycle of a social unit or a definite section of it. Whether a section or the whole of a life is studied, the aim is to ascertain the natural history, that is, an account of the generic development of a person or group, or whatever constitutes the social unit in a particular study, revealing the factors that modeled the life of the unit within its cultural setting (Young, 1966). Because of its aid in studying behaviour in specific, precise detail,

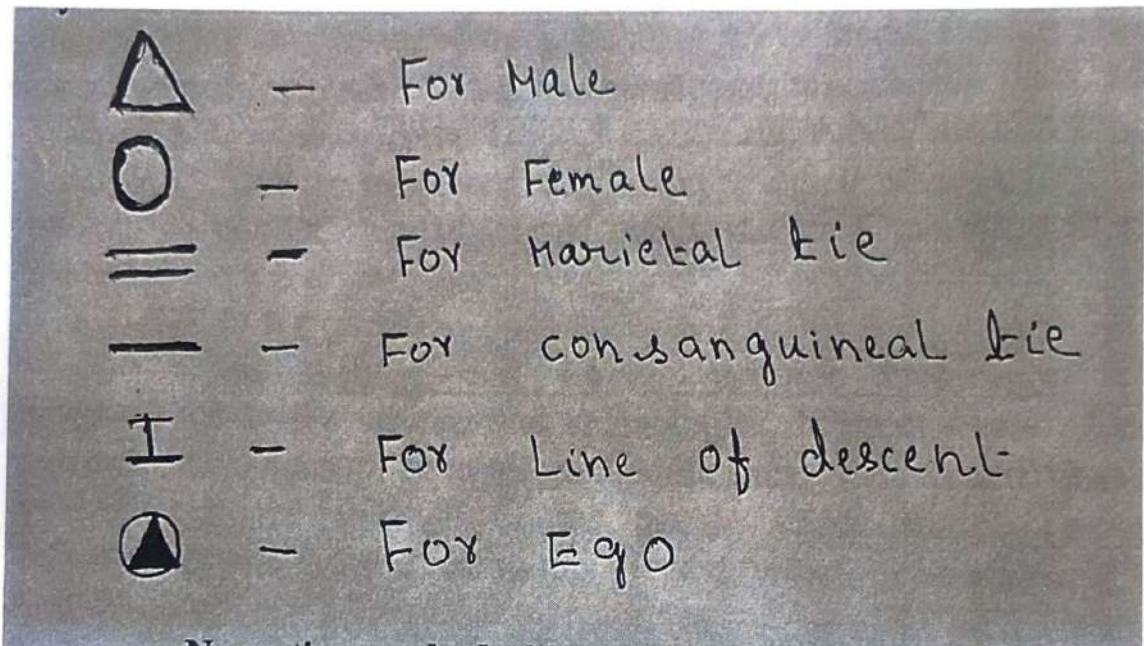
### **4) Life History Method**

The term 'life history research' is used here to refer to the collection and interpretation of personal histories or oral testimonies, collected during an interview process, for the purpose of understanding. Robert explains, "the changing experiences and outlooks of individuals in their daily lives, what they see as important, and how to provide interpretations of the accounts they give of their past, present and future". (Roberts, 2002, p. 1)

In the past three decades, interest in life history research – the collection and interpretation of personal histories or testimonies – in the social sciences has continually grown (Roberts, 2002). For some, life history research reflects a turn away from objectivity and a privileging of subjectivity and positionality. For others, life histories provide a rich source of data that enable researchers to explore the life

course and to examine the relationships between cause and effect, and agency and structure.

### 5) Genealogical Method



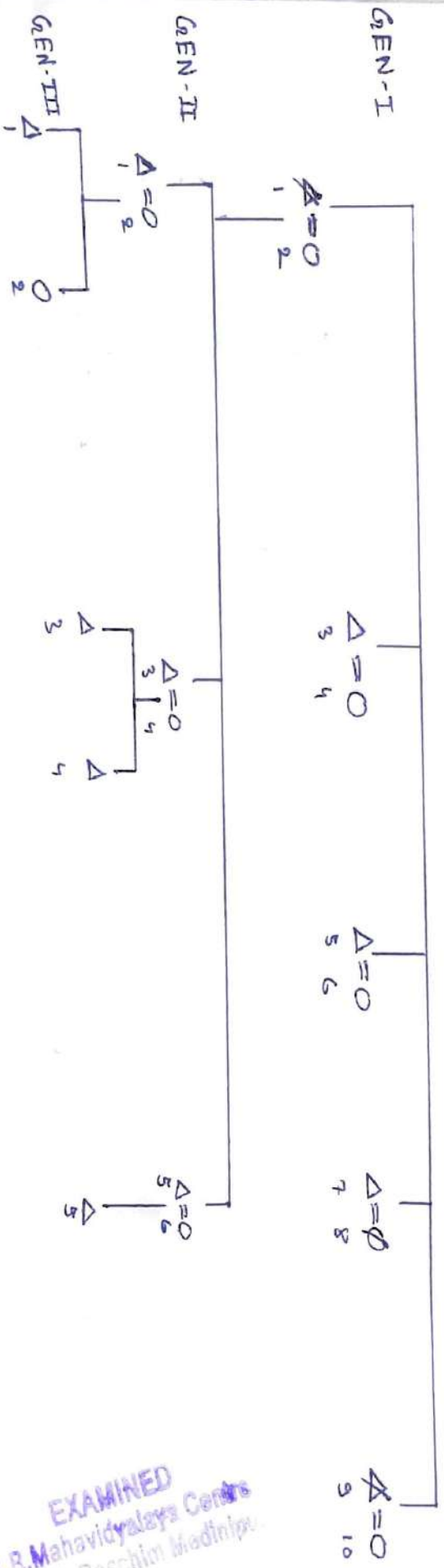
It was developed by WHR Rivers, in the study of the Melanesian Society. This method is very useful in the study of kinship, family, and marriage. Genealogy is a prominent building block in the social organization, where people live and work each day with their close kin. Anthropologists need to collect Genealogical data to understand current social relations and to reconstruct history. There are some specific symbols used in this method for convenience.

### 5) Photographic Technique

EXAMINED  
S.B. Mahavidyalaya Centre  
Kargari, Paschim Medinipur

I	1	dead	M	Daily Labour	Nil
	2	65	F	House wife	Nil
	3	63	M	Daily Labour	Nil
	4	56	F	House wife	Nil
	5	62	M	Daily Labour	Nil
	6	55	F	House wife	Nil
	7	60	M	Daily Labour	Nil
	8	Dead	F	House wife	Nil
	9	Dead	M	Daily Labour	Nil
	10	52	F	House wife	Nil
II	1	41	M	Daily Labour	<del>Nil</del> class - II
	2	40	F	House wife	Nil
	3	40	M	Daily Labour	Nil
	4	36	F	Daily Labour	Nil
	5	38	M	Daily Labour	class - IV
	6	32	F	Daily Labour	class - III
III	1	12	M	Student	class - V
	2	10	F	Student	class - III
	3	9	M	Student	class - II
	4	8	M	Student	class - I
	5	2	M	—	—

Genealogical chart  
Bukhu Mallik



**EXAMINED**  
S.B. Mahavidyalaya Centre  
Kaptai, Paschim Medinipur.

Due to development of science and technologies by using devices like cameras, mobiles etc different types of audios and videos recordings are applied to record the folk songs, dances and other details of the lifestyle of the people under study. The scientific development has given rise to this method which is known as Visual Anthropology.

### Objectives of present work

The objective of present work is to do a village study as per the syllabus of the Vidyasagar University for the BSc. Semester I (Honours) which guides the students to undertake compulsory Field work in the form of training as Methods and Techniques of social Anthropology.

For the purpose of this study, Village Chandabila which comes under Jhargram assembly & parliamentary constituency has been selected.

## The Area

Jhargram is a district in the state of West Bengal, India. It was formed on 4 April 2017, after splitting from the Paschim Medinipur district as the 22nd district of West Bengal. The district has its headquarters at Jhargram. Jhargram is famous for its wooded beauty and topography culminating in the hill ranges of Belpahari, Kankrajhor to the north and Subarnarekha to the south. It is a favorite destination for people who love forests. The ancient temples, royal palaces, and folk tunes and rhythms make this area attractive. The West Bengal Government is planning to establish Jhargram as an independent district.

Jhargram is located at 22.45° N 86.98° E. It has an average elevation of 81 metres (265 feet). The weather, like much of Bengal, is extremely humid and tropical. Temperatures can reach as high as 46 ° C in the hot and dry months of May and June but can plummet to 4 ° C in the chilly nights of December and January.

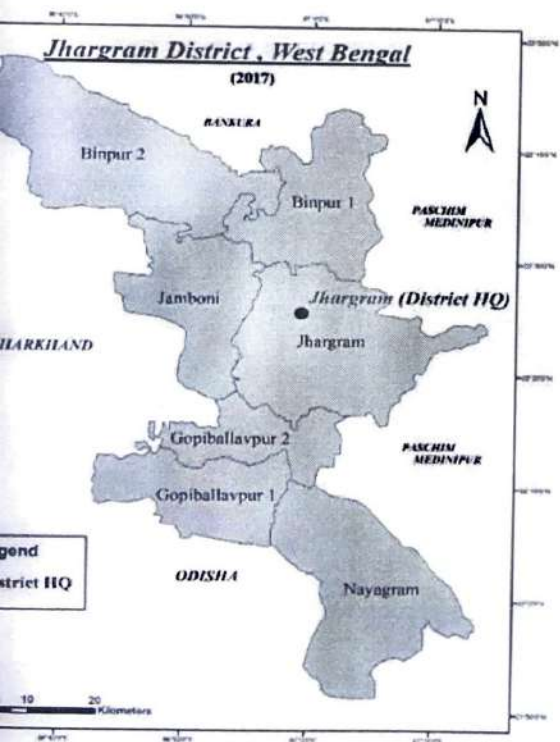
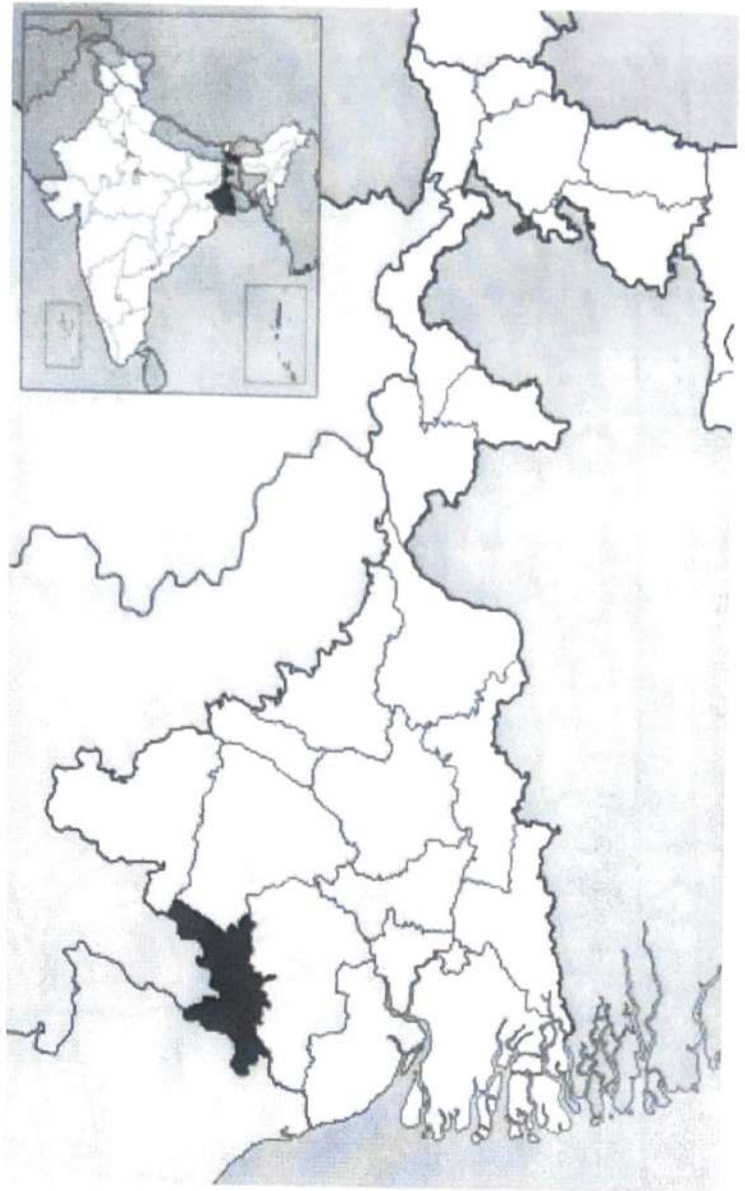
Presently the forests of Jhargram Division are situated in the Civil Sub-division of Jhargram of Paschim Medinipur District and cover the Civil Blocks viz. Binpur-I (the portion on the West of the Kangsabati river), Binpur-II, Jhargram, Jamboni, Gopiballavpur-I & Gopiballavpur-II and police stations of Belpahari, Binpur, Jamboni, Jhargram, Gopiballavpur and Beliyabera. The Jhargram Forest Division lies between 21° -52' and 22° -48' North latitudes and 86° -34' and 87° -20' East longitude approximately. On the North it is bordered with the civil districts of Purulia and Bankura and on the East it is bordered by the river Kangsabati (from the western border of Midnapore Division) and partly by the river Subarnarekha from the western border of Kharagpur Division. It is having common borders with the State of Orissa on the South and on the West with the Jharkhand State.

The headquarters of this Division is Jhargram which is around 15 km. away from the National Highway-6 (popularly known as Bombay Road) and is situated on the Kolkata-Bombay main line of the South-Eastern Railway. The town is also the headquarters of Jhargram sub-division. The distance of Jhargram from Kolkata is approximately 200 km.

The Chota Nagpur Plateau gradually slopes down creating an undulating area with infertile laterite rocks/ soil. The entire area is drought prone with a particularly severe drought situation. Jhargram district covers an area of 3,037.64 km<sup>2</sup> and had a population of 1,136,548 in the 2011 census. 96.52% of the total population was rural and only 3.48% was urban population. 20.11% of the total population belonged to scheduled castes and 29.37% belonged to scheduled tribes.

Jhargram district covers an area of 3,037.64 km<sup>2</sup> and had a population of 1,136,548 in the 2011 census. 96.52% of the total population was rural and only 3.48% was urban population. 20.11% of the total population belonged to scheduled castes and 29.37% belonged to scheduled tribes.

Jhargram district has 10 police stations, 8 community development blocks, 8 panchayat samitis, 79 gram panchayats, 2,996 mouzas, 2513 inhabited villages, 1 municipality and 1 census town. The single municipality is at Jhargram. The census town is Silda: The only subdivision, Jhargram Sub-Division, has its headquarters at Jhargram.



Map showing location of the district in west Bengal

EXAMINED  
 S.B. Mahavidyalaya Centre  
 Kaptai, Paschim Medinipur





## The village

**Name of the village:** The name of the village is Chandabila

### Historical background of the name

According to some of the villagers the history behind the name of the village as 'chandabila' is that in early days the empty Land of tge village used to have the beautiful view of the moon at night

### Location

Chandabila is located within the Jhargram assembly & parliamentary constituency of the Jhargram district of west Bengal

**Soil and surface:** Regarding the landform of the village ,it has been found that the nature prevailing in the village is of plain land . Sandy soil is mostly seen in the village , apart from that red soil is also found.

### Common Flora

The village has a dense presence of bamboo trees, besides that other trees like sal, teak, neem etc are also found

### Common fauna

The domesticated animals observed in the village are cows, buffaloes, goat , pigs etc .some poultries like hen, duck etc are also found. Apart from that common birds like crow, sparrow, koel etc are also there . People of the village says the since it is located near to the forest od jhargram , elephat are seen on the roads sometimes .

### Roads and Lanes

The village has a well developed main road made up of pitch .The lanes and bylanes are also made up of concrete materials.

### Communication and Transport

The village is not very much far from the Jhargram town. The bus stop is less than 5km from the village and nearest Railway station is Jhargram station which is also not far.Many types of vehicles has been seen in the village like toto, cycle, bike, car etc.

### Educational facilities

There is a Sishu Shiksha Kendra in the village names as Chandabila Sishu Shiksha Kendra which provides learning from class I- IV, apart from that it provides mid day meal to the children studying in school , since last few days there also getting fruits with midday meal , some health facilities like health check up and provision of iron tables are also done in SSk . A part of the premise of SSK is used as ICDS during early morning hours since the school runs durin afternoon. For further schooling , there are two schools at a distance of about 1- 1.5 km from the village , the name of those schools are Bani Tritho Highet Seconday School and Ashoka Vidyapeeth.

EXAMINED  
Iava Centre  
Madinipur

### **Health facilities**

The health facilities in the village is mainly availed from Jhargram town since the village is not far from the town . For their illness they go to Jhargram superspeciality Hospital . Apart from that there is a Homeopathy clinic in the village that runs four days a week for free . Asha workers takes care of the pregnant women and children and does some basic check ups as required , they also provide medicines as supplied by the government.

### **Electricity supply**

The village has a good electricity supply to all the households. Apart from that street lights , lamp posts has also been observed.

### **Water Resource**

The water is supplied to the village through pipelines connection by government which runs for fixed time and duration , every body in the village has to collect water from those government taps. According to the villagers they face crisis in terms of water resource as there are only few connection provided by the government rest of the pipeline work is incomplete. A pond is also there in the village and few dried wells has been observed.

### **Main Econmic Pursuits**

The people of the village earns their living by doing various types of work as daily wage earners .Few people of the village runs small shops for grocery items. The type of work they do ad daily labour are in building and construction work, mud cutting, agricultural labour , in factories, some also works as driver in goods supply vans . Apart from that some men and women are also engaged in forest collection .Some of them are also engaged in animal husbandry and earns from that .

### **Religious Festivals**

The people of the village celebrates Sitala Puja, Makar sankranti, Manasha puja and Saraswati puja

### **Leisure and Recreation**

The people of the village sits and gossips during leisure hours . Youngsters are mostly busy in smart phones during free times since internet and smart phones have managed to enter people's life.They also do birds hunting occasionally which was earlier one of their occupation

### **Disposal of Dead bodies**

There is a cremation ground within the village which also has a pond located nearby.

## The people

For the purpose of present study , one of the hamlet of the chandabila village has been selected. The hamlet is totally inhabited by the people of **Lodha** community .Demographic data from forty households has been collected.

**Table 1:Classification of the village population based on sex and sex ratio**

Male	Female	Total	Sex ratio = F/M X 1000
104	95	199	913

From the above table it can be seen that out of total 199 individual i 104 are males and 95 are females . It is also evident from the table that the sex ratio of the village is 913 females per thousand males , which is less than the india. Standard ratio ( 943 females per thousand males as per 2011 census)

**Table 2:Age sex composition**

Age group in years	Male (%)	Female(%)	Total (%)
0-4	7.04	3.52	10.56
5-9	4.52	3.02	7.54
10-14	5.53	4.02	9.55
15-19	7.04	6.55	13.59
20-24	3.52	5.03	8.55
25-29	4.02	4.02	8.04
30-34	5.03	3.02	8.05
35-39	4.02	3.52	7.54
40-44	3.02	3.02	6.04
45-49	2.01	2.01	4.02
50-54	1.01	2.51	3.52
55-59	2.01	2.01	4.02
60-64	2.51	3.52	6.02
65-69	-	1.51	1.51
70-74	0.50	-	0.50
75-79	0.50	0.50	1.00
Total	52.28	47.72	100

From the above table it can be seen that it consists of 16 categories classified on the basis of age groups ; the lowest age group is taken as below 4 years of age and the highest categories are above 75 years to 79 years . It is again classified on the basis of gender.

It can be seen from the table that out of total 199 individual that is 100 percent population 52.28 percent are male while 47.72 percent are female . In case of male the highest number of individual falls in the age group of 0-4 years as well as 15-19 years while in case of female the highest number of individual falls in the category of 15-19 years as similar to male but it has also been found that female individual below 4 years of age are very less in percentage as compared to their male counterparts.

**Table 3: Literacy standard of the village population in percentage(%)**

Category	Pre-primary/ ICDS	I-iv	V-VIII	IX- X	XI-XII	Graduate	Illetrate
MALE	12.14	13.08	15.89	9.34	0.93	0.93	47.69
FEMALE	4.39	18.68	8.79	5.49	2.19	1.09	59.17

The above table shows gender wise classification of literacy standard . The percentage is. Calculated on the basis of total number of individual in each category of male and female. It can be seen that illetracy is pretty high in both the gender. There is a sharp decline in percentage after class X specially in case of male population , one of the reason found is that they drop out of education to work and earn and in case of girls it has been found that they drop out to get married.

**Table 4: Marital status of the people**

Category	Unmarried	Married	Widowed	Divorced	Total
Female	38(40%)	50(52.63%)	7(7.37%)	-	95(100%)
Male	50(48.08%)	50(48.08%)	-	4(3.84%)	104(100%)

From the above table it can be seen that out of total female that is 95 individual 38 % percent are unmarried, most of them in this category are children while 48.08 percent of males are unmarried. It has been found that all the widowed were females while all the divorced among them has been found to be males.

**Table 5: Sex wise distribution of population based on age at first marriage**

Category	11- 15 years	16-20 years	21-25 years	26-30 years	30 plus
Female	27(47.36%)	28(49.12%)	2(3.50%)	-	-
Male	12(22.22%)	26(48.15%)	15(27.75%)	1(1.84%)	-

The percentage of age at first marriage has been calculated by the married people which includes divorced and widowed also. The unmarried individual has been excluded from this calculation of percentage . From this table it can be seen that people of the Chandabila village have the custom of getting married at an early age , none of them have been found to cross the age of 30 before getting married. Everyone irrespective of gender marries before attaining the age of thirty

## **Economic pursuit of the people**

The people of Chandabila village are mostly not land holders, their main economic pursuit is working as daily labour or wage earners in different fields. In most of the household it has been found that both men and women work as daily labour. Some of the primary occupation they are mostly engaged in are as follows

### **Agricultural Labours**

Paddy is the main agricultural product in the district, most of them work as labours during paddy cultivation in different areas of the district.

### **Technology of paddy cultivation**

**Location of plot :** The plot for paddy cultivation is selected on the basis of the fertility of the soil. Direction of the wind may also be taken into account, for easy pollination, the plot is selected against the direction of the flow of the wind if possible

**Preparation of ridge:** The ridge is formed by collecting the dugged soil on each side of the plot. All the weeds are collected at the lower layer with dugged soil on the above edges are selected and then levelled by hitting with hoe. The weeds are mainly formed to make a border of the plot, it also helps to store water

**Ploughing and Levelling:** At first the field is manured a month before plantation and after four months the plot is watered and ploughed for 1st plough, then 2nd ploughing is done on the next day. After ploughing levelling is done and left for 3-4 days under water, after that 4th plough is given and then levelling is done

**Transplantation:** A small hole is made on the soil by a sickle and the bundle of seedlings of paddy are planted one by one in a sequence at a fixed gap.

**Spraying of insecticides:** for protection against the pest the insecticides are sprayed first time potash is given, then urea and again urea further

**Harvesting :** The grown paddy becomes reddish in colour and bent towards the is cut to avoid breaking which is also called harvesting

**Carrying of paddy:** 20-25 paddy makes a bundle. These bundles are tied again and carried to owner house on head

**Threshing:** to separate the crops Threshing is done in the by holding the bundles in hand and continuously beating on the ground. Nowadays threshing machine are also used.

### **Collection from forest**

many people of the village does collection work, since at some distance from the village there lies forests of Jhargram. They collect firewood and sal leaves from the

EXAMINED  
S.B. Mahavidyalaya Centre  
Kargari, Paschim Medinipur

forest for their consumption and also to sell it . Leaves brought from the forest are also used to make plates of sal leaves .tree barks are also collected and sold.

### **Fishing**

Fishing is also one of their occupation, they collect fish from the ponds and canals , it is usually done during rainy season . The collected fish are either consumed by them , they also sell the fish by moving door to door.the implements used for fishing are fishing nets locally termed as fika jal , chaki jal etc.



## **Life cycle and its Rituals : Birth, Marriage , Death .**

The meaning of life cycle according to Anthropologist who look at the life cycle are more likely to describe the four basic stages of the life cycle as birth , puberty, marriage and death and to describe how people in different parts of the world think about these and practices associated with them.

### **Birth**

Birth is a natural phenomenon and is universal in nature. It occurs in all forms of life but the human being relates rituals and ceremonies to these natural facts. The task of Anthropologist is to find out the significance of the rituals and ceremonies to birth. Almost all the societies, rural, tribal, urban etc perform the rituals which are culture specific. The fact has to be traced out by asking direct and indirect questions to the female folk under study.

### **Case study on Birth**

Name of the informant/ mother:

According to the mother child is the gift of god .After delay of her menstruation cycle she told her mother in law , who took her to the Jhargram hospital where pregnancy was being confirmed after doing pregnancy test. After confirmation Asha worker came to her and made her a health card .After that she got iron and folic acid tablet from asha worker . Every month she has to visit hospital for check up. In terms of extra care during pregnancy she only avoided lifting heavy weight , rest everything was as normal days , she only took rest whenever felt sick only. She was staying with her inlaws and doing all household chores during the entire period of pregnancy

She did not follow any special type of diet .During the entire course she had to follow some taboos like avoiding going out after dusk, bathing outside , not keeping her hair open etc.

In the seventh month of pregnancy there is a shradhoshanti puja for the mother and baby blessing It was done in her in laws home . For the puja the rituals are that her parents has brought cooked spinach( 7 rokomeer saak), some fruits like apple , banana, grapes, orange guava , pomegranate, sweetlime . Apart from that a type of sweet ( puri pithe ) was also brought by her parents. Those pithe were distributed to neighbours.

Those puja was not big to give invitees etc only women comes to see rituals But those who came were served with rice, luchi, pudding etc.

The delivery was done at Jhargram hospital where she gave birth to a girl. . After returning from hospital

She had to follow a pollution period of 21 days ,after that special bath were given to mother and child . The name giving ceremony was held in that day with a small celebration.

## Marriage

All societies known today have the custom of marriage . Marriage is a socially approved sexual and economic union usually between a man and a woman that is presumed to be permanent and that subsumes reciprocal rights and obligations between the two spouses and their children

### **General information on Marriage of the people of chandabila**

**Ways of acquiring mate:** The people of chandabila acquires mate by two means , one is marriage by negotiation where bride and groom are selected by negotiation between parents of both bride and groom. In this type of marriage generally matchmaker in the form of relatives , friends , neighbours etc are involved between them. The second way is Marriage by elopement where both boy and girl who likes each other runs away from their home and marry each other against their parents permission.

**Economic aspect of Marriage:** It is only found in the form of gifts more by the bride side generally.

**Rituals before marriage:** They have a custom of doing Ashirvaad ceremony before marriage , In this ceremony at first people from grooms house goes to brides house to give her blessing and some gifts in the form of saree, garlands , dhuba grass and sweets. After few days people from brides family goes to grooms family to give blessing and gifts in the form of clothing like dhudi, ganjee, garlands ,sweets etc. Thus Ashirvaad ceremony are completed.

**Ritual in the house of Grooms on Marriage Day:** In grooms house the marriage ceremony completes in 3 days .On first day the, a feast gets organised for the groom where he gets a special meal from his family ,this is called **Aiburobhaat**. On the second day The groom and his family goes to brides house to perform marriage . A fest is organised by the brides family for them . After completing all the customs and performing marriage they take the bride along with them to their home.on the third day the grooms family organises feast to celebrate marriage

**Rituals In the house of the bride:** In the brides home the marriage ritual takes place for two days On the first day Aiburobhaat is organised for the bride where special meal is arranged for her. The second day is the marriage day . On that day the groom and his family comes to brides house and all the marriage ritual are performed . Their family arranges feast for them and then after completion of marriage she goes to grooms house . Thus completes their union.

The delivery was done at Jhargram hospital where she gave birth to a girl. . After returning from hospital

She had to follow a pollution period of 21 days ,after that special bath were given to mother and child . The name giving ceremony was held in that day with a small celebration.

## Marriage

All societies known today have te custom of marriage . Marriage is a socially approved sexual nand economic union usually between a man and a woman that is presumed to be permanent and that subsumes reciprocal rights and obligations between the two spouses and their children

### **Genral information on Marriage of the people of chandabila**

**Ways of acquiring mate:** The people of chandabila acquires mate by two means , one is marriage by negotiation where bride and groom are selected by negotiation between parents of both ride and groom. In this type of marriage generally matchmaker in the form of relatives , friends , neighbours etc are involved between them. The second way is Marriage by elopement where both boy and girl who likes each other runs away from their home and marry each other against their parents permission.

**Economic aspect of Marriage:** It is only found in the form of gifts more by the bride side generally.

**Rituals before marriage:** They have a custom of doing Ashirvaad ceremony before marriage , In this ceremony at first people from grooms house goes to brides house to give her blessing and some gifts in the form of saree, garlands , dhuba grass and sweets. After few days people from brides family goes to grooms family to give blessing and gifts in the form of clothing like dhudi, ganjee, garlands ,sweets etc. Thus Ashirvaad ceremony are completed.

**Ritual in the house of Grooms on Marriage Day:** In grooms house the marriage ceremony completes in 3 days .On first day the, a feast gets organised for the groom where he gets a special meal from his family ,this is called **Aiburobhaat**. On the second day The groom and his family goes t brides house to perform marriage . A fest is organised by the brides family for them . After completing all the customs and performing marriage they take th bride along with them to their home.on the third day the grooms family organises feast to celebrate marriage

**Rituals In the house of the bride:** In the brides home the marriage ritual takes place for two days On the first day Aiburobhaat is organised for the bride where special meal is arranged for her. The second day is the marriage day . On that day the groom and his family comes to brides house and all the marriage ritual are performed . Their family arranges feast for them and then after completion of marriage she goes to grooms house . Thus completes their union.

## Death

Like birth death is also a universal phenomenon of life. An Anthropologist has to find out various customs, behaviour, taboos etc related to death of a person.

**Concept of death:** The people of the village believe that whenever soul departs from the body of a person to god, death occurs. They are also aware about the biological concept of death.

**Situation in the house of the deceased and connected rituals:** situation in the house of the deceased are full of grief, closed ones weeps and laments for the loss of their closed person. The body is kept on a wooden cart that could be carried, the body is washed with water and covered in white clothes sheet. The nose of the body are covered with cotton. Tulsi leaves are kept over the eyes, if the deceased person happens to be a married woman, her forehead is given vermilion and alta is put on feet.

**Carrying of dead body:** The body is carried to cremation ground which is there in the village on people shoulder from four sides. The sons perform the rites, if the deceased person has no son then others do on his behalf.

**The cremation :** The wood for burning are already bought and made ready before body reached the cremation ground, the body is kept on wooden pyre and then covered with wood. the body is then cremated.

**Mourning period:** After the funeral everybody takes bath before entering the home on that day they only eat boiled rice. The mourning period continues for 13 days. During those period the people from deceased lineage eat only vegetarian food. The person who performed the cremation ritual eats food without oil and spices

**Conclusion of Mourning period:** the mourning period concludes after 13 days, that marks the end of pollution period. on that day a puja is held at the cremation ground. From the next day they are able to eat their regular food. A small feast is organised by some families on the next day.

## Concluding Observation

The present study has been conducted in the Village Chandabila which comes under Jhargram assembly & parliamentary constituency. The present study has been made as a purpose of training of fieldwork where a brief study on the context of Socio-Economic life of the people has been done. Chandabila is located within the Jhargram assembly & parliamentary constituency of the Jhargram district of west Bengal.

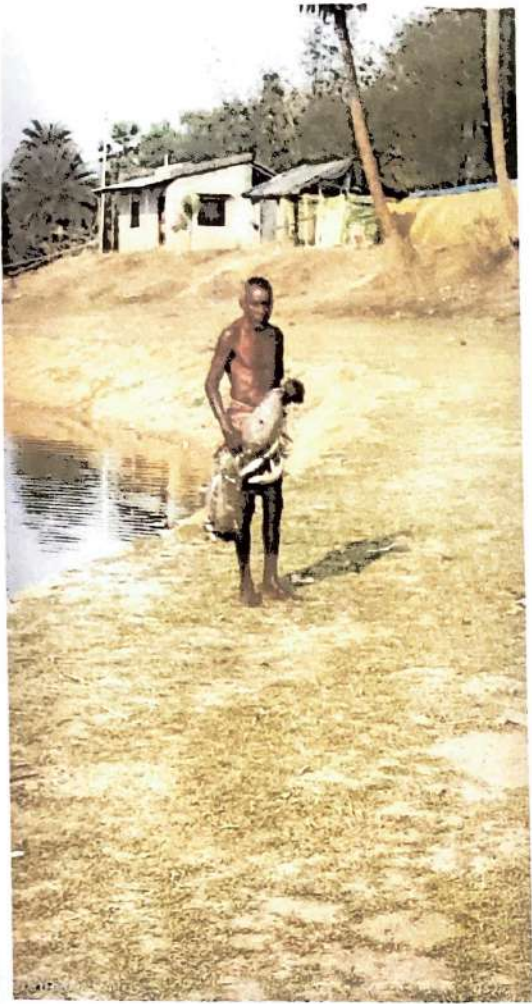
The village is not very much far from the Jhargram town. The bus stop is less than 5km from the village and nearest Railway station is Jhargram station which is also not far. Many types of vehicles has been seen in the village like toto, cycle, bike, car etc.

For the purpose of present study, one of the hamlet of the chandabila village has been selected. The hamlet is totally inhabited by the people of **Lodha** community. Demographic data from forty households has been collected. out of total 199 individual i 104 are males and 95 are females. It is also evident from the table that the sex ratio of the village is 913 females per thousand males, which is less than the india. Standard ratio ( 943 females per thousand males as per 2911 census). It has also be found that illeteracy is pretty high in both the gender. There is a sharp decline in percentage after class X specially in case of male population, one of the reason found is that they drop out of education to work and earn and in case of girls it has been found that they drop out to get married.

The people of the village earns their living by doing various types of work as daily wage earners. Few people of the village runs small shops for grocery items. The type of work they do ad daily labour are in building and construction work, mud cutting, agricultural labour, in factories, some also works as driver in goods supply vans. Apart from that some men and women are also engaged in forest collection. Some of them are also engaged in animal husbandry and earns from that.

The people of the village sits and gossips during leisure hours. Youngsters are mostly busy in Smart phones during free times since internet and smart phones have managed to enter people's life.

EXAMINED  
S.B. Mahavidyalaya Centre  
Kargeri, Paschim Medinipur



Fisher Man



village Mandir



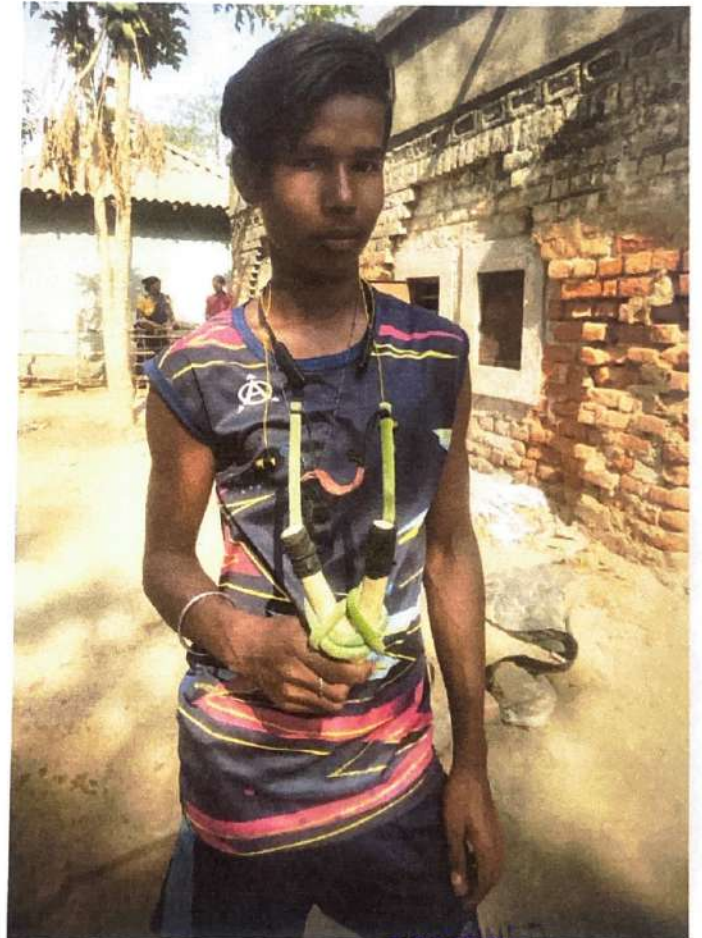
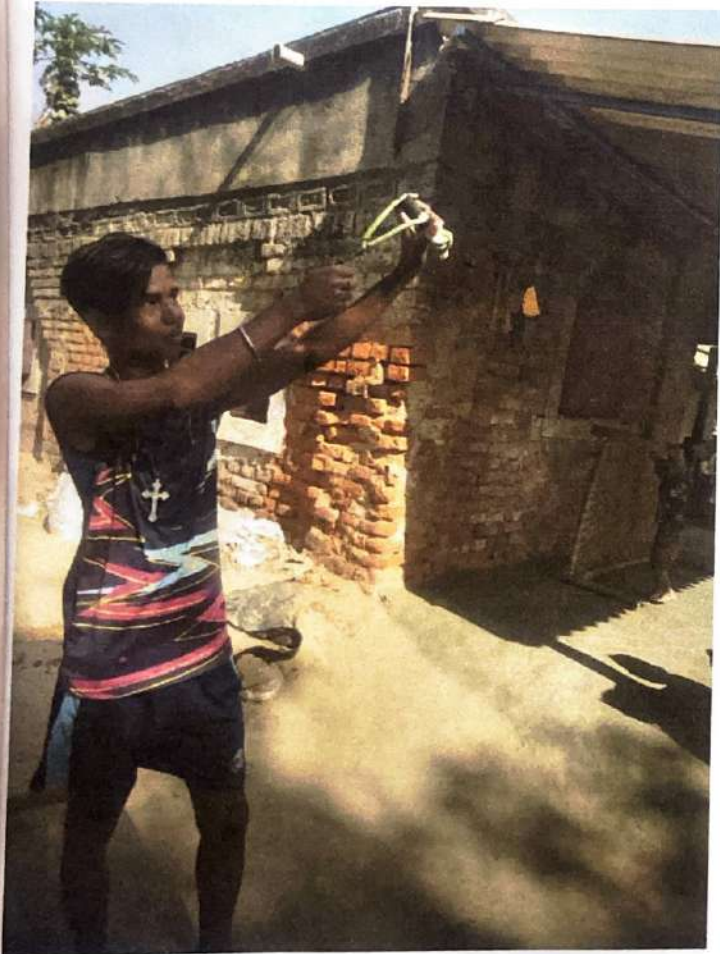
Water tank & tap EXAMINED  
S.B.Mahavidyalaya Centre  
Kargari, Paschim Medinipur



Domestic Animal



hunting weapon



EXAMINED  
S.B.Mahavidyalaya Cer  
Kopgari, Paschim Medinipur





## NOTICE

It is notified to all the students of of B.Sc(Hons) ,semester IV, Anthropology that their Field work as per the syllabus " Theories of culture and society" of Vidyasagar university will be held on and from 04/03/2023 to 05/03/2023 at Village Chandabila, Jhargram.

*Farhat Naaz*

FARHAT NAAZ  
HOD  
Department of Anthropology



.....  
PRINCIPAL  
Seva Bharati Mahavidyalaya  
*Principal*  
Seva Bharati Mahavidyalaya  
Kopari, Jhargram

**SEVA BHARATI MAHAVIDYALAYA  
UNDER VIDYASAGAR UNIVERSITY**

**Functionalism and Education: A study On the Status of  
Education Of The Village Chandabila, Jhargram**

**EXAMINED  
S.B.Mahavidyalaya Centre  
Kargari, Paschim Medinipur**

**ROLL NO: 1124146 - 210008**

**REGISTRATION NO: VU211035743 of 2021-2022**

**SEVA BHARATI MAHAVIDYALAYA  
UNDER VIDYASAGAR UNIVERSITY**

**Functionalism and Education: A study On the Status of  
Education Of The Village Chandabila, Jhargram**

**EXAMINED**  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur

ROLL NO: 1124146 - 210008

REGISTRATION NO: VU211035743 of 2021-2022

*AC*  
*09/09/2023*  
External Examiner  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur

Forwarded by  
*Fahat Naaz*  
*09/09/2023*  
Internal Examiner  
S.B.Mahavidyalaya Centre  
Kaggari, Paschim Medinipur

## CERTIFICATE

This is to certify that , Soma Mahata....., of BSc (Honours) Anthropology, semester...III.... has completed his/ her practical on **Functionalism and Education: A study On the Status of Education Of The Village Chandabila, Jhargram** under my supervision and guidance. The report has been prepared by the student as per prescribed syllabus, paper C8P,,Theories of Culture and Society Lab.

Farhat NAAZ

**FARHAT NAAZ  
ASSISTANT PROFESSOR  
DEPARTMENT OF ANTHROPOLOGY  
SEVABHARATI MAHAVIDYALAYA**

**EXAMINED**  
S.B.Mahavidyalaya Cent: B  
Kaggari, Paschim Medinipur



EXAMINED  
S.B. Mahavidyalaya Centre  
Kalyan, Paschim Medinipur

-Field at Chandabila village with collage group



- With school students.



- Pre-Primary school



- Field work with data collection.

EXAMINED  
S.B.Mahavidyalaya Cen:  
Kargari, Paschim Medinipur

## **Introduction**

Functionalism argues that society is like a biological organism with interconnected parts held together by a 'value consensus'. The individual is not more important than the society or the organism; each part performs a vital role, a function, in maintaining balance and social equilibrium for the continuity of society. Functionalists argue that education is an important social institution that helps meet the needs of society and maintain stability. We are all part of the same organism, and education performs the function of creating a sense of identity by teaching core values and allocating roles.

### **Education and value consensus**

Functionalists believe that every prosperous and advanced society is based on a value consensus - a shared set of norms and values everyone agrees on and is expected to commit to and enforce. For functionalists, society is more important than the individual. Consensus values help establish a common identity and build unity, cooperation, and goals through moral education.

Functionalists examine social institutions in terms of the positive role they play in society as a whole. They believe education serves two main functions, which they call 'manifest' and 'latent'.

### **Manifest functions**

Manifest functions are intended functions of policies, processes, social patterns, and actions. They are deliberately designed and stated. Manifest functions are what institutions are expected to provide and fulfil.

Examples of the manifest functions of education are:

- **Change and innovation:** Schools are sources of change and innovation; they adapt to meet societal needs, provide knowledge, and act as keepers of knowledge.
- **Socialisation:** Education is the main agent of secondary socialisation. It teaches pupils how to behave, function, and navigate society. Pupils are taught age-appropriate topics and build their knowledge as they go through education. They learn and develop an understanding of their own identities and opinions and society's rules and norms, which are influenced by a value consensus.
- **Social control:** Education is an agent of social control in which socialisation occurs. Schools and other educational institutions are responsible for teaching pupils things that society values, such as



obedience, perseverance, punctuality, and discipline, so they become compliant members of society.

- **Role allocation:** Schools and other educational institutions are responsible for preparing people and sorting them for their future roles in society. Education allocates people to appropriate jobs based on how well they do academically and their talents. They are responsible for identifying the most qualified people for the top positions in society. This is also referred to as 'social placement'.
- **Transmission of culture:** Education transmits the norms and values of the dominant culture to pupils to mould them and help them assimilate into society and accept their role

Mahatma Gandhi opined that "Illiteracy is a curse in our country" and the lack of universal illiteracy is one of the major factors which has thwarted total development in India since independence. As per 2011 census, literacy rate in India has been reported as 74.04% with a 14% increase to that in 2001, whereas the hike is maximum for rural women at 26% in the last decade, which may be attributed to literacy mission of Government of India. Overall female literacy rate in India much lower than that of male literacy rate. The female literacy levels according to the Literacy Rate 2011 census are 65.46% whereas the male literacy rate is over 80%. The adult literacy rate (15+) for male has increased from 73.4 to 78.8 whereas increase in adult literacy is more in case of females from 47.8 to 59.3 from 2001 to 2011. In 2011, just half of the rural adult females are literate against 76.9% urban females. 88.3% Urban adult males are literate against 74.1 rural adult males. (Source: Census of India, Office of Registrar General, India. For 1951, the population male, female and persons refers to effective literacy rates and the break up of Rural, Urban and male-female components are crude literacy rates.)

**National Council of Teacher Education (NCTE)** The National Council for Teacher Education, in its previous status since 1973, was an advisory body for the Central and State Governments National Policy on Education (NPE), 1986 and Indian School Education System the Programme of Action thereunder, envisaged a National Council for Teacher Education with statutory status and necessary resources as a first step for overhauling the system of teacher education. NCTE is very broad and covers the whole gamut of teacher education programmes including research and training of persons for equipping them to teach at preprimary, primary, secondary and senior secondary stages in schools, and non-formal education, part-time education, adult education and distance (correspondence) education courses. In addition, many rural communities lack the professional help, and support, governance structures,

books and learning materials that they need to provide the necessary support and care for learners.

## **Data and Methodology:**

For the purpose of present study Village Chandabila, located in the district of Jhargram has been selected. Since the village is large in Area a hamlet / para of the village has been selected. In that hamlet people between the age group of 0-35 years has been taken into account. This age group has been selected as a means of purposive sampling as this age falls into the age group of students in the area of study.

The data which has been collected for Present the study includes the educational status, infrastructure facilities, resource availability and all the major aspects of a Educational status study. The following techniques and methods have been taken into use during the field.

**Sources of data:** The required data was collected from both primary and secondary. The primary data was collected from direct interaction with the villagers, During the household segment, the information was extracted either from the head of the family or the more responsive and interactive member of the family. On the other hand the secondary sources are the websites looked into in order to gather the prior information and the related literature. Both qualitative and quantitative methods were used.

The two major techniques which proved useful in my study are:

**Interview:** The interview is a verbal interaction between the researcher and the respondents. This method has been a widely used method of data collection. This method involves presentation of verbal questions orally and collecting oral verbal responses. Many feel that the best way to find out why people behave as they do is to question them about their behaviour directly by interviewing them. In this method, the interviewer asks questions in a face-to-face contact (generally) to the interviewee, the person who is being interviewed who gives answers (mostly) to these questions. Interview has been a widely used method of data collection so far as, information about the social background, opinion, attitudes, changes in relations are concerned.

### **Observation**

Observation is the basic method of obtaining information about social phenomena under investigation. All of us are constantly engaged in observation. However, all such observations are not scientific observations. Observations become a method of data collection when it is planned in accordance with the purpose of research and recorded systematically keeping in mind the validity and reliability of observed data. There are numerous situations where this method of observation is considered as most appropriate. Say for example, a researcher who is interested in understanding the behaviour of children who cannot speak, necessarily, has to depend on this

method of observation. Many aspects of our behaviour are so much a part of life that it becomes difficult to translate it into words. Many a time, a researcher faces resistance from respondents being studied. Sometimes, people do not cooperate with the researcher and show their unwillingness to respond to the questions of the researcher. Although observations cannot always overcome such resistance, it is relatively the most appropriate method of data collection in such situations. The method of observations serves variety of research objectives. Exploratory objectives are worth mentioning here. A researcher can explore some aspects of his main research question or can gain insight into the research problem and develop the basis for his hypothesis. It may also be used to collect supplementary information that would help interpret findings obtained by other methods.

**Objectives:** The objectives of present study was to

- Find the Educational status of the people of Chandabila Village
- Rate of dropouts and its causes in both the gender
- Present conditions relating future perspective of education

## **Findings:**

Chandabila is located within the Jhargram assembly & parliamentary constituency of the Jhargram district of west Bengal. The village has a well developed main road made up of pitch .The lanes and bylanes are also made up of concrete materials.

The village is not very much far from the Jhargram town. The bus stop is less than 5km from the village and nearest Railway station is Jhargram station which is also not far. Many types of vehicles has been seen in the village like toto, cycle, bike, car etc. The people of the village earns their living by doing various types of work as daily wage earners .Few people of the village runs small shops for grocery items. The type of work they do ad daily labour are in building and construction work, mud cutting, agricultural labour , in factories, some also works as driver in goods supply vans . Apart from that some men and women are also engaged in forest collection .Some of them are also engaged in animal husbandry and earns from that .

## **Educational facilities**

There is a Sishu Shiksha Kendra in the village names as Chandabila Sishu Shiksha Kendra which provides learning from class I- IV, apart from that it provides mid day meal to the children studying in school , since last few days there also getting fruits with midday meal , some health facilities like health check up and provision of iron

tables are also done in SSK . A part of the premise of SSK is used as ICDS during early morning hours since the school runs durin afternoon. For further schooling , there are two schools at a distance of about 1- 1.5 km from the village , the name of those schools are Bani Tritho Highte Secondary School and Ashoka Vidyapeeth.

**Table 1:Age sex composition**

Age groups in years	Male (%)	Female (%)
0-5	6.42	1.83
6-10	14.68	9.17
11-15	7.34	6.42
16-20	15.60	12.62
21-25	15.60	5.50
26-30	3.67	0.23
31-35	0.92	0
Total	64.23	35.77

For the purpose of present study , one of the hamlet of the chandabila village has been selected. The hamlet is totally inhabited by the people of **Lodha** community . Data about 109 people falling in the age group of 0 to 35 years of all the households in the hamlets/ para has been collected. From the above table it can be seen that out of total 109 people whose data has been collected 64.23 percent were male and 35.77 percent were female. The total no of informant has been further classified into different age category for proper interpretation. Since the present study has been done to find the educational status of the people falling in the age level of being students . 35 years of age has been taken as maximum for convenience of the study

**Table 2: Literacy standard of the village population in percentage(%)**

Category	Pre-primary	Primary (I-IV)	Upper primary (V-VIII)	Secondary (IX-X)	Higher secondary (XI- XII)	Higher education (Graduation and above)	Illiterate
Male	6.42	22.94	9.17	12.84	3.67	2.75	5.50
Female	2.75	12.84	6.42	7.34	1.83	1.83	3.67

EXAMINED  
S.B.Mahavidyalaya Centre  
Kaptari, Paschim Medinipur

The above table shows gender wise classification of literacy standard . The percentage is. Calculated on the basis of total number of individual in each category of male and female. It can be seen that illiteracy is pretty high in both the gender. There is a sharp decline in percentage after secondary level specially in case of male population , one of the reason found is that they drop out of education to work and earn and in case of girls it has been found that they drop out to get married.

**Table 3: Drop out Level of Education**

Category	Illiterate	Study in continuation	Drop out (I-IV)	Drop out (V-VIII)	Drop out IX-X	Drop out (XI-XII)
Male	5.50	29.35	6.42	3.67	11.01	1.83
Female	3.67	21.10	7.34	4.58	4.59	0.92

From the above table it can be seen that an attempt has been made to find out the present context of their education since it has been found that the percentage in each level of education like pre primary to higher education , but to know the about the percentage continuing education and those not continuing at present. Out of total 109 people it has been found that higher percentage in the both the cases of male and female is continuing education till the secondary stage .The highest percentage of dropout is secondary level in male but in females its in primary level of education .The only reason that has been found in case of female is they get married at an early age.

### Conclusion:

The present study has been conducted in the Village Chandabila which comes under Jhargram assembly & parliamentary constituency. The present study has been made as a purpose of training of fieldwork where a brief study on the context of Educational Status of the people has been done. Chandabila is located within the Jhargram assembly & parliamentary constituency of the Jhargram district of west Bengal.

The village is not very much far from the Jhargram town. The bus stop is less than 5km from the village and nearest Railway station is Jhargram station which is also not far. Many types of vehicles has been seen in the village like toto, cycle, bike, car etc.

For the purpose of present study , one of the hamlet of the chandabila village has been selected. The hamlet is totally inhabited by the people of Lodha community ..It has been found that illetracy is pretty high in both the gender. There is a sharp decline in percentage after class X specially in case of male population , one of the reason found is that they drop out of education to work and earn and in case of girls it has been found that they drop out to get married.

**EXAMINED**  
S.B. Mahavidyalaya Centre  
Kargari, Paschim Medinipur

Education seems one of the major enterprises of the 21st century to cater the needs of individuals in global economy and knowledge society. "Education is the process of bringing out the potential that is latent in every human being." He enlightened that the very essence of education is concentration of mind, not the collection of facts. India has shown significant progress in the field of education since independence. But due to some obstacles the facilities are not reach to the grass root level because of gap between knowledge, implementing procedure, attitudes, & so many reasons Food, Cloths, Shelter are basic needs of human beings, but apart from this now a day's scenario has been changed. Education is also essential need for survival & development of any country in the 21st century will be determined by the level and growth of its human capital which investment in education forms a major component. It is therefore important that every child, whether in rural or urban community, equally benefits from quality basic education. The school dropout is indeed a matter of grave concern and to reduce this all, we should work towards transitioning all children back into learning. We must not only bring children back to school but also focus on putting strong remedial learning initiatives in place to ensure retention and continuity of learning.

Kaggari, Paschim Medinipur

## Bibliography

*History of Anthropological Thought*, V.S. Upadhyay and Gaya Pandey, Concept Publishing Company, New Delhi.

*Factors Leading to School Dropouts in India: An Analysis of National Family Health Survey-3 Data*. (2014). *International Journal of Research & Method in Education*, 75-77.

*Socio-Economic Determinants of Primary School Dropout: Evidence from South East Delhi, India*. (2012). *Socio-Economic Determinants of Primary School Dropout: Evidence from South East Delhi, India*, 4-17.

EXAMINED  
S.B. Mahavidyalaya Centre  
Kargari, Paschim Medinipur



# SEVA BHARATI MAHAVIDYALAYA

(A multi-faculty college affiliated to Vidyasagar University and funded by UGC & Govt. of W.B.)

P.O. Kaggari: Dist. Jhargram (W.B.): Pin. – 721 505: Mob. : 9433122259

Date : 25.11.2022

## NOTICE

It is notified for information of B.Sc. (Hons.) 5<sup>th</sup> Semester Students of Anthropology that their Field Work will be held on and from 02.12.2022 to 03.12.2022 at Chilkigarh, Kanak Durga temple and adjoining areas for the Project of Religious Tourism in Anthropology.

  
Principal 29.11.22

Seva Bharati Mahavidyalaya

Principal  
Seva Bharati Mahavidyalaya  
Kaggari, Jhargram

Farhat Naaz  
FARHAT NAAZ  
Assistant Professor  
Dept. of Anthropology



**SEVA BHARATI MAHAVIDYALAYA**  
**UNDER VIDYASAGAR UNIVERSITY**

*Paper - Name*  
*CC-12 P →*

**KANAK DURGA TEMPLE: A ELIGIOUS TOURISM  
DESTINATION IN CHILKIGARH ,JHARGRAM**



**ROLL NO :- 1125146 -200006**

**REGISTRATION NO :- 1460400 of 2020-2021**

## CERTIFICATE

5th Sem

This is to certify that , Uma Rani Mahata, of BSc (Honours) Anthropology, has completed his project entitled **Kanak Durga Temple: A Religious Tourism Destination in Chilkigarh, Jhargram** under my supervision and guidance. The report has been prepared by the student as per prescribed syllabus , paper C.C.12 CC-12P

Farhat NaaZ

**FARHAT NAAZ**  
**ASSISTANT PROFESSOR**  
**DEPARTMENT OF ANTHROPOLOGY**  
**SEVABHARATI MAHAVIDYALAYA**

Forwarded  
Farhat NaaZ  
07/02/2023

AP  
7/2/23

## **Introduction**

Human beings with their innate curiosity and the urge to know what lies beyond their immediate horizons have ventured to far off places since time immemorial. Tourism is intrinsic to human desire to travel and explore thus, every human being at one point of time or the other has explored as a tourist, be it going on a short vacation, pilgrimage etc. Tourism affects not only the lives of the people who visit places as a tourist but also has a huge impact on the spaces visited that is the host communities their social and economic lives, the natural environment, artistic productions and so on. Thus, anthropology is intricately associated with tourism. The focus of tourism anthropology is to understand the social and cultural aspect of tourism and the behaviours of the tourist (guest) that effects the host culture.

## **History of Tourism and Anthropology**

The anthropology of tourism that started in the 1960s and 1970s as a distinct field of study which is relatively a new branch both within the academic and applied anthropology. The anthropological study of tourism has grown impressively since 1970s and early 1980s when Valene Smith (1977), Malcolm Crick (1995, 1989), Dennison Nash (1977, 1981), Nelson Graburn (1977, 1983a.) and Erik Cohen(1974, 1979b, 1984) among others brought attention to the field by their contributions. Earlier anthropologists may have been reluctant to investigate these phenomena because tourism was considered too close to

what anthropologists do themselves when they are in the field (Crick, 1995). Tourism was not on the charts of anthropological inquiry until Valene Smith's work *Hosts and Guests: The Anthropology of Tourism* was first published in 1977. Decade later with the second edition of the book in 1989, the anthropology of tourism had become more popular and was being regarded as a valid, applied area of study.

Having acquired enough anthropological legitimacy and with the publication of journals like *The Annals of Tourism Research*, the anthropology of tourism now covers a wide range of aspects and themes. Scholars like Philip Pearce 1982, contributed towards the social psychology of tourism; Graburn 1977, looked at tourism as a form of escapism or pleasure seeking mechanism; Nash's work discussed the consequential aspects of the relationship between tourists and the host population; Selwyn 1994, studied tourism from the economic, political, social and cultural contexts; Urry 1990, did a systematic study of tourist motivation from a social science perspective; Boissevain 1996, did a longitudinal study of tourism and commoditisation of the host culture; Cohen in 1988 studied the typology of tourists; Dann 1997, in his work had proposed that research must contribute towards sustainable tourism. These studies have contributed immensely towards anthropological perspective on tourist.

### **Anthropological Perspective on Tourism**

Anthropological interest in tourism began in the 1970's and today it is a well-established area of inquiry with hopeful signs of future development in both basic and applied research. As a subject, tourism fits easily into anthropological concerns as both the disciplines involve humans and their culture. The study of tourism in anthropology has arisen from an anthropological concern with culture contact and culture change.

Anthropologists began to see the tourist, 'as an agent of contact between cultures and directly or indirectly the cause of change particularly in the less developed regions of the world (Nash 1989: 37). In their studies on tourism, anthropologists have tried to define tourism as a form of 'leisure activity' and tourist to be 'leisured travelers'. With this preliminary understanding it is now known that tourism is to be seen as a practice and tourists are seen as people who travel to other places where they encounter hosts and such a give-and-take affects the tourists, their hosts and their home cultures. And also, this touristic activity can become a touristic system as it is embedded in the larger social context (Nash 1981: 462).

The anthropologists initially limited their concerns with the transactions between the tourists and the hosts, studied the culture contact and its influences particularly on the host society and this touristic influence had practical implications for host governments and international agencies who were involved in development. But further research revealed that it was this one-

sided conclusion seen from a host country's point of view, tourism was seen to have both good and bad sides. As Cohen (1979a: 32) in his report on the impact of tourism on a Thai upland village, initially had opined that the influence of tourism on the region was bad for the Thai host, but after the conclusion of his study he was of the opinion that tourism would not have a destructive impact on the host society in the near future.

Using the lens of tourism, anthropologists have asked many questions. For example, Nash (1981) has talked of cross-cultural meanings of work and leisure and according to him tourists might be thought of as people at leisure and tourism as the activities they engage in while in this state. Nunez (1989) has studied the dynamics and impacts of intercultural contact between tourists and locals and Mansperger (1995) showed how indigenous societies change as they become integrated in tourism market. During 1990's the shift was toward the issues of conserving natural areas and cultural traditions for the benefit of local host communities (Eadington and Smith 1992; Honey 1999; Lindberg 1991).

The studies done by anthropologists can be divided conceptually into two halves, one that focuses on understanding the origins of tourism and the other that aims to analyse the impacts of tourism. The studies done about the origins of tourism (Adler 1989; Towner and Wall 1991) or why people travel as tourists in the modern era (Mac Cannell 1976) or why some tourists seek particular kinds of destinations or experiences (Cohen 1988) tend to focus on tourists and thus, we lack an understanding of the local host population. On the other side, when we examine the impacts of tourism the work tends to focus more on locals than on tourists leading to partial analysis. For instance, studies have revealed how communities tend to change in the aftermath of tourism or how local economies tend to become either strengthened from employment opportunities (Mansperger 1995) or made more dependent on tourist dollars (Erisman 1983). Also, how the local traditions and values become meaningless (Greenwood 1977) or more significant (Van den Berghe 1994) once they are commodified in tourism. While examining the impacts of tourism anthropologists have often written ethnographic accounts of how tourism has affected the host communities. The effects of tourism on the economic and socio-cultural landscapes of the host community have recorded signs like altered human behavior, changes in the infrastructure, employment and economic situation, environmental changes, changes in the built environment, etc.

### **Impact of Tourism**

A great deal of research has been directed on the fuller understanding of the impacts of tourism. It has been recorded that although the impacts of tourism are both positive and negative, they may be evaluated differently by different people and there may be considerable disagreement as to what is actually desirable and undesirable. The major stimulus for the development of tourism is

economic and it was understood that tourism was a powerful beneficial agent for economic and social change. The tourism industry stimulated employment, entrepreneurial activity and modified land use and economic structure. Most studies have emphasised the economic benefits that accrue to the destination areas particularly the developing countries which usually have low level of income, uneven distribution of wealth and income, high levels of unemployment, heavy dependence on agriculture and subsistence activities. An evaluation of the economic impact provided valuable information that further helped in the formulation of tourism development policies. Many developing countries and remote destinations that have opened up as tourist destinations have seen economic changes especially in the employment pattern. Since tourism is a labour intensive service industry, it employs large number of semi-skilled and unskilled labour who with little training join this hospitality industry either as tourist guides, tour operators, transporters etc. Many farmers and wage earners leave the agricultural jobs to pursue more lucrative jobs in tourism in urban areas.

The structural change from agriculture to tourism also creates changes in land use patterns. Anthropological studies have revealed that though it created wage labour opportunities, yet it destroyed agriculture and subsistence activities. Mansperger (1995) analysed how tourism among Pacific islanders led to the cessation of subsistence activities and made locals more dependent on the outside world. Rosenberg (1988) argued that tourism contributed to the demise of agriculture in a small mountain village in France, where grazing animals came to be used mainly for clearing ski slopes. Tourism also increases the competition for land, raising land prices and also contributing towards the fragmentation of landholdings. For instance, tourism may result in escalating real estate prices which may create difficulty for locals who intend to purchase property.

The research emphasis on the positive economic impacts of tourism has contributed to the widespread optimism among policy makers concerning the potential of tourism to stimulate economic development. But it is seen that various economic benefits come with a variety of costs which have been largely ignored by the policy makers. Anthropologists have researched on the changing economies, high inflation and land speculation, over-dependence on outside economies, problems due to seasonal nature of the industry etc. to show that we need to have a more balanced perspective and measure both benefits and costs.

### **Religious Tourism**

Religion, rituals, sacred spaces etc., since the early times have been explored by the anthropologists and sociologists. Durkheim's *Elementary Forms of Religious Life* (1912) puts forward the Functional theory that even the simplest form of religion has ritual performances, that are a celebration of the society

itself and which bring about social solidarity. Following the cue given by Durkheim, MacCannell (1976:13 cf. Graburn 1983: 12) claims that tourism "is a ritual performed to the differentiations of [modern complex] society". A tourist needs to visit other places because they are different and provide an experience not available to the tourist at his or her native place. One can also apply Van Gennep's theory of rites de passage, to the tourist experience. Gennep has described the three stage of transitional rituals, first of separation (from the ordinary day to day life), second, liminality (derived from the concept of crossing over the threshold in Latin (limen) where the person has been inscribed with a new role different from the everyday life and finally the third stage of reincorporation, whereby after the ritual period the person is re-established in the society and takes up normal day to day activities. In terms of tourism Turner, applied the concept of liminality, the segregation or the central period of a ritual, and suggested that it is most appropriate for truly religious, or societally comprehensive phenomena.

The concept of liminal is best illustrated when pilgrimage is undertaken to renowned religious destinations like Mecca for 'Hajj' undertaken by Muslims or the pilgrimage to Kumbh Mela by the Hindus. The preparations like fasting, abstention and self-purification that is done for such religious pilgrimages can be called as liminal period in the real sense. The tourist first separates from day to day life, first stage; then he or she goes into a stage of ascetic and contemplative mood and enters the liminal stage and finally after returning from pilgrimage, they go back to day to day life, so it is the third stage of reincorporation. Liminality in secular tourism and leisure activities may be called liminoid (Turner 1977: 43-46 cf. Graburn 1983: 14) to distinguish it from the rigorously imposed liminality for important pilgrimages.

For many millennia people have made pilgrimages to cities, shrines, rivers, mountains. Cities around the world have developed religious tourism, either because they are considered sacred or have sacred centers like famous temples or churches, or because they are places from where miracles have been reported (e.g. Fatima in Portugal, Lourdes in France).

Furthermore, while pilgrimages are usually associated with religious events or localities, tourism anthropology has also looked at the concept of sacred and cemetery tourism. Here the concept of sacred is broadened to include the sacredness assigned to important political or other secular events, that may be attached to emotions like patriotism or even family pride. Tourist at times visit some sites where political events have occurred, or which mark burial sites of political leaders or is marked by a famous historical event, like Lenin's tomb, in atheistic U.S.S.R. (Graburn 1983:14) or War Cemeteries at various places in Europe or a place of grave political eventuality like the Berlin Wall. Cemetery tourism deals with transformation of death into touristic events like the visits made to the ancient city of Pompei near Mount Vesuvius where an entire city

was buried under volcanic ash. Cemetery tourism also involves visiting other culture's monuments dedicated to the dead, like the Taj Mahal in India or the Pyramids in Egypt. The guest tries to find solace in another culture's ritual ways to find an understanding to the concept of death, thus, bringing about an empathetic relation between the guest and the host as the tourist tries to emotionally connect to the pain and sorrow of the native people. Visit to the Holocaust Museum in Washington DC brings the visitor face to face with the trauma and pain of the Jewish people and it is visited by millions of tourists from across the world. Venbrux, 2010 in his work had explored the relationship of the guest and the host when coming to terms with death through cemetery tourism in his work, 'Cemetery tourism: coming to terms with death?'

Some spaces are made sacred by particular narratives, in the form of myths and legends, like the myth of the appearance of Virgin Mary or the site of a legendary battle, like Kurukshetra. The visitor should be a believer in the narrative. A faith-based pilgrimage not based on a spiritual narrative may be classified as pilgrimage-based tourism. In the Indian context, the visits to holy places like Hardwar and Banaras for life cycle events like mundan, shraddha, upanayana etc., comes under this category. Travel for missionary work or humanitarian interest projects and for religious conventions and conclaves such as Nirankari Sabha, Radha Saomi Satsang, 750 years of Guru Nanak Sahib Ji and Sufi Sai Baba conference are examples of faith based tourism. It is big business as most people believe in some or the cause and also for most people, even if they are not very religious, pilgrimage for the rites of passage of dear ones is seen as an essential responsibility. Pilgrimage tourism can occur as an individual event or group activity. Since people consider it as an imperative like going for Haj; it is less threatened by economic crises. It encompasses all ages and nationalities. The Tourist agencies have to be sensitive to religious needs and the nature of faith, in order to be successful in the conduct of religious tourism.

'Religious tourists' in India is a category of travellers primarily motivated by religious considerations. According to social scientists like Graburn (1977), Jafari (1987), although such journeys may be regarded as sacred by the travellers concerned but they differ from the more inclusive concept of tourism as a sacred journey. This is why as a supplier you tend to categorise these religious destinations as centres of historic and cultural attractions in association with one or more religious identities. As a supplier when you try to assess demand you are required to identify following interested segments in this type of tourism.

- a) Travellers performing pilgrimage,
- b) People attending religious meetings/discourses, and
- c) People travelling as participants to stage dramas and musical production like Hare Ram Hare Krishna.



## **Historical Perspective of Religious Tourism in India**

India is a land of pilgrimage. Travel for religious purposes has been there from the most ancient times. Practically, all religions – Hindu, Buddhism, Jainism and Sikhism have their major and minor pilgrimage centres in different parts of the country. There are also centres of Sufism, churches and mosques that are visited by people. In fact, to a majority of domestic tourists in India pilgrimage has always been the main motivation. In our country all major temples, shrines and sacred spots are found scattered all along major riverbanks or in the hills. The confluence of holy rivers called “Sangam”, attract millions of tourists every year when pilgrims assemble there to take holy dip in these rivers. For example on the day of “Sankranti” a bath in holy Ganga water is believed to relieve a person of all the sins.

Another dimension added to it is that an effort to unify the country Adi Shankaracharya established four peeth (centres) in the four corners of the country. They are Badrinath in North, Kanchipuram in south South Dwarkapuri in West and Jagannath Puri in East. To add to this Sringerimutt in Karnataka state is also claimed to be the sacred peeth.

The Indian pilgrims travel to the holy temples, the Indian holy space called “Teerth” which contain the meaning of “to cross”. It is a clear indication that in Indian holy space something is being crossed over. Within the holy space human beings are given the chance to transcend themselves when they come face to face, in contemplation, with the divinity.

The pilgrimage, instead of diminishing in our apparently ever more secular, scientific and technologically oriented world, is experiencing considerable growth. This is primarily because in religious life of an average Indian, even rivers have played a decisive role. The rivers from time immemorial have been the symbol of purity to humans. Among these rivers the Ganga is believed to be the most sacred for all Hindus. Innumerable holy shrines like Gaumukh, Gangotri, Devprayag, Rishikesh, Hardwar, Garmukteshwar, Kannauj, Allahabad, Varanasi, Patna and Gangasagar have come up on her banks through ages. These holy shrines attract millions of domestic pilgrims every year. On the other hand, river Yamuna is considered to be most meritorious to perform Gayatri Jap, worship of Keshav, Shiv or the Sun. The month of “Kartik” is pious for taking bath in Yamuna at Mathura. Traditions believe that Godavari before dividing itself into seven branches and meeting the sea, is most sacred for bath referred to as “Sapta Sagar Yatra”.

Besides rivers, sacred shrines have been visited extensively by domestic tourists all along the periods. The twelve Jyotirlingas, five Bhutalingas and many other temples enshrining ‘Lingas’ in their sanctorum are the ideal terminal destinations of domestic tourists since the time of great epics. The Jyotirlingas are at Kedarmath (Uttaranchal), Kashi Vishwanath (Uttar Pradesh), Somnath

(Gujarat), Baijnath (Karnataka), Rameshwaram (Tamil Nadu), Ghushneshwar (Maharashtra), Bhimashankar (Maharashtra), Mahakaleshwar (Madhya Pradesh), Mallikarjuna (Andhra Pradesh), Omkareshwar (Madhya Pradesh), Nageshwar (Gujarat) and Tryambakeshwar (Maharashtra). The Bhutalingas are at Kalahastishwar (Vayulinga) at Kalahasti; Jambukeshwar (Appulinga) at Trichy; Arunachaleshwar (Bhatalinga) at Thriuvannamalai; Ekambareshwar (Prithvilinga) at Kanchipuram and Chidambareshwar (Akaslinga) at Chidambaram.

In addition to also holy rivers and sacred shrines situated on the banks of these rivers, "Shakti" is also worshipped as the Divine mother, a creative power both as an enforcing discipline and for securing righteousness. There are nearly fifty-one shakti peethas all over the country. These peethas are visited by tourists throughout the year.

Thus, the religious tourism is a mixture of both ancient and modern cultures, i.e., from the exodus of the past to the present day where religious tourism has become a mainstay of tourism. India is a country abounding in not only Hindu shrines but she also represents manifestations of elevating and inspiring works of Jain Tirthankars at Sravasti, Kaushambi, Hastinapur, Parasnath hills, Rajgiris, Khandgiri, Udaigiri, Khajuraho and Dilwara Temples at Mount Abu. Islami (Sufis) shrines as centres of religious influence at Ajmer (Khwaja Moinuddin Chisti), Gulbarga (Khwaja Bande Nawaj); Faridkot; Delhi (Sheikh Nizamuddin Aulia); and Panipat (Shah Sharaf Bin Ali). Sikh religion though believed that real pilgrimage is inward yet their sacred shrines are located at Garhwal (Hemkund Sahib); Amritsar (Golden Temple); Taran Taaran (Anandpur Sahib), Kartarpur and Patna Sahib; Churches in Goa.

### Literature Review

Tourism has a long history and is widespread in the cultures of humankind. It is an important social fact in the life of contemporary people. (NashandSmith1991:12). Smith in her book, *Hosts and Guests: The Anthropology of Tourism* (1989) in the introduction defines tourist 'as a temporary leisured person who voluntarily visits a place for the purpose of experiencing a change.' She explains that the motivations for individuals to travel are many and varied, but the foundation of tourism rests on three key elements, i.e.

Tourism = Leisure time + discretionary income + positive local sanctions.

As per Smith the amount of time a person has and the discretionary income (income that is not needed for personal essentials like food, clothing, housing, health-care, transportation etc.) and the positive cultural sanctions favouring tourism allow an individual to take a break from the regular/ monotonous life. Tourism as an activity allows an individual to alternate his/her work life with

small periods of relaxation. J. Jafari (1977) defined tourism 'as a study of man away from his usual habitat, of the industry which responds to his needs, and the impact that both he/ she and the industry have on the host socio-cultural, economic and physical environments.' Mathieson and Wall (1982) in their book *Tourism: Economic, Physical and Social Impacts* defined tourism 'as a multi-faceted phenomenon which involves movement to, and stay in destinations outside the normal place of residence and comprises dynamic, static and consequential elements.' While Jafari's definition gives a holistic view, Mathieson and Wall's describe tourism as a phenomenon. Other scholars like Greenwood (1989: 171) while discussing about anthropological perspective on tourism as cultural commoditisation defined tourism as 'the large-scale movement of goods, services and people that humanity has perhaps ever seen'. Lett (1989: 275) credited tourism with bringing about 'the single largest peaceful movement of people across cultural boundaries in the history of the world. Anthropologists have a hard time in defining tourism for the simple reason that it involves various dimensions, but as Van Hassrel in his book *Tourism: An Exploration* (1994) opined that there are four primary elements of tourism. These are:

- Travel demand
- Tourism intermediaries
- Destination influences and
- Range of impacts.

Later during 1990's a postmodern and humanistic perspective outlined the description of tourism. Ryan (1991) defined tourism 'as an experience of place'. It was argued that tourism is not about the tourist destination but it is about the experience of that place and what happens there which includes a series of internal and external interactions. The humanistic and experiential paradigm allows to cover the experiences of both the 'host' and the 'guest' population. Another altogether different view was provided by Middleton (1998) with a focus on tourism as business and the tourist as a 'customer'. He opines that although travel and tourism is invariably identified as an 'industry', it is best understood as a total market which reflects the cumulative demand and consumption patterns of visitors for a wide range of travel-related products'. There are many other ways in which tourism can be studied, however, it must never be isolated from its political, natural, economic or social environments.

While discussing tourism and post-modernism, Urry (1990: 2) explained tourism 'as a leisure activity which is opposite to the regulated and organised work; tourism relationships arise from a movement of people to, and their stay in various destinations (sites which are outside the normal places of residence and work) and a substantial proportion of the population of modern societies engages in such touristic activity'. The site / destination is chosen with an anticipation of pleasure seeking and site gazing. In his book *The Tourist Gaze*,

Urry also outlined how globalisation that has transformed countless aspects of our social lives and has resulted in the time-space compression, people have been brought closer and there is a rapid flow of travelers and tourists moving across national borders.

Because of the magnitude of the tourism industry, the great complexity of tourist motivations and expectations and the diversity of cultural responses to tourist travels, it has been difficult to provide a comprehensive view / definition of tourism. But social scientists and particularly anthropologists have covered various aspects on tourism.

### **Objectives of Present study**

The present study has been conducted at Chilikigarh in the Jhargram district of west Bengal where Kanak Durga temple is situated.

- To find out Possibilities and Potential of Religious Tourism in Chilikigarh
- To find out the experience of Pilgrims towards Religious Tourism in Chilikigarh
- To find the Satisfaction Level of Visitors Visiting Chilikigarh

### **Methods**

For this purpose, an empirical study in the form of a questionnaire-based survey is presented. It is a way of gaining knowledge using direct and indirect observation or experience. Empiricism values such research more than other kinds. Empirical evidence (the record of one's direct observations or experiences) can be analysed quantitatively or qualitatively. Through quantifying the evidence or making sense of it in qualitative form, a researcher can answer empirical questions, which should be clearly defined and answerable with the evidence collected (usually called data). Study design varies by field and by the questions being investigated. The Research has been conducted on Primary data. Some of the methods used are:

**Observation:** personal observation was conducted in and around the temple , facilities in tge area and attitude of visitors towards the place

**Interview :** around 52 interviews were conducted on the visitors who agreed to participate in the research

**Case study:** Some detailed information of has also been collected by using case study method from some participant who were there for some special purpose

### **The Area- Kanak Durga Temple**

Visit to Kanak Durga Temple gives a thrilling experience of natural beauty. It is about 14 km away from Jhargram town. The century-old temple is located in the forest beside a small charming river named Dulung. Several rare species of

trees, birds and monkeys can be seen here. There's a spot called Kendua on the way to Kanak Durga. Migratory birds visit the area in winter. A half an hour visit through the dense forest gives a charming experience. Chilki garh is unique for its harmonious co-existence of tribal culture and Bramhin conventions. Also it is considered to be an oral tale to be told for everybody. Chilki garh is part of my own locality. Over the years several visits to that place have helped me a lot to learn about the place. I have interacted with common people there and most of the sources are oral. So, there are fuzzy zones for reading the text differently. Situated in Jhargram district the main attraction of Chilki garh is the Kanak Durga temple. The temple is covered in the west by a dense forest, in the east by Dulung rivulet. The forest is covered with medicinal plants of 433 types. Nearly 318 types of medicinal plants are there in the forest. From Bihar and Jharkhand, Jamboni (P.S) can be called Gateway of Bengal'. In Chilki garh there grows a mixed culture in combination with cultures of Bengal, Jharkhand and Orissa. River Dulung flows through tribal villages bearing scripts of silence. Local management has already taken a few steps to develop eco-tourism like boat riding, airy park for children and guest house adjacent to the main temple. There some tea stalls to ignite thought process in eco-lovers. Monkeys with long tales may jump on us from nowhere. It causes shock to a newcomer. The temple is discovered in the west by a dense forest, in the east by Dulung river.

The history of Chilki garh is closely associated with the history of Dhalbhum. Dhalbhum kings originated from North West of Madhya Pradesh. Their first king was the Suryabansha king Ramchandra. His son was Birsingha. Birsingha had two sons- Gunadhar Singha and Jagatdeo Singha. At a point of time there was a clash between Gunadhar and Jagatdeo. Jagatdeo left his home. He came to a part of Bihar (now Jharkhand) which was full of dense forest. The place attracted him very much. Then there was a clash eight kings named Jagganath. Jagatdeo came in contact with king Gopinath in Junglemahal. King Gopinath gave his only daughter Subarnamani to King Jagganath. With this marriage the relation between Junglemahal and Dhalbhum became stronger. Later Mangobindo became the king of Chilki garh. His time is called the Golden Age of Jamboni. He ruled for thirty years. Mangobindo was very much interested in

Chilki garh has a heterogeneous population; people of different communities have been living here. All of them maintaining their cultural peculiarities and it became a melting pot of cultures. High caste Brahmins have lived side by side with a huge low caste, outcaste and tribal population like the Bagdis, Bauris, Doms and Santhals. The main story revolves round a dream. Devi Mahamaya came in a dream and ordered king Gopinath to set up a temple for Her worship. Devi Mahamaya in that dream also described her idol. On the very next morning king Gopinath found two visitors who saw the same dream at

night. They were artist Jogendranath and Brahmin Ramchandra Sarangi. It was artist Kamilya who translated this dream into reality. Some think that Devi Kanakdurga is Devi Chandi. She is the Goddess of Energy and Power. The temple is widely known as Baramahal. Later king Kamalkanta planned to shift the temple. But in a dream he saw Devi Kanak Durga in blue sari. The old king not to shift her temple. So that Devi Kanakdurga still remains in that place over three hundred years. There is a saying that the king's family never wear blue sarees. As practiced so far, only a person with Sarangi (Brahmin) as surname can be the 'pujari' of the temple. The Kanak Durga temple lies in a south direction of the place. This four-hundred year old Banyan tree still stands in quiet dignity as the witness of time passed. Some say there was a huge stone just in front of that temple. They think that this stone is the key which leads to an inner chamber. That chamber is a restricted place. Only a Sarangi (Brahmin) has the right to enter into that secret chamber. Many different types of trees and plants of various species surround the temple. In that forest we find many small temples of Lord Shiva. There is a saying that those temples spontaneously emerged out of the ground overnight.

Yet another oral story of Devi Mahamaya as the protector of the region has been handed down across generations. Initially the temple priest would get frightened to return home alone through the forest in the dark night. But as the lore goes, Devi Mahamaya soon assured him Her protection on his journey back, but on condition that he would never look back! This is how under Her protection the priest would traverse through the forest fearless, night after night. Over the years the glory of Kanakdurga became widespread. There was a custom of the slaughter of an animal to God during Nabami puja. The practice continued for better health and prosperity. The meal resulting from a slaughter offering was seen as holy. A historian of religion stresses on material culture utilized in the cultural task of reflexivity, that is, the capacity to be reflective and negotiate meaning-varies from culture to culture. Material culture is thereby a constitutive part of the construction of a culture's worldview. It provides a theoretical basis for the efforts being made in a variety of fields to understand the role of material culture in a society.

### **Result and Interpretation**

For the present study 52 person has been interviewed by conducting a field study at Kanak Durga Temple who visited the temple for different purpose. The selection of the participant were based on all the visitors who agreed for the interview. Here the term "**participant**" has been used for all the informants who agreed to be the part of present research by contributing their views and opinions about the temple. Apart from the visitors, some shopkeepers and hawkers who sells prasad and other eateries has also been interviewed for the said study.

The data collected was basically about two categories, one was about the few personal detail like age, education, occupation etc and the other about their experience as a pilgrim to Kanak durga temple.

**Table 1: Age group of participant in percentage**

Age group in years	18-30	30-40	40-50	50-60	60
Percentage( % )	46.15	34.62	15.38	0	3.85

For the present study those who were above 18 years old has been considered. From the above table it can be seen that the maximum participant belonged to the age group of below forty years of age followed by fifties.

**Table 2: Gender of the participant in percentage(%)**

Male	Female
42.31	57.69

Out of total participant 42.3% were male and 57.69 percent were female who agreed for the interview. Many of them were in groups of five to ten people while some were couples also. Among them one visitor from each group as well as couple has. been interviewed.

**Table 3: Educational status of participant in percentage(%)**

Educational status	Percentage
Non- literate	7.69
Primary Educaton	7.69
Secondary education	15.38
Higher secondary Education	19.24
Degree	46.15
Post graduate	3.85

Regarding educational qualification of the participant it has been found that highest among them were either graduate or undergraduate. Only 7.69 percent has been found to be non- literate.

**Table 4: Primary occupation of participant in percentage**

Primary Occupation	Percentage
Student	30.80

Primary Occupation	Percentage
Homemaker	
Daily labour	
Skilled labour	34.61
Business	7.70
Service	7.70
	3.85
	15.38

The primary occupation has also been asked and it has been found that maximum of the participant were either homemaker or student followed by service holder. The service holder majority of them visited for the purpose of tourism as a tourist for Jhargram where Kanak Durga temple has been in their bucket list .

**Table 5: Number of visit in a year**

First visit	Once A year		Twice in a year	Regular visitor
	30.77	19.23		
			11.54	38.46

Regarding the number of visits that has been made to the temple the table shows that the maximum 38.46% of the participant were regular visitors, followed by 30.77 percent of the participant who were visiting kanak Durga temple for the first time. Majority of them except the first time visitors told that they visit the temple on Durga Astami every year .

**Table 6: Purpose of visiting the temple**

Visit the palce	Worship	Both visit and worship	Other
34.62	46.15	15.38	3.85

It has been found in the study that around 46.15 percent of the participant visited the temple for the purpose of worship while 34.62 percent came to visit the place only as a part of their tourism in Jhargram. 15.3 percent came for both worshipping and visiting chilkigarh. The rest of the participant that is 3.85 percent were shopkeepers and hawkers.

**Table 7: Transport used to Reach the temple**

Mode of transport	Percentage of participant availing those
Private	69.23
Public transport	30.77

When asked about the mode of transport that were utilised maximum of them 69.23 percent availed private tranport in the form of Reserved car or motorbike. 30.77 percent a availed public by bus that runs in the route.

**Table 8: Places of residence of the participant**



Place of residence categorised	Percentage of participant residing
Jhargram and nearby districts	73.08
Within west Bengal	15.38
Outside west Bengal	11.54

Out of total number of participant, 73.08 percent lived either living in Jhargram or its nearby area. 15.3 percent were from far places within west Bengal like Kolkata and other districts while 11.54 percent were from other states like Jharkand, Bihar and Odisha.

**Money spent on prasadh (offerings):** Regarding money spent on prasadh and dakshina (offerings) it has been found that it ranged from minimum Rs 150 upto maximum Rs 3000 as per the desire of the visitors, there are no such particular rule or charges to visit the temple. Some of the participant did not spend on any offerings.

**Case study I (Animal sacrifice):** The case study is taken from Malati Mahata who was also a visitor at Kanak Durg Temple. She arrived at the temple with her family to sacrifice a goat and worship the goddess. She said that she did the animal sacrifice for her elder daughter in the temple some years ago. Animal sacrifice made her health and her education good and her wishes were fulfilled. So this time she again came to the temple with the whole family together and the goat as per the custom to. Ake animal sacrifice for her younger daughter to make her life better. Regarding the custom it has been said that the family has to wear clean clothes and offer puja. After reaching the temple, worship is done first, then goat sacrifice was completed, according to her prasadh costs Rs 200 to 300. For the sacrifice of goat or sheep, a receipt is to be collected by paying Rs 401 and those money are used for the development of the temple. After sacrifice part of the head of the goat is kept by the temple authorities and the rest is given to the family. The remaining portion is taken to the home by the family and fed as prasadh to the relatives and friends in the village.

**Case study II (prasadh shop):** This information is collected from Bulbul Digar. He runs a shop for selling items used during puja purpose in the temple. His shop is located within the premise of Kanak Durga temple. The product he sells are vermilion powder (locally termed as sindoor), incense stick, flowers and garlands of Hibiscus rosasinensis (locally termed as joba phool), red dye (locally termed as alta), leaves and branches Aegle marmelos (bel), saree with red border, veil (mothers' chunni), coconut, camphor balls, candles, sweets (sandesh), banana, batasha and nakuldana, dates, cherry fruits etc. He

added that everybody does not buy all the products , it depends on their budget to buy prasad.

**Case study III( Rice Giving cerdmony):** The case study is taken from supriya Rajak who came to the temple with her family to perform the rice giving ceremony ( annaprasan) of her daughter Nisha Rajak . The temple have the provision of performing such ritual . For that purpose they have to pay an amount of 500-700 rupess to the temple authority the day before the ceremony for booking . According to her, the Annaprashan ceremony signifies the next step in the baby's growth . Annaprashan is a Sanskrit term, which literally means "grain initiation". It's commonly known as your baby's first feeding or first rice-eating ceremony and called, mukhe bhaat in Bengal . A popular Hindu custom, Annaprashan marks the beginning of solid food in baby's life. Following this ritual, mother can slowly start to introduce the weaning food into baby's diet. While the rites of the ceremony may differ according to the region, Annaprashan essentially celebrates baby'solids. Annaprashan is done when baby is ready to make the transition from a liquid diet to solids. It can be performed anytime from six months until before the first birthday. Annaprashan is usually performed during the even months for boys, in the child's sixth or the eighth month. For girls, it is usually performed during the odd months, in the child's fifth or the seventh month. Annaprashan is mainly done at home or at a temple. The Annaprashan ceremony is performed on a specific day and time after consulting a priest. The baby is dressed in new clothes, often traditional ones such as a dhoti kurta or a lehenga choli. Annaprashan begins with a puja or a havan for your health and happiness, followed by the symbolic feeding of the prasad or the first bite of solid food. It is an occasion for celebration, and family and friends are invited to attend. The religious ceremony is often followed by a fun game where a number of symbolic objects are placed on a banana leaf or silver tray which your baby can then pick up. The objects includ books symbolising learning, ornaments symbolising wealth, pen symbolising wisdom, clay symbolising property, food items symbolising a love for food. Family and friends have a great time cheering the little one while he makes his choice. It is believed that the object baby picks up from the tray represents his area of interest in future. For the pupose of anna prasan they came to the temple in the morning , they submitted the receipt and then were told to wait . After waiting for about an hour they were called for the ritual , the baby wore a new clothe on that day , after performing pooja the baby was fed with the prasad which was made in the form of pudding

### **Satisfaction of the Tourist**

There is a relationship between frequency of revisit to the temples and satisfied regards with service amenities

There is a significant relationship between the length of stay to the temple and Overall satisfaction of the pilgrims

There is a relationship between travel group and Overall satisfaction of the pilgrims.

It has been found from the present study that those who comes for the worship at the temple has been spiritually satisfied after duing the darshan. Those participant who came for the purposr of visiting the place were not ver much satisfied with palce due to lack of transportation, eatery and cleanliness.

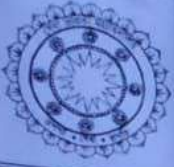
### **Conclusion**

King Gopinath has built the temple which is estimated to be more then 500 years old. The king dreamt the idol of Goddess Kanak Durga, and he built the temple of the goddess. As the name suggests Kanak, the idol, is completely made of Gold and is 2(two)feet in hight. It is believed that human sacrifice formed a vital ritual during the times of the royal. Until and unless the sacrificial blood reached the Dulung River, the ritual continued. The temple reminds us of the Surya Temple of Konaraka where we find these sort of pictures. The temple architecture shows that the temple was built three to four hundred years ago. There is a huge Banyan tree just in front of the temple. This tree is around 300 years old. This Banyan tree is regarded as a sacred tree in Hindu cosmology. The rare species of monkeys that dwell in the surrounding forests are regarded the ancestors of the king's family. So nobody hurts them. These monkeys are valuable part of the eco-system of this mysterious and beautiful place. They have been maintaining the ecological balance through the passage of time. Over the years Chilkigarh remains a place of varied cultural nuances. This temple was the meeting place of Aryan and non-Aryan cultures. The temple remains a reflection of religious rituals and social system. The temple stands as living history which remains instrumental for many oral beliefs handed down generation after generation. There was a custom of sacrificing men to Devi Mahamaya. The sacrifices could not be stopped until the blood mixed with the Dulung river. During the time of king Mangobindo there was a festival called 'Kite Festival'. It was considered as a sacred festival which was a valuable part of ancient Indian culture and tradition. Artist Jagganath Das used to make huge kites for the king. During the days of the Durga Puja the place becomes more lively. Aryan culture becomes fused with folk culture during the festival days. The Sakti cult emphasizes total immersion in life, where even the basest of human impulses are mastered, transformed into higher forms of energy and harmonized for one to attain spiritual realization. The worship of Goddess is often associated with worship of related Gods. The Saktas, like other Vedic worshippers, offer Panchopachar Puja to Maa Jagat Janani (Universal Mother). Similarly the puja of Devi Kanakdurga symbolizes the puja of the Goddess of Sakti. Mother-goddess cult in India is of pre-Aryan

origin. The puja at Kanakdurga temple is not an egoistic satisfaction but rather an act of transcendence. Through control of sense one attains spiritual ecstasy. To conclude, all these improvements and facilities are done and created, in order to religious tourism are, to perform pilgrimage as an act of worship, to express gratitude, confess sin and to perform a vow, to achieve social and spiritual salvation, to commemorate and celebrate certain religious events, to enhance ones knowledge, communication, to develop special interest in the tourism products, to generate employment and socio-economic benefits, to ensure authenticity and original character of the religious place and to ensure peace and harmony. The growth of any service industry is very complex in today's era. The conclusion of this swot is the availability of basic services to the pilgrim tourists like shelters for resting, toilets, cloakrooms, banks, ATM nearby the pilgrim centres, health centres and special facilities for senior citizens and frequent auto and buses with reasonable fares should be improved in all pilgrim centres in Chilkiharh attract more footfalls in pilgrimage tourism. Today, there is an urgent need to carry out an extensive survey of the tourist resources of the state on scientific lines and their usage pattern.

## References

1. Shanthakumari, R. (2017). *Challenges and Opportunities of Spiritual Tourism in India*. *International Journal of Applied Research*, 3(1), 737-740. Retrieved October, 2018 from <http://www.allresearchjournal.com/archives/2017/vol3issue1/partj/3-4-173-131.pdf>.
2. *Diverse Beliefs*, (April 2012). *Tourism of Faith Religious tourism gains ground*, Strategic Initiatives & Government Advisory (SIGA) Team, .
3. Sharma, J.K., (2000). "Tourism Planning and Development", Kansishka Publisher, New Delhi, p.17.
4. . Mishra R., (2000). "Pilgrimage Tourism – Case Study of Brajmandal", Ph.D. Thesis Submitted to Kurukshetra University, Kurukshetra.
5. <http://reports.weforum.org/travel-and-tourism-competitiveness-report-2015/index-results-the-travel-tourism-competitiveness-index-ranking-2015/>
6. . <https://www.thehindu.com/news/national/what-is-adopt-a-heritage-scheme/article23866697.ec>
7. . [http://www.adoptaheritage.in/pdf/indicative\\_list.pdf](http://www.adoptaheritage.in/pdf/indicative_list.pdf)
- 8.



# SEVA BHARATI MAHAVIDYALAYA

(A multi-faculty college affiliated to Vidyasagar University and funded by UGC & Govt. of W.B.)

P.O. Kaggari: Dist. Jhargram (W.B.); Pin. - 721 505; Mob. : 9433122259

Date - 18/07/23.

## NOTICE

It is notified that for all concerned student of 6th SEM (H) Anthropology under Seva Bharati Mahavidyalaya, Kaggari. The fieldwork will be held at Chandabilla village in Jhargram on 20/7/23 to 21/07/23. Time 8.00 am. to 3.00 pm.

The students are directed to attend the field in the given date & time.

Name of the Teacher


Rubi Adak Panda.

Farhat Naa2

FARHAT NAA2

Assistant professor & HOD  
Department of Anthropology



  
Principal  
Seva Bharati Mahavidyalaya  
Kaggari, Jhargram

18.07.23.



## **A FIELD REPORT ON**

**DISTRIBUTION OF PVTG IN INDIA & METIRAL  
CULTURE OF LODHAS AT CHANDABILA UNDER  
JHARGRAM DISTRICT**

**This field report submitted for fulfillment of the  
Degree of B.Sc Honours in Anthropology  
SEM 6 Hons, Paper: DSE 3 (P)**

**Work done under the Guidance and supervision of**

**Mrs. Rubi Adak Panda  
Faculty, Dept. of Anthropology  
Seva Bharati Mahavidyalaya**

**Submitted by**

**Roll- 1126146 NO-200003  
Regn. No. 1460376  
Session: 2020-2021**

# A FIELD REPORT ON

DISTRIBUTION OF PVTG IN INDIA & METIRAL  
CULTURE OF LODHAS AT CHANDABILA UNDER  
JHARGRAM DISTRICT

This field report submitted for fulfillment of the  
Degree of B.Sc Honours in Anthropology  
SEM 6 Hons, Paper: DSE 3 (P)

Work done under the Guidance and supervision of

Mrs. Rubi Adak Panda  
Faculty, Dept. of Anthropology  
Seva Bharati Mahavidyalaya

*Dr. Girish AC*  
*18/08/2023*  
EXAMINED  
S.B. Mahavidyalaya Centre  
Kangra, Prashant Mahapatra

*Forwarded by*  
*Rubi Adak Panda*  
*08/08/2023*

Submitted by

*RE Nishu*  
EXAMINED  
S.B. Mahavidyalaya Centre  
Kangra, Prashant Mahapatra

Roll- 1126146 NO- 200003  
Regn. No. 1460376 of 2020-2021  
Session: 2020-2021

EXAMINED  
S.B. Mahavidyalaya Centre  
Kangra, Prashant Mahapatra

# Seva Bharati Mahavidyalaya

A General Degree College  
Affiliated by Vidyasagar University  
Kapgari, Jhargram

Ref. No.....

Date: 08/08/23.

## TO WHOM IT MAY CONCERN

This is to certify that Koushik Mahata..... Roll. 1126146  
no. 200003....., Reg. NO. 1460376..... of 2020-2021.....

A student of B.Sc(H) 6<sup>th</sup> Sem in Anthropology under Seva Bharati Mahavidyalaya. He/She has successfully carried out a Anthropological fieldwork in a Lodha village under Jhargram Block on "Distribution of PVTG and material culture of the Lodhas as PVTG" under my supervision and Guidance for the partial fulfillment of the B.Sc (H) degree in Anthropology.

He/she is very sincere and efficient to his/her fieldwork.

I wish him all success in her/his academic career.

External Examiner  
S.B. Mahavidyalaya Centre  
Kapgari, Paschim Medinipur

Rubi Adak Panda.  
08/08/23.

**Rubi Adak Panda**  
Faculty, Dept. of Anthropology  
Seva Bharati Mahavidyalay

Internal Examiner  
S.B. Mahavidyalaya Centre  
Kapgari, Paschim Medinipur



## Acknowledgement

Exclusive information and collecting data to the My obliged acknowledge is made for the valuable role for gathering informant of Chandabila village under Jhargram municipality in the District of Jhargram for their great cooperation without which the project works would not come out.

I am grateful to the Principal of Seva Bharati Mahavidyalay for his continuous support and permission to completion our field work.

I convey my gratitude to my respective Guide and teacher Mrs. Rubi Adak, HOD, Dept. of Anthropology, Seva Bharati Mahavidyalay who have been supervised my fieldwork and also gave his valuable time & suggestions and instructions to prepare my project work report.

I owe to debt my to all my co-field worker and class mate for their cooperation and continuous help to finished the field report.

I express my sincere gratitude to all the faculty of our college for their giving me the opportunity to understand the methodology and problem of my project work.

Date: 08.08.2023

*Koushik Mahata*

Signature of the student

## PERFACE

Ethnographic fieldwork is how anthropologists gather data. Fieldwork is the process of immersing oneself in as many aspects of the daily cultural lives of people as possible in order to study their behaviours and interactions. Nearly any setting or location can become "the field": a village along the Amazon River, a large corporate office in Tokyo, a small neighbourhood café in Seattle, or even a social networking site like Face book.

Fieldwork is an Investigation in anthropology where the researcher stays in or visits the place of investigation for long periods of time, not less than a year, receives firsthand experience and collects data. Powdermaker defines fieldwork as "the study of people and of their culture in their natural habitat.

In this report, the distribution of PVTG in India and the material culture of the Lodhas of Chandabila village under Jhargram.

**EXAMINED**  
S.B.Mahavidyalaya Cent.  
Kaggari, Paschim Medini, ut

### DECLARATION

It here by declares that this field "Distribution of pvtg in India & Metiral culture of Lodhas at chandabila under Jhargram District" Is not submitted anywhere for any degree. This filed report is only the fulfilment of B.Sc degree in Anthropology at Seva Bharati Mahavidyalaya, Vidyasagar University.

Date: 08.08.2023

*Koushik Mahata*  
Signature

## CONTENTS

SL NO.	SUBJECT	Page no.
1.	INTRODUCTION	
	OBJECTIVES	
2.	PROPORTION OF TRIBAL POPULATION IN INDIAN STATE	
3.	INHABITATION OF PVTG IN DIFFERENT STATE OF INDIA	
4.	DISTRIBUTION OF ST	
5	COMMUNITY WISE DISTRIBUTION TRIBAL POPULATION INDIA	
6	DISTRIBUTION OF PVTG INDIAN STATES.	
7.	CONCLUSION	
8.	REFERENCE	

## Introduction

### ABOUT THE TRIBE

The concept and study of tribes has been a debate emanating issue among the anthropologists. The term "tribe" finds its origin in ancient Rome, with the application of the Latin word "tribus" which means "one-third" and denotes a political division within the state having a 'distinct name' and occupying a 'common territory'. Cultural congruity and unifying social organization are distinctive characteristics that are attributable to tribes as well. The tribal identity and culture has a close nexus with the geographical territory and resources naturally exuding from such territory<sup>1</sup>. By the mid of 19<sup>th</sup> Century the use of the word tribe was made by many scholars and anthropologists along with band, chiefdom and state to denote certain periods of unilineal cultural revolution, eventually this theory fell out of credibility and distinctions were drawn not between such words. The latter part of 20<sup>th</sup> Century found the use of this word problematic as some anthropologists rejected it as being ambiguous and others objected to the negative connotations that the word acquired in colonial context.<sup>2</sup>

According to Dube, tribe can be defined "as an ethnic category defined by real or putative descent and characterized by a corporate identity and a wide range of commonly shared traits of culture."<sup>3</sup> India is a remarkable union of various races and cultures, with a landscape as diverse as its population. Among more than 2,500 people groups in the nation, about 80 percents are considered unreached, though, the country has largest concentration of the tribal population in the world. According to 2011 survey census, 84.33 million persons were

<sup>1</sup> Dr. Shambhu Prasad Chakraborty, Tribal Rights in India, tribe: a conceptual understanding, 4-5(1<sup>st</sup> Ed. 2018).

<sup>2</sup> Tribe, Anthropology, Encyclopedia of Britannica, (January, 2020.), <https://www.britannica.com/topic/tribe-anthropology>

<sup>3</sup> Srivastava, V.K. 2008. Concept of 'Tribe' in the Draft National Tribal Policy, 'Economic Political Weekly', Vol. 43, No. 50.

counted as belonging to scheduled tribes in different States or Union Territories in India constituting 8.2 percent of the total population consisting of 567 different tribal populations.<sup>4</sup>

The tribes in India are perceived as 'different' socio-cultural groups living in isolation since the mythical Aryan invasion of the Indian sub-continent. It has been hypothesized by many that the tribes were pushed by the invaders—the 'pure races'—with superior military strength into the interior hilly and forest abodes and since then the tribes have been leading a life of seclusion. In this context social exclusion issues in India are gaining more relevance by the day primarily because while India as a country is growing at a economic growth rate, not all sections of society have been able to take advantage of this growth. A large majority of people are yet to enjoy the benefits of this development and still remain excluded. Social exclusion has got at its centre the idea that some individuals are outside the society in one way or the other.<sup>5</sup>

## Schedule Tribe

In India the indigenous communities have been classified as Scheduled Tribes. Though they predominantly occupy areas of central and north-eastern India, their presence is found in all the states and union territories of the country. These tribes have diverse social, cultural system of self governance, lifestyle etc. The Constitution of India vide its Schedule V and VI has provided protection to those groups categorized under the Schedule Tribes. There are over 705 scheduled tribes notified under Article 342 of the Indian Constitution. While now many of the Scheduled Tribes have amalgamated themselves into the mainstream lifestyle but there are still indigenous groups who continue to sustain on forest-

<sup>4</sup> R. C. Varma, *Indian Tribes through the Ages*, Ministry of Information & Broadcasting, Government of India, 1990

<sup>5</sup> *Ibid*

dependent livelihoods, have a pre-agricultural existence, with their population being stagnant or being on a constant decline, literacy rate on the low and a subsistence economy. Such tribal groups have been identified as Particularly Vulnerable Tribal Groups (earlier known as Primitive Tribal Groups). There are around 75 such tribes spread over 17 states and 1 union territory.<sup>6</sup>

Scheduled Tribes are referred to in Article 366 (25) of the Constitution of India as those tribal communities or parts of or groups within such tribes or tribal communities, who are scheduled in accordance with Article 342 of the Constitution. The essential characteristics (first laid down by the Lokur Committee) for a community to be identified as Scheduled Tribes are:— (a) Indications of primitive traits (b) Distinctive culture (c) Shyness of contact with the community at large (d) Geographical isolation (e) Backwardness.<sup>7</sup>

## Primitive Tribal Group

The category of the Primitive Tribal Group (PTG) was created during the Fourth Five Year Plan (1969-1974) of India was created within Scheduled Tribes to identify groups that considered to be at a lower level of development. This sub-category was named "Primitive tribal group". The features of a group include a pre-agricultural system of existence that is practice of hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups. In 2006 the government of India proposed to rename "Primary tribal group" as particularly vulnerable tribal group. PTG has since been renamed *particularly vulnerable tribal group* by the government of India

<sup>6</sup>Dr. Muniraju and Ms. Rachita Thakur, *Development deficits of Particularly Vulnerable Tribal Groups(PTGs) and way forward*, VI JRDR (2018)

<sup>7</sup> The Constitution of India, 2015 published by Govt. of India, Ministry of Law & Justice

the Lodhas, Birhors and TOTOs of West Bengal were put under this category.<sup>8</sup> The major portion of government benefit and development schemes are being consumed by the Scheduled Tribes thereby leaving the PVTGs in a situation of travesty.

In 1975, the government of India initiated to identify the most vulnerable tribal groups, as a separate category called the Primitive Tribal Group, in which 52 groups were included, later in 1993 and addition of 23 groups were made to this category, making it 75 groups of PVTGs out of 705 groups of Scheduled Tribes. The Particularly Vulnerable Tribal Groups are the people who are the *adivasis* or "original habitants" of the Indian Peninsula, majority of its population living in states of Andhra Pradesh, Chattisgarh, Jharkhand, Maharashtra, Madhya Pradesh, Odisha and Tamil Nadu. Odisha has the largest number of such groups in India i.e. 13 PVTGs and all such groups have considerable diversity among them in terms of size, cultural, social or lifestyle practices.<sup>9</sup>

<sup>8</sup> Wikipedia, [http://en.wikipedia.org/wiki/Particularly\\_vulnerable\\_tribal\\_group](http://en.wikipedia.org/wiki/Particularly_vulnerable_tribal_group)

<sup>9</sup> Dr. Muniraju and Ms. Rachita Thakur, *Development deficits of Particularly Vulnerable Tribal Groups(PVTGs) and way forward*, VI JRDR (2018)



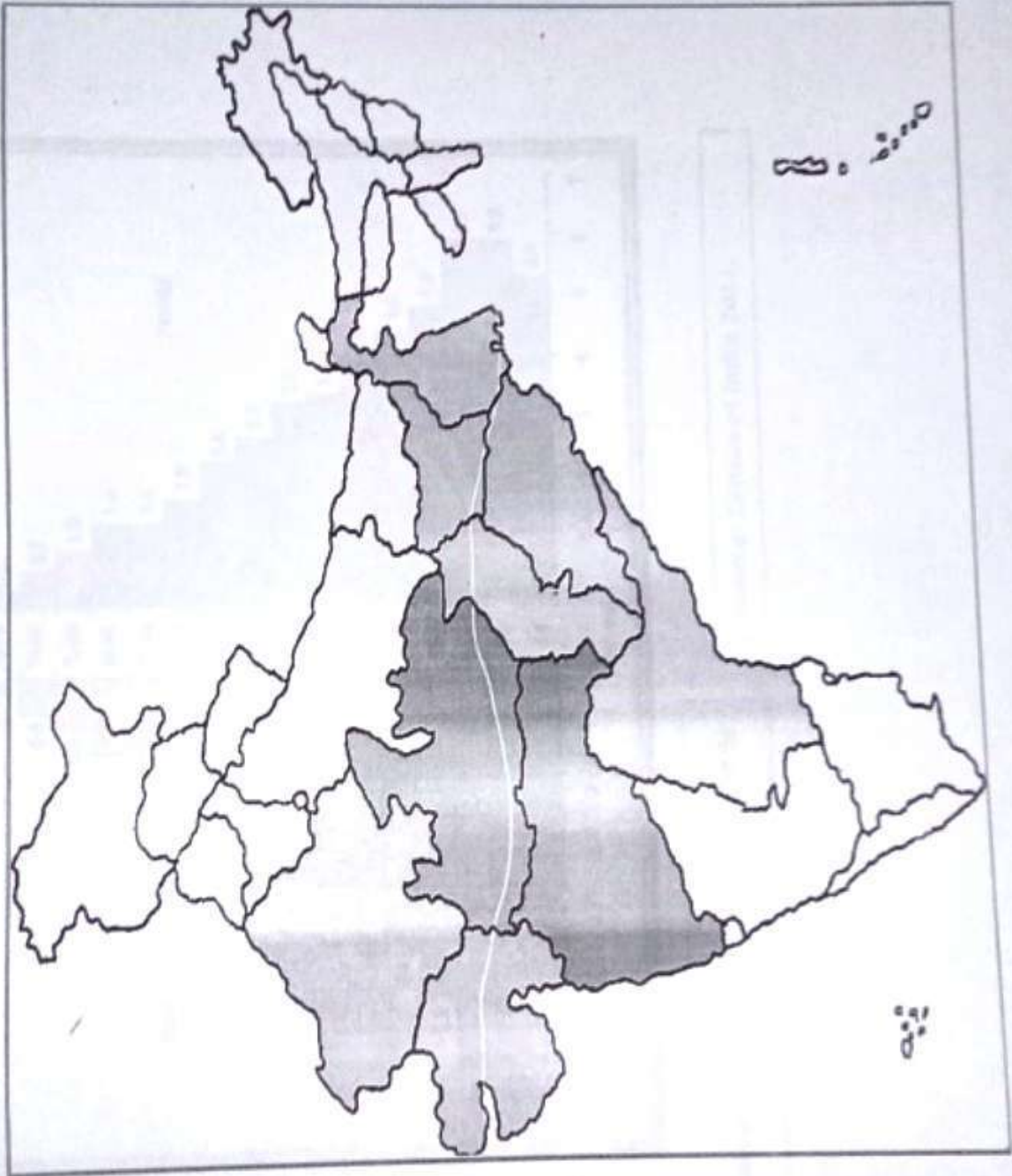
## Objective of the study

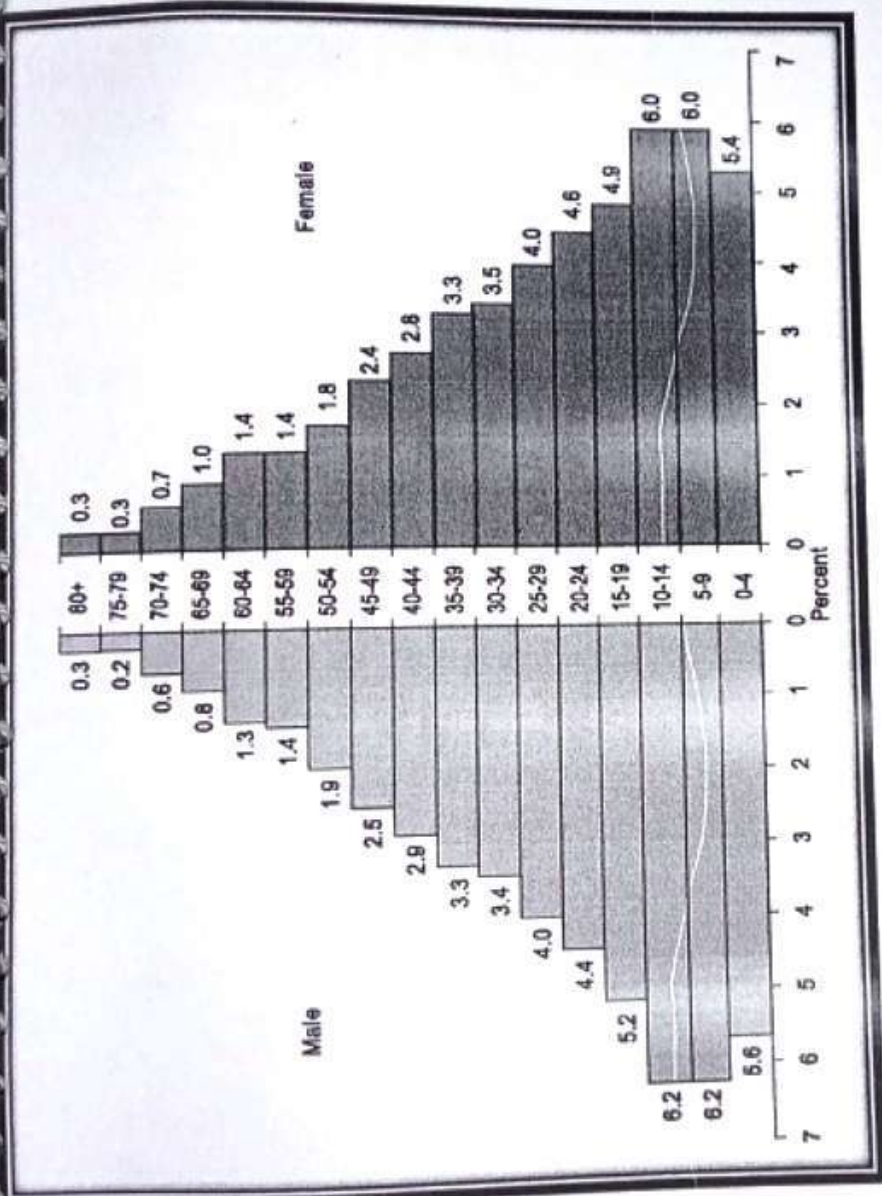
It is the platform to know the real situation of the research or survey or fieldwork. According to the syllabus tribal cultures of India (P) DSE3

1. To know the distribution of Schedule Tribe in India
2. To know the state wise distribution of PVTG in India
3. To know the actual ground reality of the material culture of the PVTG

Examination of  
S.B. Mahalingam College  
Kuppam, Pudukkottai

DISTRIBUTION OF SCHEDULED TRIBE POPULATION IN INDIA





Source: Census of India 2011.

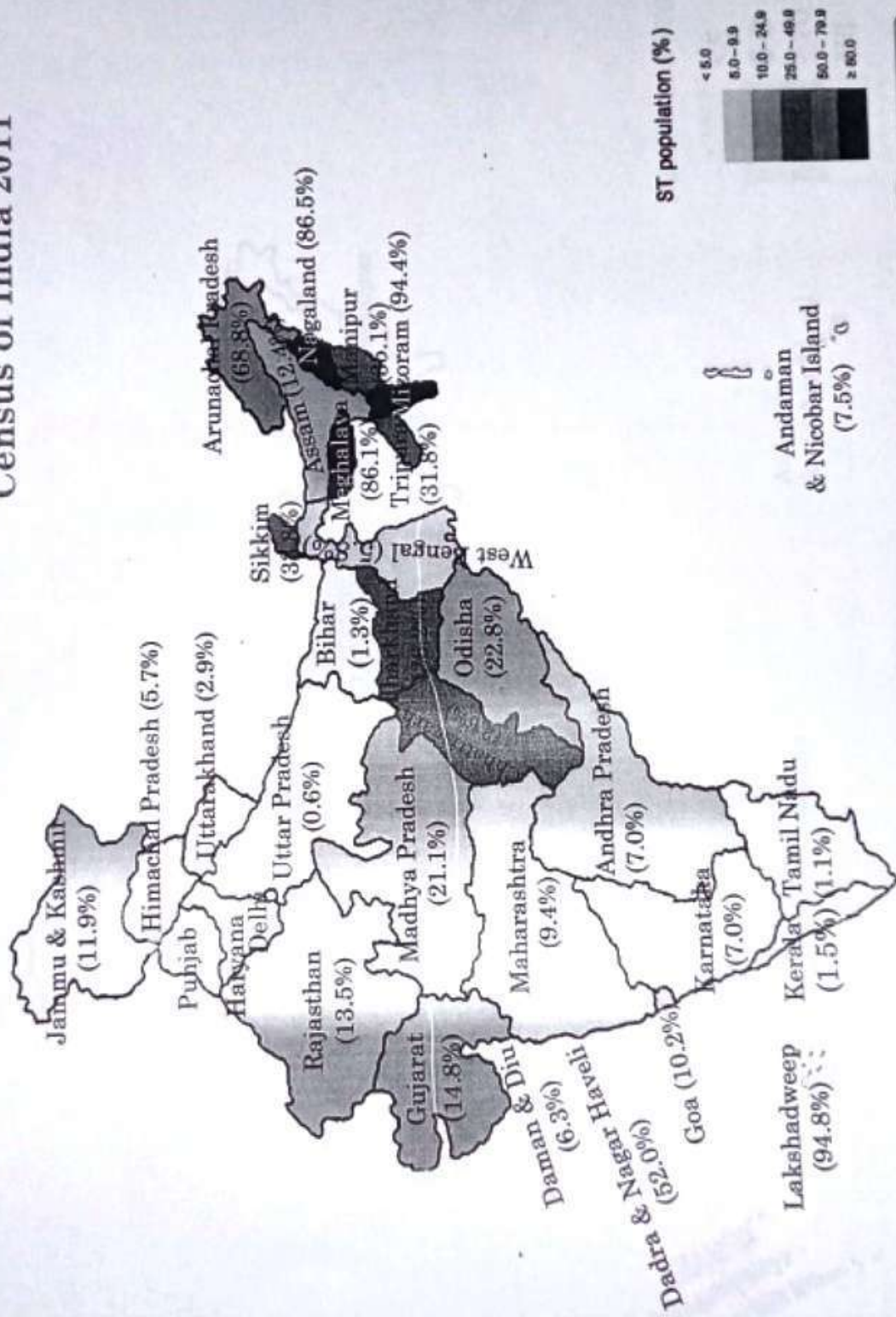
Figure 1: Age-sex pyramid of tribal population in India

S. No.	Name of Country	Total Population	Total tribal population	% age share of state tribal population	Sex ratio	Children aged 0-6 years (%)	Sex ratio (0-6 years)	Literacy rate (% population)	Male literacy rate	Female literacy rate
13	INDIA	2006674	360600	6.96	1010	12.13	972	58.32	73.90	40.00



# PROPORTION OF TRIBAL POPULATION IN INDIAN STATES

Census of India 2011



ST population (%)



Home

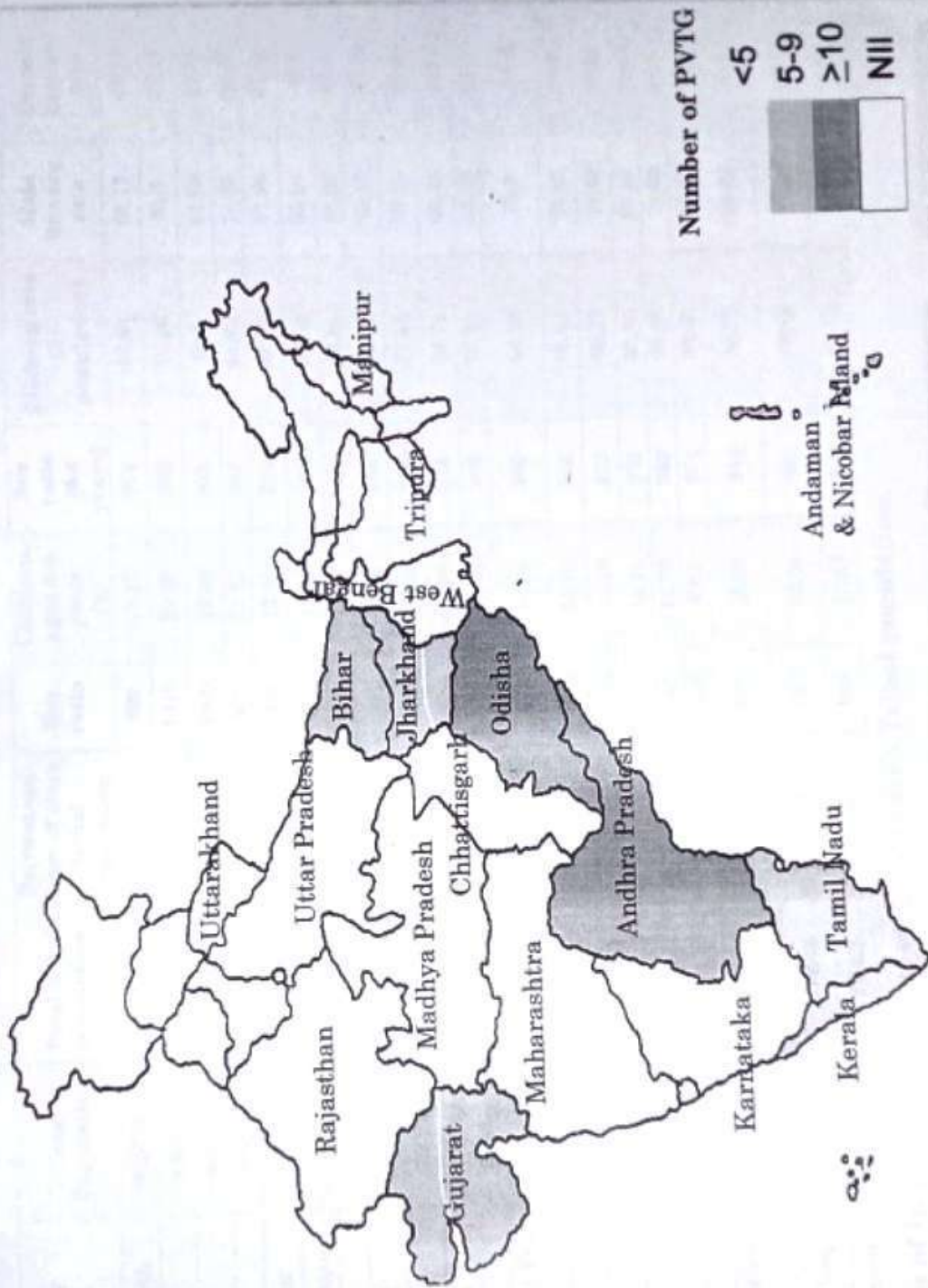
ST Population

ST Community Data

PVTG

Forest Data

# INHABITATION OF 'PARTICULARLY VULNERABLE TRIBAL GROUPS' (PVTG) IN DIFFERENT STATES OF INDIA



**EXAMINE**  
S.B. Mahavidyalaya,  
Kappari, Paschim Medinipur

Home

ST Population

ST Community Data

PVTG

Forest Data

## DISTRIBUTION OF SCHEDULED TRIBE POPULATION BY DISTRICTS

S. No.	Name of District	Total Population	Total without population	Percentage share of total population	Sex ratio	Children aged 0-6 years (%)	Sex ratio (0-6 years)	Literacy rate (in population)	Male literacy rate	Female literacy rate
0	WEST BENGAL	91279113	1228013	1.35*	959	13.17	974	67.66	68.17	67.15
1	Darjiling	1648823	197389	1.2	1115	15.39	982	74.38	81.5	67.84
2	Jalpaiguri	1977948	711794	3.61	1089	13.39	973	68.2	67.89	68.51
3	Koch Bihar	2911086	14121	0.48	911	13.23	947	66.69	74.82	66.39
4	Chuar District	2087114	182914	8.77	881	17.09	904	63.78	51.96	66.49
5	Dakshin Dinajpur	1679179	171304	10.2	955	13.79	969	67.02	65.54	68.5
6	Malda	2026461	111164	5.49	983	14.81	985	65.66	65.87	67.69
7	Midnapore	2110827	11111	0.52	972	14.38	958	61.34	65.35	63.38
8	North Dinajpur	2029414	242444	12.0	1154	14.93	1055	67.68	67.67	67.67
9	North West Dinajpur	2717463	681647	25.1	1159	13.39	979	64.74	65.45	65.32
10	South Dinajpur	2147488	141710	6.6	979	15.59	983	67.75	65.36	68.89
11	South Twenty Four Parganas	2222743	264137	12	972	13.14	968	64.78	73.9	68.4
12	Hooghly	1013161	226161	22.3	1124	11.72	1021	69.47	71.39	69.39
13	Bardhaman	2026274	302070	14.9	1113	13.13	973	68.37	73.88	68.53
14	Purulia	2021114	141613	7.0	969	14.13	976	63.66	67.84	66.77
15	Howrah	2021029	111111	5.5	943	11.33	969	73.66	71.68	74.32
16	Kolkata	2426114	111111	4.6	963	4.69	974	83.66	86.81	79.37
17	South Twenty Four Parganas	2111111	68171	3.2	971	13.69	969	68.73	69.69	69.37
18	North Twenty Four Parganas	2021027	681111	33.7	1021	13.64	1021	68.36	71.36	68.13
19	North Midnapore	2111111	111111	5.3	969	13.67	974	64.73	74.73	64.9

Source: Census of India 2011. \* Percentage of India's Tribal population.

Home

RTI

Feedback

Contact Us

## COMMUNITY WISE DISTRIBUTION OF TRIBAL POPULATION IN INDIA

Rank	Tribal Community	Total Population 2011
<b>West Bengal</b>		
	All Schedule Tribes	
1	Santal	52,96,953
2	Orason	25,12,331
3	Bhumij	6,43,510
4	Munda	3,76,296
5	Kora	3,66,356
6	Tamang	1,59,404
7	Lodha, Kheria, Kharis	1,46,333
8	Kisan	1,08,707
9	Bedia, Bediya	98,434
10	Mahali	88,772
11	Bhutia, Sherpa, Toto, Dukpa, Kagstay, Tibetan, Yolmo	81,504
12	Lambis (Shabba)	68,627
13	Mal Pahariya	46,847
14	Mech	44,538
15	Savar	41,242
16	Lepcha	40,374
17	Babha	33,982
18	Lehara, Lehara	27,830
19	Ho	24,783
20	Chik Baraik	23,683
21	Kharwar	21,376
22	Nagasia	20,270
23	Goond	16,478
		13,435



## COMMUNITY WISE DISTRIBUTION OF TRIBAL POPULATION IN INDIA

Rank	Tribal Community	Total Population 2011
24	Baiga	13,423
25	Magh	8,032
26	Chero	5,477
27	Asur	3,664
28	Sauria Paharia	3,480
29	Korwa	2,912
30	Mahli	2,629
31	Gorait	2,498
32	Karmali	2,466
33	Birhor	2,341
34	Garo	2,029
35	Birja	1,123
36	Parhaiya	921
37	Kherad	600
38	Hajang	621
39	Chakma	466
40	Mru	197

Home

ST Population

ST Community Data

PVTG

Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of West Bengal

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
West Bengal	Birhor	-	-	658	855	1017	2241
	Lodha	-	45906	53718	68095	84966	108707
	Toto	-	-	675	-	-	-
	Total	-	45906	55051	68950	85983	110948



## Particularly Vulnerable Tribal Groups (PVTG) of Bihar

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Bihar*	Asur	5819	7026	7783	9623	181	4129
	Birhor	2438	3461	4377	8083	406	377
	Birjia	4029	3628	4057	6191	17	208
	Hill Kharia	108983	127002	141771	151634	1501	11569
	Korwa	21162	18717	219940	24871	703	452
	Mal Paharia	45423	48636	79322	86790	4631	2225
	Parhaiya	12268	14651	24012	30421	2429	647
	Sauria Paharia	55605	59047	39269	48761	585	1932
	Savar	1561	3548	3014	4264	420	80
	Total	257288	285716	523545	370638	10873	21619

\*Including Jharkhand upto 1991.



## Particularly Vulnerable Tribal Groups (PVTG) of Gujarat

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Gujarat	Kolgha	-	29464	62232	82679	48419	67119
	Kathodi	-	2939	2546	4773	5820	13632
	Kotwalia	-	12902	17759	19569	21453	24249
	padhar	-	4758	10587	15896	22421	30932
	Siddi	-	4482	5429	6336	8662	8661
	Total		54545	98553	129253	106775	144593

Home

ST Population

ST Community Data

PVTG

Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Jharkhand

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
	Asur	-	-	-	-	10347	22459
	Birhor	-	-	-	-	7514	10726
	Birjia	-	-	-	-	5365	6276
	Hill Kharia	-	-	-	-	164022	196135
	Korwa	-	-	-	-	27177	35606
Jharkhand*	Mal Paharia	-	-	-	-	115093	135797
	Pahariya	-	-	-	-	20786	25585
	Sauria	-	-	-	-	31050	46222
	Savar	-	-	-	-	6004	9688
	Total	-	-	-	-	387358	488494

\* With Bihar upto 1991.



Home



ST Population



ST Community Data



PVTG



Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Karnataka

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Karnataka	Jenu Kuruba	3623	6656	34747	29371	29828	36076
	Koraga	6382	7620	15146	16322	16071	14794
	Total	10005	14276	49893	45693	45899	50870

Home

ST Population

ST Community Data

PVTG

Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Kerala

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Kerala	Cholanaikayan	-	306	234	-	-	124
	Kadar	-	1120	1503	2021	2145	2949
	Kattunayakan	-	5565	8803	12155	14715	18199
	Koraga	-	1200	1098	1651	1152	1582
	Kurumba	-	1319	1283	1820	2174	2586
	Total	-	9510	12921	17647	20186	25440



Home



ST Population



ST Community Data



PVTG



Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Manipur

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Manipur	Maram Naga	-	5123	6544	9592	1225	27524
	Total	-	5123	6544	9592	1225	27524

Home

ST Population

ST Community Data

PVTG

Forest Data



## Particularly Vulnerable Tribal Groups (PVTG) of Odisha

States/Uts.	Name of PVTG	Population									
		1961	1971	1981	1991	2001	2011				
Odisha	Chuktia Bhunjia	-	-	-	-	-	-	-	-	-	-
	Birhor	-	248	142	825	702	596				
	Bondo	-	3870	5895	7315	9378	12231				
	Didayi	-	3055	1978	5471	7371	8890				
	Dongria Khond	-	2676	6067	-	-	-				
	Juang	-	3181	30876	35665	41339	47095				
	Kharia	-	1259	1259	-	-	-				
	Kutia Khond	-	3016	4735	-	-	-				
	Lanjia Saura	-	4233	8421	-	-	-				
	Lodha	-	1598	5100	7458	8905	9785				
	Mankirdia	-	133	1005	1491	1050	2222				
	Paudi Bhuyan	-	4424	8872	-	-	-				
	Saura	-	2845	2917	-	-	-				
	Total		30538	77267	58225	68745	80819				

Forest Data



PVTG



ST Community Data



ST Population



Home



## Particularly Vulnerable Tribal Groups (PVTG) of Tamil Nadu

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Tamil Nadu	Irular	79835	89025	105757	138827	155606	189661
	Kattunayakan	6459	5042	26383	42761	45227	46672
	Kota	833	1188	604	752	925	308
	Korumba	1174	2754	4354	4768	5498	6823
	Paniyan	4779	6093	6393	7124	9121	10134
	Toda	714	930	875	1100	1560	2002
	<b>Total</b>	<b>93794</b>	<b>105032</b>	<b>144366</b>	<b>195332</b>	<b>217937</b>	<b>255600</b>



## Particularly Vulnerable Tribal Groups (PVTG) of Uttar Pradesh

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Uttar Pradesh*	Buksa	-	-	31807	34621	4367	4710
	Raji	-	-	1087	1728	998	1295
	Total	-	-	32894	36349	5365	6005

\*Including Uttarakhand upto 1991



## Particularly Vulnerable Tribal Groups (PVTG) of Uttaranchal

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Uttaranchal*	Buksa	-	-	-	-	46771	54037
	Raji	-	-	-	-	517	690
	Total	-	-	-	-	47288	54727

\* With Uttar Pradesh up to 1991



## Particularly Vulnerable Tribal Groups (PVTG) of Tripura

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Tripura	Riang	56579	64722	84004	111606	165103	188220
	Total	56579	64722	84004	111606	165103	188220

**EXAMINED**  
S.B. Maitheyalaya Cer  
Kaptari, Paschim Medinipur



Home



ST Population



ST Community Data



PVTG



Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Madhya Pradesh

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
<b>Madhya Pradesh*</b>	Abujh Maria	11115	13000	15500	-	-	-
	Baiga	-	6194	248949	317549	332936	414526
	Bharia	-	1589	1614	-	-	193230
	Birhor	513	738	561	2206	143	52
	Hill Korwa	23605	67000	19041	-	-	920
	Kamar	-	13600	17517	20565	2424	666
	Sahariya	174320	207174	281816	332748	450217	614958
	Total	209553	309295	584998	673068	785720	1224352

\*Including Chhattisgarh till 2001.

Home

ST Population

ST Community Data

PVTG

Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Gujarat

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Gujarat	Kolgha	-	29464	62232	82679	48419	67119
	Kathodi	-	2939	2546	4773	5820	13632
	Kotwalia	-	12902	17759	19569	21453	24249
	padhar	-	4758	10587	15896	22421	30932
	Siddi	-	4482	5429	6336	8662	8661
	Total			54545	98553	129253	106775

Home

ST Population

ST Community Data

PVTG

Forest Data

## Particularly Vulnerable Tribal Groups (PVTG) of Rajasthan

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Rajasthan	Saharia	23125	26796	40945	59810	76237	111377
	Total	23125	26796	40945	59810	76237	111377

Home

ST Population

ST Community Data

PVTG

Forest Data



## Particularly Vulnerable Tribal Groups (PVTG) of Andaman & Nicobar Island

States/Uts.	Name of PVTG	Population					
		1961	1971	1981	1991	2001	2011
Andaman & Nicobar Islands	Great Andamanese	-	-	42	32	43	44
	Jarawa	-	-	31	89	240	380
	Onges	-	-	97	101	96	101
	Sentinelese	-	-	-	24	39	15
	Shom Pen	71	212	223	131	398	229
Total	71	212	393	377	816	769	

 Home

 ST Population

 ST Community Data

 PVTG

 Forest Data

## **Material culture of the Lodha Tribe in the study area.**

### **Social Life:**

- The Lodhas stand separate from all other tribal groups.
- Therefore their social life is interesting to reveal.
- Their social life includes their settlement, their house types, their literacy and education, their social organisation, food habits, social customs, work participation, their love for art, their political organisation and so on.
- It is imperative to discuss these one after another.

### **Settlement:**

- The Lodhas settle in villages either separately or with other communities.
- It is obvious that most of the Lodha villages are situated far away from the human reach inside the dense forest separately.
- However some of them are found living within multi caste villages.
- In such cases even they have their houses far away from the village dominated by other castes.

### **House Types:**

- The Lodhas build their houses here and there in scattered manner.
- These houses appear as a shapeless cluster.
- They build single roomed houses made of mud and straw-thatched.
- Some well to do Lodha families of course, have multi roomed houses with courtyards and gardens fenced with bamboo poles and twigs.
- They live with their pet animals. They never mind to spare a portion of their single room to keep the goats and cattle.
- In one corner of the house on a raised platform near the hearth, the seat of the ancestral spirits is located.
- The Lodha families in the past did not know the use of modern utensils.
- They used mud pots, leaf plates and cups as their utensils. But today they are using steel plates, plastic bags and aluminum.

### **Literacy and Education:**

- The social life of the Lodhas is reflected through their discouraging literacy position.
- The literacy situation of the Lodha is below the state average in case of both males and females.
- The literacy rate of the Lodha as reported in 2001 census is 27.0%.
- The percentage of matriculates among the Lodhas is below 3% in case of males and below 1% among the females.
- The number of graduates and diploma holders are negligible among the Lodhas till today.

### **Social Organization:**

- The Lodha tribal group emerges out of clan organisation.
- There are nine different clan groups having totemic origin each who start living as a community under one chief.
- Afterwards they are known as the Lodha tribal group.
- After clan, the Lodha tribe becomes the largest social unit.

### **Family:**

- Family is the smallest social unit in the Lodha society.
- The family consists of parents and their children.
- The Lodhas prefer to live in joint and extended families.
- The father being the senior most male member is regarded as the head of the family.
- The family property is inherited along the male line.
- After marriage, a daughter leaves her parental house and joins the family of her parents- in-laws.
- This custom shows that the Lodha family is patriarchal.

### **Social Customs:**

- Like Hindus the Lodhas observe certain customs during birth and death.
- Goats and fowls are offered to the local God to ensure smooth birth and welfare of both the mother and baby.
- Birth prohibition is observed for twenty one days and during this period the mother and the baby remain confined to the house.

**EXAMINED**  
**S.B.Mahavidyalaya Centre**  
**Kapgori, Paschim Medinipur**

- The baby is breastfed by the mother upto the age of six months. After six months two ceremonies namely the hair cutting and rice feeding are observed.

- As per custom the Lodhas used to bury or cremate the dead body. Death prohibition lasts for ten days.

- Purificatory rituals are observed on the tenth day as well as on the eleventh day.

- On the day of purification, the relatives and the co-villagers are given a feast arranged by the members of the family of the dead.

### **Marriage**

- The custom of marriage in Lodha society is another important social event.

- Adult marriage is common among the Lodhas and mostly it is performed by negotiations.

- A mediator is engaged by both the bride and groom sides to carry on negotiation and settle the bride's price.

- Cases of child marriage, love marriage and marriage by exchange of sisters are also found in the Lodha society.

- Widow re-marriage is prevalent among the Lodhas and divorce is allowed.

### **Religious rituals and festivals:**

- Like other communities the Lodhas observe certain religious rituals and festivals.

- They worship many Gods and Goddesses.

- Among them Dharam Devta is supreme.

- They worship Basumata, the mother earth. Goddess Sitala is worshiped as Goddess of epidemics.

- Lodhas observe a number of magico religious festivals and rituals round the year.

- The important festivals are Sitala Puja and Chandi Puja.

- These festivals are observed to ward off the evil spirits.

- Besides every year ancestor worship is performed in the month of Chaitra (March-April).

### **Dress, ornaments, furniture:**

The dress is Lungi, dhuti, Sharee for the adult few of the have shirt, t-shirt and pant. They have not so up to the mark of dress as like as other tribe.

They used bala which is prepared with iron, Bronj, aluminium etc.

They have no proper furniture in the houses, we have found only rope khat & date leaf mat.

### **Food, Drinking and Smoking:**

- The principal food of the Lodhas is rice.
- They take meals twice and thrice a day.
- In the morning they eat soaked water rice from the previous night.
- They take it with burnt potatoes and tomato with mustard oil, roasted drumstick leaf.
- During lunch they take boiled rice with different vegetable items.
- Sometimes they take roasted fish with mustard oil.
- In the night they eat the same food prepared for lunch.
- They prefer to eat vegetables they grow from their land like potato, tomato, drumstick leaf, chilly, cauliflower, cabbage, bitter gourd, ladies finger, radish arum and brinjal etc.
- Besides vegetable food they also eat non-vegetable food like chicken, mutton, fish and dried fish.
- The food habits of the child and the old in the Lodha society is interesting to describe.
- The old usually avoid taking fried or spicy curry as these are not digestive.
- Children are given soft food like boiled rice, boiled vegetables such as potato and tomato.
- They fry drumstick leaf (Saga) with mustard oil to feed the children and sometimes they give boiled eggs to their children.
- Consumption of liquor is more or less a part of their food habits.
- Both male and female drink country liquor when they feel tired.
- Both men and women are having the habits of chewing the betel leaves along with tobacco.
- Men smoke bidi and cigarettes for pleasure.

### **Agriculture implements:**

We are found few implements like plough, mai, sprey machine, kaste, spade, axe etc.

### **Domestic bird & animal:**

Cow, goat, pig, Ship, Ram, bullock, monkey,

### **ART:**

- The Lodhas are patrons of Art.
- Tattooing gives testimony to the love of the Lodhas for art.
- They have special attraction towards this kind of personal adornment.
- They adorn their body with a kind of paste prepared by mixing castor oil (Jada Tela) with pen ink.
- They mark their body with the paste by puncturing and inserting pigment.
- Lodha women are fond of making tattoo marks in their body with different forms like flowers or names of their beloved on their hand.
- Unmarried girls like to design their left hand, right hand, forehead, arm and left leg with a tattoo which is regarded as "Khoda".
- When on the other hand male persons are tattooing their name on the hand, it is called "Sikha".
- It is a general belief among the Lodhas that the women who died without tattooing are impure and are punished by Jamraja.

### **Political Organization:**

- Like other communities the Lodhas depend on the political institution for discipline and smooth run of their tribe.
- The Lodhas have their village Panchayat which is called Desh.
- All adult male persons are members of the village panchayat.
- The village headman is called Mukhia or Sardar.
- The Mukhia presides over the village panchayat and decides cases relating to breach of social customs, norms and taboos.
- The judgement given by the Mukhia is to be obeyed by one and all. Dakua, a village messenger assists the Mukhia.

### **Economic Life:**

- Economic condition of the Lodhas was not prosperous.
- It was mostly pathetic. Since the Lodhas are mostly forest dwellers, their economic activities centre in and around the forest.
- Their primary occupation was rearing the tussar silk worm in the host trees of Sal and Asan.
- Besides tussar cultivation they pursue hunting, food gathering, collecting forest products in the forest.
- Apart from collection of fruits and roots for their own consumption, they collect Kendu leaves to make bidi.

Some photograph from the field during data collection









Field team with our Guide

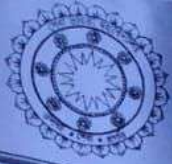


## Conclusion

It is concluding that schedule tribe has been distributed in all over the India and PVTG are also distributed in almost all the state in India. At first few lines about tribe then schedule tribe and Primitive Tribal Group. After that a population pyramid has been made on age-Sex composition of Tribal Population in India. A data has been providing through India's map which is shown the state wise percentages of ST population. State wise distribution of PVTG in India also pointed out in the map. According to census 2011 rank & community wise ST population has been describe. Then come to the census year wise PVTG population in West Bengal. It is also describe the state & community wise PVTG population in India. This data has been collected through secondary source, and then we are gone to chandabilla village of Jahrgarm district to collect the empirical data on material culture of the Lodhas. It is found that through Interview & participant observation some ornaments, agricultural implements, domestic animal, Dress, food habit, furniture, art etc. From the survey we did not found not so good number of items among the Lodha family in the study village which is marked as material culture.

## References

1. 'Lodhas of West Bengal: A case study' Santanu Panda and Abhijit Guha in the journal of "*The Tribal Tribune*" Vol-6, Issue-2, pp: 2014[ISSN No: 2249-3433] (Online Journal)
2. <https://vikaspedia.in/social-welfare/scheduled-tribes-welfare/particularly-vulnerable-tribal-groups>
3. Report No. 33 of 2015-Performance Audit on Tribal Sub-Plan, Ministry of Human Resource Development, Ministry of Health and Family Welfare and Ministry of AYUSH | Comptroller and Auditor General of India. [Last accessed on 2019 Nov 20]. Available from: <https://cag.gov.in/content/report-no-33-2015-performance-audit-tribal-sub-plan-ministry-human-resource-development>.
4. S Bisai, KB Saha, RK Sharma, M Muniyandi, N Singh, "**An overview of tribal population in India**" Tribal Health Bulletin, Vol. 20, special issue, pp. 1-126
5. State wise Total & Tribal Population of India (As per 2011 Census)
6. <https://www.tntribalwelfare.tn.gov.in/PVTG.php>
7. [https://en.wikipedia.org/wiki/Scheduled\\_Tribes\\_in\\_West\\_Bengal](https://en.wikipedia.org/wiki/Scheduled_Tribes_in_West_Bengal)



# SEVA BHARATI MAHAVIDYALAYA

(A multi-faculty college affiliated to Vidyasagar University and funded by UGC & Govt. of W.B.)

P.O. Kaggari: Dist. Jhargram (W.B.): Pin. - 721 505: Mob. : 9433122259

## NOTICE

Date - 18/07/23.

It is notified that for all concerned Students of 4th SEM (G) Anthropology under Seva Bharati Mahavidyalaya, Kaggari. The fieldwork will be held at Lohatikri Village in Paschim Medinipur on 25/07/23 and 27/07/23. Time: 8.00 am to 3.00 p.m.

The students are directed to attend the field in the above mentioned date & time.

Name of the Teacher -

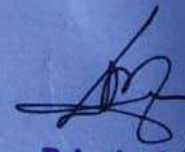
Rubi Adak Panda.

Farhat NaaZ

FARHAT NAAZ

Assistant professor & HOD  
Department of Anthropology



 18.07.23.

Principal  
Seva Bharati Mahavidyalaya  
Kaggari, Jhargram



## **A FIELD REPORT ON**

**An Anthropological Report on the Socio-cultural  
Life and rites-de-Passage  
of the Lodhas in Chandabila, Jhargram**

**This field report submitted for fulfillment of the  
Degree of B.Sc General  
Sem 4 Paper: DSCIDP (C/P)**

**Work done under the Guidance and supervision of**

**Mrs. Rubi Adak Panda  
Faculty, Dept. of Anthropology  
Seva Bharati Mahavidyalaya**

**Submitted by**

**Roll- 1224146 No - 211002 ✓  
Regn. No. VU211035770 of 2021-2022  
Session: 2023**

# Seva Bharati Mahavidyalaya

A General Degree College  
Affiliated by Vidyasagar University  
Kappari, Jhargram

Date: 04/02/23

Ref. No.....

## TO WHOM IT MAY CONCERN

This is to certify that Jogadish Ghosh..... Roll. 1224146  
no. 211002....., Reg. NO. VU211035730... of 2021-2022.....

A student of B.Sc General 4<sup>th</sup> Sem in Anthropology under Seva Bharati Mahavidyalaya. He has successfully carried out a Anthropological fieldwork in a Lodha village under Jhargram Block on "An Anthropological Report on the Socio-cultural Life and rites-de-passage of the Lodhas in Chandabila" under my supervision and Guidance for the partial fulfillment of the B.Sc degree.

He is very sincere and efficient to his fieldwork.

I wish him all success in his academic career.

Rubi Adak Panda  
(Rubi Adak Panda)

Faculty, Dept. of Anthropology

Seva Bharati Mahavidyalay

## Acknowledgement

Exclusive information and collecting data to the My obliged acknowledge is made for the valuable role for gathering informant of the village for their great cooperation without which the project works would not come out.

I am grateful to the Principal of Seva Bharati MAhavidyalaya for his continuous support and permission to completion our project work.

I convey my gratitude to my respective teacher Mrs. Rubi Adak who have been supervised my fieldwork and also gave his valuable time & suggestions and instructions to prepare my project work report.

I owe to debt my to all my co-field worker and class mate for their cooperation and continuous help to finished the field report.

I express my sincere gratitude to all the faculty of our college for their giving me the opportunity to understand the methodology and problem of my project work.

Date:

Jogadish Oshoh.  
Signature of the student

## Contents

Topics	Page no
Introduction	1-7
The Area	8-10
The Village	11-13
The People	13-15
Economic Pursuit of The People	16-19
Life cycle and its Rituals	18-21
Concluding observation	22



## Introduction

Anthropology is popularly known as a "field science". This is because in its study of humans, both socially and biologically, it depends on authenticating its data from real experiences and knowledge. This reality is captured not by suppositions and theories but by gathering firsthand knowledge on it. This is where fieldwork as an approach of study comes in.

Traditionally the word "field" indicates the area where the members of the group to be researched by the investigator, live in. However today, the "field" may also be the internet, a museum, a school, a library, a hospital, a lab, a market, an urban eating joint, a virtual space etc. The "field" becomes the readymade laboratory for the researcher. Fieldwork is investigation in anthropology where the researcher stays in or visits the place of investigation for long periods of time, not less than a year, receives firsthand experience and collects data. Powder maker defines fieldwork as "the study of people and of their culture in their natural habitat. Anthropological fieldwork has been characterized by the prolonged residence of the investigator, his participation in and observation of the society, and his attempt to understand the inside view of the native people and to achieve the holistic view of a social scientist" (cited in Robben and Sluka 2007: 7). Others like Luhrmann points out that, "Anthropology is the naturalist's trade: you sit and watch and learn from the species in its natural environment" (1989: 15).

Fieldwork is equally important to the socio-cultural anthropologists, the physical anthropologists and the archaeological anthropologists. It is one methodology they follow in their distinct branches throughout their academic lifetime due to the remarkable awareness it provides. Anthropologists depend on fieldwork as their ultimate source of gathering valid data. It is because as Srivastava puts it, "compare to the other methods, fieldwork yields a lot of data about the lifestyles of people and the meaning they attribute to their actions. Fieldwork also teaches the distinction between 'what people think', 'what people say', 'what people do, and 'what people say they ought to have done'" (2004: 11).

## Methods and Tools of Data Collection

As per the syllabus of Vidyasagar University following methods have been used in collecting data from field.

### **1) Observation**

Observation is the basic method of obtaining information about social phenomena under investigation. All of us is constantly engaged in observation. However, all such observations are not scientific observations. Observations become a method of data collection when it is planned in accordance with the purpose of research and recorded systematically keeping in mind the validity and reliability of observed data. There are numerous situations where this method of observation is considered as most appropriate. Say for example, a researcher who is interested in understanding the behavior of children who cannot speak, necessarily, has to depend on this method of observation. Many aspects of our behavior are so much a part of life that it becomes difficult to translate it into words. Many a time, a researcher faces resistance from respondents being studied. Sometimes, people do not cooperate with the researcher and show their unwillingness to respond to the questions of the researcher. Although observations cannot always overcome such resistance, it is relatively the most appropriate method of data collection in such situations.

The method of observations serves variety of research objectives. Exploratory

Objectives are worth mentioning here. A researcher can explore some aspects of his main research question or can gain insight into the research problem and develop the basis for his hypothesis. It may also be used to collect supplementary information that would help interpret findings obtained by other methods.

### **Types of Observations**

There are several types of observations varying from completely unstructured to structured, pre-coded, formal procedures to suit the needs of researchers and the overall objectives of the research problems. Structured Observations

Structured observations take into consideration a clear and specific definition of the units to be observed and data to be recorded. This is possible only when the problem is well formulated. However, in exploratory studies the researcher does not know in advance which dimension of the problem will be relevant. Structured observations are mostly used in studies designed to describe a problem or to test causal hypothesis. The use of structured observation procedures presupposes that the researcher knows what aspects of the study are relevant to his

research objectives and is in a position, therefore, to plan the recording of observations before he starts data collection.

### **Unstructured Observations**

In a practical situation it is often not possible to plan out the 'observation' process in advance. Particularly in case of exploratory studies, the researcher does not have enough clues to structure his observations, which may call for changes in what he observes. Such changes are characteristics of unstructured observation. Since the unstructured observations are flexible it allows for changes in the focus from time to time if and when reasonable clues warrant such changes.

## **Participant Observations**

Participant observation involves sharing the life of the group under study by the researcher. In other words, participant observation is an attempt to put both the observer and the observed on the same side by making the observer a member of the group so that he can experience what they experience and work within their frame of reference. In particular, the researcher becomes a member of the community being observed by him.

## **Non-participant Observations**

On the contrary, non-participant observation is characterized by a lack of participation by the observer in the life of the group that a researcher is observing. In other words, in non-participant observations the observer has detached role and records without any attempt on his part to participate in the interaction process with the group being observed.

## **2) Interview**

The interview is a verbal interaction between the researcher and the respondents. This method has been a widely used method of data collection. This method involves presentation of verbal questions orally and collecting oral verbal responses. Many feel that the best way to find out why people behave as they do is to question them about their behaviour directly by interviewing them. In this method, the interviewer asks questions in a face-to-face contact (generally) to the interviewee, the person who is being interviewed who gives answers (mostly) to these questions. Interview has been a widely used method of data collection so far as, information about the social background, opinion, attitudes, and changes in relations are concerned.

## **Types of Interview**

Interview has been classified in different ways. One way of classification of interviews is based on their functions, such as diagnostic interviews often used for clinical purposes. The other way of classification of interviews is the number of persons participating in the interview process, for example, individual interview or group interviews. Yet another basis of classifying interviews is the format used for interview, for example, structured and non-structured. Any one of the bases can be relied on to classify the various types of interviews just mentioned above. Most probably, the easiest and most convenient way to classify them is the degree to which they are structured.

## **The Structured Interviews**

As the name suggests, structured interviews maintain some control over the respondents. Nevertheless, considerable flexibility is permitted in

deciding the extent to which interviews should be structured. First and foremost area, through which an interview is structured, is the questions and its responses. The questions in an interview are regulated to get appropriate responses. In so far as responses are concerned they are regulated and controlled by giving multiple choices to the interviewee. To achieve this, first the questions have to be in order and focussed to get reliable and appropriate responses; if is beneficial to ask questions in same order from one interview to another interview.

### **The Unstructured Interviews**

In unstructured interviews questions are not ordered in a particular way. The order of questions is not fixed. In other words the order of questions followed in one interview may not be followed in the next interview. Even the questions asked are not worded in the same way.

#### **1) Group Interview**

In an interview we call for questioning each individual separately. Where as in group interviews, we interview more than one individual at a time. In a group interview as many as eight to ten people may discuss the subject matter of an investigation under the direction of an interviewer. However, such interviews are more satisfactory as a source of hypotheses or as a way of gathering information about the group, they do not ordinarily yield systematic information from every individual in the group on each point covered in a personal interview.

#### **2) Questionnaire**

Questionnaire enlists questions, which translate the research objectives into specific questions. The question must also encourage the respondent so that the necessary data is obtained. It is to these two ends that the question becomes the focus around which the questionnaire is constructed. One of the major issues involved in formulating the question is its content. The major issues on which questions may be concerned are facts, opinions, attitudes, respondents' motivation, and their level of acquaintance with a research problem.

#### **3) Case Study**

A comprehensive study of a social unit - a person, a group, a social institution, a community is called a case study. It is a study to determine social process; the complexity of factors, their sequences and interrelationships. It is an exhaustive study of a social unit. In case study information (commonly known as case data) may be gathered exhaustively of an entire life cycle of a social unit or a definite section of it. Whether a section or the whole of a life is studied, the aim is to ascertain the natural history, that is, an account of the generic development of a person or group, or whatever constitutes the social unit in a particular study, revealing the factors that modeled the life of the unit within its cultural setting (Young, 1966). Because of its aid in







studying behavior in specific, precise detail,

#### 4) Life History Method

The term 'life history research' is used here to refer to the collection and interpretation of personal histories or oral testimonies, collected during an interview process, for the purpose of understanding. Robert explains, "the changing experiences and outlooks of individuals in their daily lives, what they see as important, and how to provide interpretations of the accounts they give of their past, present and future". (Roberts, 2002, p. 1)

In the past three decades, interest in life history research – the collection and interpretation of personal histories or testimonies – in the social sciences has continually grown (Roberts, 2002). For some, life history research reflects a turn away from objectivity and a privileging of subjectivity and positionality. For others, life histories provide a rich source of data that enable researchers to explore the life course and to examine the relationships between cause and effect, and agency and structure.

#### 5) Genealogical Method

	—	For Male
	—	For Female
	—	For Marital tie
	—	For consanguineal tie
	—	For Line of descent
	—	For Ego

It was developed by WHR Rivers, in the study of the Melanesian Society. This method is very useful in the study of kinship, family, and marriage. Genealogy is a prominent building block in the social organization, where people live and work each day with their close kin. Anthropologists need to collect Genealogical data to understand current social relations and to reconstruct history. There are some specific symbols used in this method for convenience.

### 5) Photographic Technique

Due to development of science and technologies by using devices like cameras, mobiles etc different types of audios and videos recordings are applied to record the folk songs, dances and other details of the lifestyle of the people under study. The scientific development has given rise to this method which is known as Visual Anthropology.

#### Objectives of present work

The objective of present work is to do a village study as per the syllabus of the Vidyasagar University for the BSc. Semester I (Honours) which guides the students to undertake compulsory Field work in the form of training as Methods and Techniques of social Anthropology.

For the purpose of this study, Village Chandabila which comes under Jhargram assembly & parliamentary constituency has been selected.



One of my informant



I am with my guide.

### The Area

Jhargram is a district in the state of West Bengal, India. It was formed on 4 April 2017, after splitting from the Paschim Medinipur district as the 22nd district of West Bengal. The district has its headquarters at Jhargram. Jhargram is famous for its wooded beauty and topography culminating in the hill ranges of Belpahari, Kankrajhor to the north and Subarnarekha to the south. It is a favorite destination for people who love forests. The ancient temples, royal palaces, and folk tunes and rhythms make this area attractive. The West Bengal Government is planning to establish Jhargram as an independent district.

Jhargram is located at 22.45° N 86.98° E. It has an average elevation of 81 metres (265 feet). The weather, like much of Bengal, is extremely humid and tropical. Temperatures can reach as high as 46 ° C in the hot and dry months of May and June but can plummet to 4 ° C in the chilly nights of December and January.

Presently the forests of Jhargram Division are situated in the Civil Sub-division of Jhargram of Paschim Medinipur District and cover the Civil Blocks viz. Binpur-I (the portion on the West of the Kangsabati river), Binpur-II, Jhargram, Jamboni, Gopiballavpur-I & Gopiballavpur-II and police stations of Belpahari, Binpur, Jamboni, Jhargram, Gopiballavpur and Beliyabera. The Jhargram Forest Division lies between 21° -52' and 22° -48' North latitudes and 86° -34' and 87° -20' East longitude approximately. On the North it is bordered with the civil districts of Purulia and Bankura and on the East it is bordered by the river Kangsabati (from the western border of Midnapore Division) and partly by the river Subarnarekha from the western border of Kharagpur Division. It is having common borders with the State of Orissa on the South and on the West with the Jharkhand State. The headquarters of this Division is Jhargram which is around 15 km. away from the National Highway-6 (popularly known as Bombay Road) and is situated on the

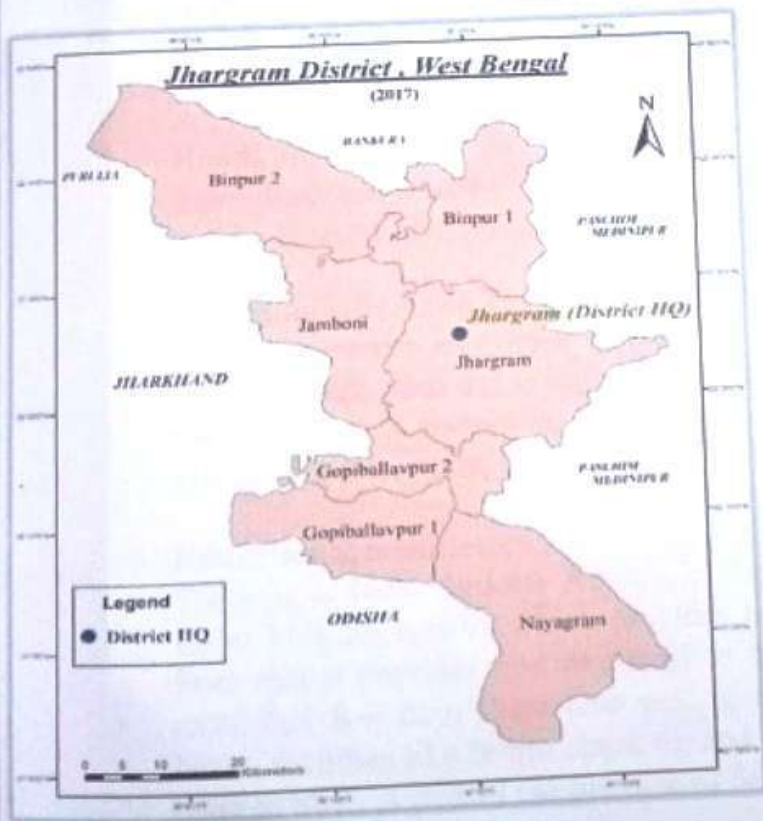
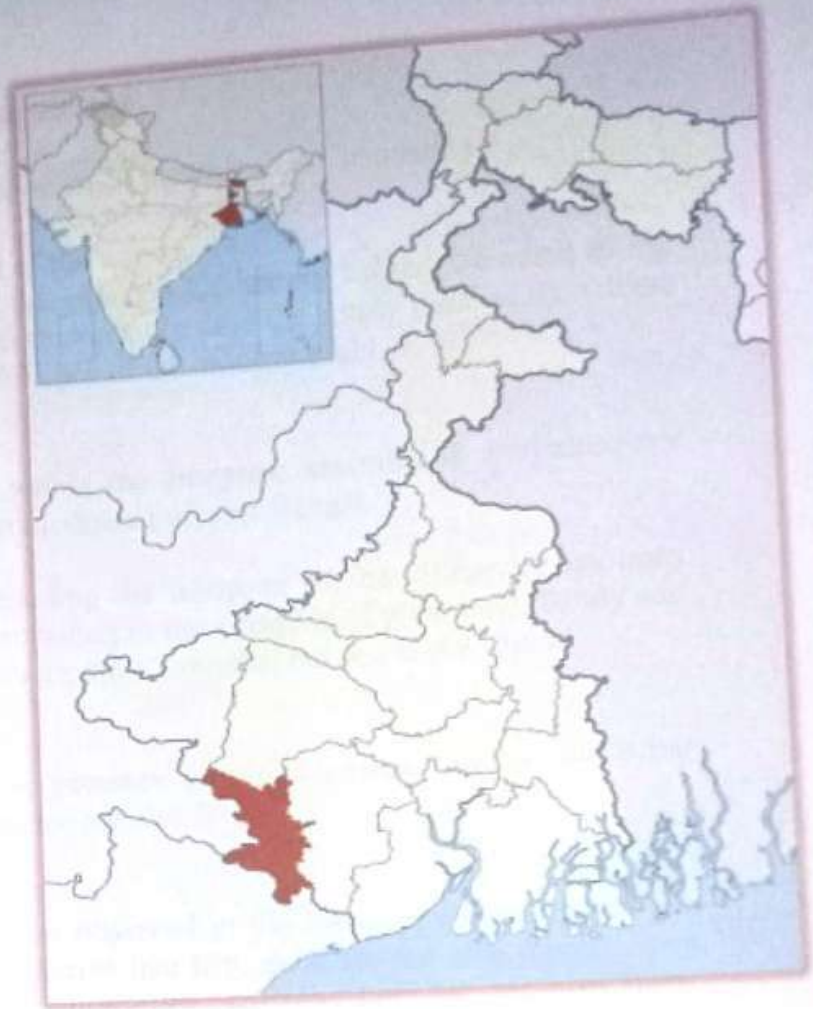


Kolkata-Bombay main line of the South-Eastern Railway. The town is also the headquarters of Jhargram sub-division. The distance of Jhargram from Kolkata is approximately 200 km.

The Chota Nagpur Plateau gradually slopes down creating an undulating area with infertile laterite rocks/ soil. The entire area is drought prone with a particularly severe drought situation. Jhargram district covers an area of 3,037.64 km<sup>2</sup> and had a population of 1,136,548 in the 2011 census. 96.52% of the total population was rural and only 3.48% was urban population. 20.11% of the total population belonged to scheduled castes and 29.37% belonged to scheduled tribes.

Jhargram district covers an area of 3,037.64 km<sup>2</sup> and had a population of 1,136,548 in the 2011 census. 96.52% of the total population was rural and only 3.48% was urban population. 20.11% of the total population belonged to scheduled castes and 29.37% belonged to scheduled tribes.

Jhargram district has 10 police stations, 8 community development blocks, 8 panchayat samitis, 79 gram panchayats, 2,996 mouzas, 2513 inhabited villages, 1 municipality and 1 census town. The single municipality is at Jhargram. The census town is Silda: The only subdivision, Jhargram Sub-Division, has its headquarters at Jhargram.



Map showing location of the district in West Bengal

## The village

**Name of the village:** The name of the village is Chandabdia

### **Historical background of the name**

According to some of the villagers the history behind the name of the village as 'chandabdia' is that in early days the empty Land of the village used to have the beautiful view of the moon at night

### **Location**

Chandabdia is located within the Burgram assembly & parliamentary constituency of the Burgram district of west Bengal

**Soil and surface:** Regarding the landform of the village, it has been found that the nature prevailing in the village is of plain land. Sandy soil is mostly seen in the village, apart from that red soil is also found.

### **Common Flora**

The village has a dense presence of bamboo trees, besides that other trees like sal, teak, neem etc are also found

### **Common fauna**

The domesticated animals observed in the village are cows, buffaloes, goat, pigs etc. some poultries like hen, duck etc are also found. Apart from that common birds like crow, sparrow, keel etc are also there. People of the village says the since it is located near to the forest of Burgram, elephant are seen on the roads sometimes.

### **Roads and Lanes**

The village has a well developed main road made up of pitch. The lanes and by lanes are also made up of concrete materials.

### **Communication and Transport**

The village is not very much far from the Burgram town. The bus stop is less than 5km from the village and nearest Railway station is Burgram station which is also not far. Many types of vehicles has been seen in the village like toto, cycle, bike, car etc.

### **Educational facilities**

There is a Sashu Shiksha Kendra in the village named as Chandabdia Sashu Shiksha Kendra which provides learning from class I- IV, apart from that it provides mid day meal to the children studying in school, since last few days there also getting fruits with midday meal, some health facilities like health check up and provision of iron tablets are also done in SSK. A part of the premise of SSK is used as ICTS during early

morning hours since the school runs during afternoon. For further schooling, there are two schools at a distance of about 1-1.5 km from the village, the name of those schools are Bani Tritho High Secondary School and Ashoka Vidyapith.

#### **Health facilities**

The health facilities in the village are mainly availed from Jhargram town since the village is not far from the town. For their illness they go to Jhargram super specialty Hospital. Apart from that there is a Homeopathy clinic in the village that runs four days a week for free. Asha workers takes care of the pregnant women and children and does some basic checkups as required, they also provide medicines as supplied by the government.

#### **Electricity supply**

The village has a good electricity supply to all the households. Apart from that street lights, lamp posts has also been observed.

#### **Water Resource**

The water is supplied to the village through pipelines connection by government which runs for fixed time and duration, everybody in the village has to collect water from those government taps. According to the villagers they face crisis in terms of water resource as there are only few connection provided by the government rest of the pipeline work is incomplete. A pond is also there in the village and few dried wells have been observed.

#### **Main Economic Pursuits**

The people of the village earns their living by doing various types of work as daily wage earners .Few people of the village runs small shops for grocery items. The type of work they do ad daily labour are in building and construction work, mud cutting, agricultural labour , in factories, some also works as driver in goods supply vans . Apart from that some men and women are also engaged in forest collection .Some of them are also engaged in animal husbandry and earns from that.

### Religious Festivals

The people of the village celebrates Sitala Puja, Makar sankranti, Manasha puja and Saraswati puja

### Leisure and Recreation

The people of the village are sits and gossips during leisure hours. Youngsters are mostly busy in smart phones during free times since internet and smart phones have managed to enter people's life. They also do birds hunting occasionally which was earlier one of their occupation

### Disposal of Dead bodies

There is a cremation ground within the village which also has a pond located nearby.

## The people

For the purpose of present study, one of the hamlets of the chandabila village has been selected. The hamlet is totally inhabited by the people of Lodha community. Demographic data from forty households has been collected.

**Table 1: Classification of the village population based on sex and sex ratio**

Male	Female	Total	Sex ratio = F/M X 1000
104	95	199	913

From the above table it can be seen that out of total 199 individual 104 are males and 95 are females. It is also evident from the table that the sex ratio of the village is 913 females per thousand males, which is less than the India. Standard ratio (943 females per thousand males as per 2011 census)

**Table 2: Age sex composition**

Age group in years	Male (%)	Female (%)	Total (%)
0-4	7.04	3.52	10.56
5-9	4.52	3.02	7.54
10-14	5.53	4.02	9.55

15-19	7.04	6.55	13.59
20-24	3.52	5.03	8.55
25-29	4.02	4.02	8.04
30-34	5.03	3.02	8.05
35-39	4.02	3.52	7.54
40-44	3.02	3.02	6.04
45-49	2.01	2.01	4.02
50-54	1.01	2.51	3.52
55-59	2.01	2.01	4.02
60-64	2.51	3.52	6.02
65-69	-	1.51	1.51
70-74	0.50	-	0.50
75-79	0.50	0.50	1.00
<b>Total</b>	<b>52.28</b>	<b>47.72</b>	<b>100</b>

From the above table it can be seen that it consists of 16 categories classified on the basis of age groups; the lowest age group is taken as below 4 years of age and the highest categories are above 75 years to 79 years. It is again classified on the basis of gender.

It can be seen from the table that out of total 199 individual that is 100 percent population 52.28 percent are male while 47.72 percent are female. In case of male the highest number of individual falls in the age group of 0-4 years as well as 15-19 years while in case of female the highest number of individual falls in the category of 15-19 years as similar to male but it has also been found that female individual below 4 years of age are very less in percentage as compared to their male counterparts.

**Table 3: Literacy standard of the village population in percentage(%)**

Category	Pre-primary/ ICDS	I-iv	V-VIII	IX- X	XI-XII	Graduate	Illiterate
MALE	12.14	13.08	15.89	9.34	0.93	0.93	47.69
FEMALE	4.39	18.68	8.79	5.49	2.19	1.09	59.17

The above table shows gender wise classification of literacy standard. The percentage is. Calculated on the basis of total number of individual in each category of male and female. It can be seen that illiteracy is pretty high in both the gender. There is a sharp decline in percentage after class X specially in case of male population, one of the reason found is that they drop out of education to work and earn and in case of girls it has been found that they drop out to get married.

**Table 4: Marital status of the people**

Category	Unmarried	Married	Widowed	Divorced	Total
Female	38(40%)	50(52.63%)	7(7.37%)	-	95(100%)
Male	50(48.08%)	50(48.08%)	-	4(3.84%)	104(100%)

From the above table it can be seen that out of total female that is 95 individual 38 % percent are unmarried, most of them in this category are children while 48.08 percent of males are unmarried. It has been found that all the widowed were females while all the divorced among them has been found to be males.

**Table 5: Sex wise distribution of population based on age at first marriage**

Category	11- 15 years	16-20 years	21-25 years	26-30 years	30 plus
Female	27(47.36%)	28(49.12%)	2(3.50%)	-	-
Male	12(22.22%)	26(48.15%)	15(27.75%)	1(1.84%)	-

The percentage of age at first marriage has been calculated by the married people which includes divorced and widowed also. The unmarried individual has been excluded from this calculation of percentage. From this table it can be seen that people of the Chandabila village have the custom of getting married at an early age, none of them have been found to cross the age of 30 before getting married. Everyone irrespective of gender marries before attaining the age of thirty.

## **Economic pursuit of the people**

The people of Chandabila village are mostly not land holders; their main economic pursuit is working as daily labour or wage earners in different fields. In most of the household it has been found that both men and women work as daily labor. Some of the primary occupation they are mostly engaged in are as follows

### **Agricultural Labours**

Paddy is the main agricultural product in the district; most of them work as labours during paddy cultivation in different areas of the district.

### **Technology of paddy cultivation**

**Location of plot:** The plot for paddy cultivation is selected on the basis of the fertility of the soil. Direction of the wind may also be taken into account, for easy pollination, the plot is selected against the direction of the flow of the wind if possible

**Preparation of ridge:** The ridge is formed by collecting the dugged soil on each side of the plot. All the weeds are collected at the lower layer with dugged soil on the above edges are selected and then leveled by hitting with hoe. The weeds are mainly formed to make a border of the plot, it also helps to store water

**Ploughing and Leveling:** At first the field is manure a month before plantation and after four months the plot is watered and ploughed for 1st plough, the 2nd ploughing is done on the next day. After ploughing leveling is done and left for 3-4 days under water, after that 4th plough is given and then leveling is done

**Transplantation:** A small hole is made on the soil by a sickle and the bundles of seedlings of paddy are planted one by one in a sequence at a fixed gap.

**Spraying of insecticides:** for protection against the pest the insecticides are sprayed first time potash is given, then urea and again urea further

**Harvesting:** The grown paddy becomes reddish in color and bent towards the is cutto avoid breaking which is also called harvesting

**Carrying of paddy:** 20-25 paddy makes a bundle. These bundles are tied again and carried to owner house on head

**Threshing:** to separate the crops Threshing is done in the by holding the



handful is hand and continuously beating on the ground. Nowadays  
threshing machine is also used.

### **Collection from forest**

Many people of the village does collection work, since at some distance  
from the village there lies forests of Jangraon. They collect firewood  
and sal leaves from the forest for their consumption and also to sell it.  
Larva brought from the forest are also used to make plums of sal leaves  
and barks are also collected and sold.

### **Fishing**

Fishing is also one of their occupations, they collect fish from the ponds  
and canals, it is usually done during rainy season. The collected fish are  
either consumed by them; they also sell the fish by moving door to door.  
The implements used for fishing are fishing nets locally termed as *thia jal*  
- *chaki jal* etc.

## Life cycle and its Rituals: Birth, Marriage, Death.

The meaning of life cycle according to Anthropologist who look at the life cycle are more likely to describe the four basic stages of the life cycle as birth , puberty, marriage and death and to describe how people in different parts of the world think about these and practices associated with them.

### Birth

Birth is a natural phenomenon and universal in nature. It occurs in all forms of life but the human being relates rituals and ceremonies to these natural facts. The task of Anthropologist is to find out the significance of the rituals and ceremonies to birth. Almost all the societies, rural, tribal, urban etc performs the rituals which are culture specific. The fact has to be traced out by asking direct and indirect questions to the female folk under study.

### Case study on Birth rituals

Name of the informant/ mother:

According to the mother child is the gift of god .After delay of her menstruation cycle she told her mother in law, who took her to the Jhargram hospital where pregnancy was being confirmed after doing pregnancy test. After confirmation Asha worker came to her and made her a health card .After that she got iron and folic acid tablet from asha worker. Every month she has to visit hospital for check up. In terms of extra care during pregnancy she only avoided lifting heavy weight, rest everything was as normal days, she only took rest whenever felt sick only. She was staying with her inlaws and doing all household chores during the entire period of pregnancy

She did not follow any special type of diet .During the entire course she had to follow some taboos like avoiding going out after dusk, bathing outside , not keeping her hair open etc.

In the seventh month of pregnancy there is a shradho shanti puja for the mother and baby blessing it was done in her in laws home. For the puja the rituals are that her parents has brought cooked spinach ( 7 rokomer saak), some fruits like apple , banana, grapes, orange guava , pomegranate, sweet lime . Apart from that a type of sweet(puri pithe ) was also brought by her parents. Those pithe were distributed to neighbors.

Those puja was not big to give invitees etc only women comes to see rituals But those who came were served with rice, luchi, pudding etc.

The delivery was done at Jhargram hospital where she gave birth to a girl. . After returning from hospital

She had to follow a pollution period of 21 days, after that special bath were given to mother and child. The name giving ceremony was held in that day with a small celebration.

### Marriage

All societies known today have the custom of marriage. Marriage is a socially approved sexual and economic union usually between a man and a woman that is presumed to be permanent and that subsumes reciprocal rights and obligations between the two spouses and their children

#### **General information on Marriage of the people of Chandabila**

**Ways of acquiring mate:** The people of Chandabila acquire mate by two means, one is marriage by negotiation where bride and groom are selected by negotiation between parents of both bride and groom. In this type of marriage generally matchmaker in the form of relatives, friends, neighbours etc are involved between them. The second way is Marriage by elopement where both boy and girl who like each other run away from their home and marry each other against their parents' permission.

**Economic aspect of Marriage:** It is only found in the form of gifts more by the bride side generally.

**Rituals before marriage:** They have a custom of doing Ashirvaad ceremony before marriage. In this ceremony at first people from the groom's house goes to the bride's house to give her blessing and some gifts in the form of saree, garlands, dhuba grass and sweets. After few days people from the bride's family goes to the groom's family to give blessing and gifts in the form of clothing like dhudi, ganjee, garlands, sweets etc. Thus Ashirvaad ceremony is completed.

**Ritual in the house of Grooms on Marriage Day:** In the groom's house the marriage ceremony completes in 3 days. On the first day, a feast gets organized for the groom where he gets a special meal from his family, this is called **Ai-buro-bhaat**. On the second day the groom and his family goes to the bride's house to perform marriage. A feast is organized by the bride's family for them. After completing all the customs and performing marriage they take the bride along with them to their home. On the third day the groom's family organizes a feast to celebrate marriage

# SEVA BHARATI MAHAVIDYALAYA

(A multi-faculty college affiliated to Vidyasagar University and funded by UGC & Govt. of W.B.)

P.O. Kapgari: Dist. Paschim Medinipur (W.B.): Pin. – 721 505: Mob. 9476109644

Date: 12/09/2022

## NOTICE

It is notified for all students of B.Sc, General 5<sup>th</sup> Semester, Department of Anthropology, that their compulsory Anthropological field work on DSE2T: ANTHROPOLOGY OF NUTRITION will be held on and from 19.09.2022 to 21.09.22 village Kherajora, Jhargram.



H.O.D  
Department of Anthropology



Principal  
Seva Bharati Mahavidyalaya  
Kapgari, Jhargram,  
Pin : 721 505.

**Principal**  
Seva Bharati Mahavidyalaya  
Kapgari, Jhargram

**FOOD CONSUMPTION PATTERN AND NUTRIENT  
INTAKE: A BRIEF STUDY IN THE VILLAGE  
KHERAJORA, JHARGRAM**

**Name: SOUVIK LAHA**

**Roll No: 1225146-201003**

**Registration no: 1460406 of 2020-2021**

## CERTIFICATE

This is to certify that , **SOUVIK LAHA**, of BSc (general) Anthropology, has completed his project entitled **FOOD CONSUMPTION PATTERN AND NUTRIENT INTAKE: A BRIEF STUDY IN THE VILLAGE KHERAJORA, JHARGRAM** under my supervision and guidance. The report has been prepared by the student as per prescribed syllabus , paper D.S.E Course II.

*Farhat Naaz*

**FARHAT NAAZ**  
**ASSISTANT PROFESSOR**  
**DEPARTMENT OF ANTHROPOLOGY**  
**SEVABHARATI MAHAVIDYALAYA**

*Forwarded*

*Farhat Naaz*  
*02/02/2023*

External Examiner  
S.B. Mahavidyalaya Centre  
Kopari, Paschim Medinipur

*Examined*

*Farhat Naaz*  
*02/02/2023*

*[Signature]*  
*02/02/2023*

**EXAMINED**  
**S.B. Mahavidyalaya Centre**  
**Kopari, Paschim Medinipur**

## **INTRODUCTION**

Every single cell in the human body is an outcome of the food we have ingested. Our mind and body are made of the food we eat and it continues until we live. The body parts, organs, muscles, blood and bones are all made from the food we have eaten. Food gives energy and stamina for work. It also gives emotional stability and security. Our appearance and feeling of good health and happiness also depends on the right kind of food and the quantity of food that we eat. Lot of research is being done and new findings published every day to increase our knowledge about food and nutrition, and to find ways to apply this knowledge in choosing the right foods to eat, so that our body is well nourished and healthy.

## **DEFINITION OF FOOD, NUTRITION, NUTRIENTS AND DIET**

Food is the very basis of our life. It contains different nutrients that are needed by the body for survival and sustenance. The food we eat is digested and converted into nutrients. These nutrients are absorbed and transported to different parts of the body, and utilized for the day-to-day functioning. At the end they are disposed of by further metabolism and transformed into the end products. We need to consume a variety of foods in order to remain healthy.

Thus, we can define food as any solid or liquid which when eaten can supply any of the following:

- Material from which the body can produce movement, heat or other forms of energy,
- Material for growth, repair and reproduction,
- Substances necessary to regulate the production of energy or the processes of growth and repair.

The components of foods which have these functions are called nutrients. In other words nutrients are vital in keeping a living thing alive and helping it to grow.

The diet consists of those foods or mixtures of foods in the amounts which are eaten daily. A good diet provides adequate amounts of all the nutrients, without harmful excesses, from a wide range of foods. Dietary habits are dependent on geographical and cultural traits and vary accordingly

Nutrition is the process by which living things receive the food necessary for them to be healthy. The science of nutrition is a study of all the processes of growth, maintenance and repair of the living body which depend upon the digestion and absorption of food and the study of that food.

A nutritionist is an expert on the relationship between food and health and a dietitian is an expert on what one should eat under different conditions.

## **FUNCTIONS OF FOOD**

As we know we eat when we are hungry, but food not only removes hunger, it also gives us a feeling of satisfaction and renewed strength. We also share food to express happiness, friendship, love and unity. Most families bond over mealtimes. Most meetings and important discussions in companies happen over lunches and dinners. Thus, food has many

important functions in our lives. When we understand these functions, we appreciate how they affect our food intake and our physical and mental well-being.

### **Physiological functions**

The most important function of food is to build our body. We have seen that we probably weighed somewhere between 2.5 to 3.2 kg at birth and now weigh between 45 to 60 kg. This growth is the result of the food we ate from birth to adulthood. Now as an adult, our weight is constant which shows that we have achieved optimum growth. At this stage, the food we eat helps to maintain and renew worn out cells of our body and keep the body in good condition.

Secondly, food provides the energy, our body needs for all its activities, voluntary and involuntary. We know that even when we sleep, many of our body's activities continue, like breathing, heartbeat, digestion, absorption of food, etc. These keep us alive without any effort on our part and are called involuntary activities.

The work or activities we do when we are awake and our mind is in it like studying, walking, cooking or working at the desk, or playing a game of badminton, is called voluntary activity. The amount of energy we need for all these depends on the kind of activity and the time and energy we spend doing it.

The third function of food is to regulate all the activities of the body and protect it from diseases and infections. Examples of some of the activities which regulate the body are given below:

- Beating of our heart for circulation of blood
- Maintenance of our body temperature
- Muscle contraction for voluntary and involuntary movements
- Removal of waste from the body in form of sweat, urine and feces, etc.

Apart from these, vital nutrients in food also help to protect the body from various infections, diseases and from wearing out.

### **Psychological functions**

In addition, to meeting our physical needs, food also satisfies certain emotional needs. These include a feeling of security, love and attention. We feel secure when familiar foods are served which are also known as comfort foods. When a child comes home from school the mother knows that he/she is hungry and serves food. Thus, she expresses her love and attention. Many times, we miss our mother because of the attachment to her cooking. When we share our lunch with a colleague, we express acceptance and friendship. If we are amongst friends, we try unfamiliar foods and enlarge our food experience. These are some of the positive aspects of food acceptance. There are occasions when we are hungry, but are unable to eat even a nutritious meal, because the foods are unfamiliar or we are unhappy or lonely. We need to understand these aspects about food acceptance, so that when we plan meals, we will not only think of nutrition, but also the persons for whom we plan.



## **Socio-cultural Functions**

We know how important food is in our social and cultural life. We serve refreshments at meetings and seminars or to visitors to create a relaxed atmosphere for an exchange of ideas. In most of our festivals and celebrations we have lunch and dinner with family and friends which binds us together. Food is also used as an expression of happiness. For example, we distribute sweets when we pass examinations, buy a car or when there is a marriage feast. We also celebrate birthdays, anniversaries, promotions etc. by cutting cakes and enjoying food at parties. In religious functions like Easter, Ramzan, Rajoo, Nuakhai, etc. we make special preparations to distribute food offerings. Thus, food helps to strengthen our social and cultural ties.

## **FOOD HABITS**

Food intake is related to food habits, which is a powerful force in deciding what we eat. We tend to eat according to our set food habits and like all habits these may be good or bad. Formation of food habits have to be understood so that we can take appropriate measures towards building good food habits.

**Regional and Community Variations:** Food habits are affected by food production and supply. For example, rice is the staple food in the East, West and South of India whereas wheat is popular in the North. This is because of agricultural practices of the region. Then the amounts and kinds of foods we eat depend on the money that one can spend. The geographic region, religion, community and family beliefs and practices that have developed over several generations, heavily influences a family's eating pattern. In spite of all these variations, all regional patterns can meet the nutritional needs of people if sufficient food from each group is included. A particular food chosen and the way it is prepared and seasoned is a matter of personal choice. Social customs like when and with whom and what to eat, will affect our exposure and hence our acceptance pattern.

**Personal Factors:** The atmosphere in which we eat may modify our attitude towards food. A happy or an unhappy atmosphere affects our reactions to food and eating. Everyone has a personal response to the taste of foods. We may like pungent foods or acid foods while our friends may prefer mild or astringent foods. These basic influences affect our food habits, as we tend to adopt the food practices of our family. Our selection of foods should be based on the knowledge of food values. Convenience of food preparation also affects food habits of the present generation.

**Other Factors :** Many other influences modify our food habits. When we move away from our region for education or work, we are exposed to new foods and our eating pattern is modified. Travelling within our food region and outside also influences our food habits. Media also has a large role to play in food choices today. Though food habits are affected by many influences, individual food intake is dependent on personal preferences that are an important factor in deciding our nutritional status.

The best time to develop good and healthy food habits is in childhood. As food habits are closely associated with sense of security, so any modification, particularly in the adult stage,

will require a strong motivation. We know that energy need decreases with age hence modification in food habits need to be made to reduce energy intake as people grow older. When we see old people who are overweight, we can see that they have not made the required adjustment. We also see many people, who are not overweight, but eat foods that do not meet their need for other nutrients, except calories. It is difficult for such people to see the need for change because they maintain their weight and do not associate any symptoms of poor health they may have due to their eating habits. Generally, cause and effect are not easily noted. One must be cautious while approaching people to modify their food habits. We will need to understand the background of their food habits before we can help them to improve or change their diet. The desire for good health is universal. It can be used as a motivating force to help others.

## **FOOD MISINFORMATION**

We spend a considerable part of our time and income to select and purchase foods. Besides food habits, our choices are also affected by prevalent misconceptions, we have about foods and food products. We are exposed to a variety of views about the foods and their nutritional contribution--through conversation, and through newspapers, magazines and books. People see and hear advertisements about foods and drinks. So their ideas about food are indirectly modified by what they hear and see. The internet, television and other multimedia sources also influence food habits to a great extent.

Some people think drinking water can help them lose weight but water cannot wash away the fat from the cells, or those extra calories we get from overeating. If we drink water instead of the calorie-rich soft drinks, we might cut down on our calorie intake. When a person or a child suffers from diarrhea and vomiting, some people restrict their water intake with the hope of stopping it, which is very wrong. We know it is very important to feed clean, boiled, cooled water, with added sugar, salt and lemon, to a person who has suffered loss of body fluids due to diarrhea or vomiting. Water intake in such a condition is crucial to prevent dehydration especially in children.

There is a wrong notion that starchy foods, such as rice and bread, are high in calories. Many dieters frequently reduce or cut out cereals from their diet. We need to remind them that basic cereals and plain breads (like chapatti) are not very high in calories. The calories come from the foods they add such as ghee, butter, cheese, jam, sugar, oil, chutney, etc. It is the extra calorie foods that they should omit, not the breads and cereals.

Another misconception is that weight reduction is possible if we eat bread or chapati instead of rice. Actually, both rice and wheat contain about the same number of calories. It is the total calorie intake that needs to be reduced not calories from a particular food.

We have noticed that many people cut the sugar from tea or coffee to reduce their calorie intake but do not skip the biscuits, cake, or other snacks that are served with the tea or coffee. The teaspoon of sugar they skip is only 20 calories, and the snacks they eat may add 50- 100 'calories. So they end up having 2 to 5 times the calories than sugar.

All vegetable oils (except coconut and olive oil) contain a high amount of PUFA (poly unsaturated fatty acids). It is important to understand that vegetable oils do not contain any cholesterol. To say that a particular brand of vegetable oil contains no cholesterol is intended to misguide us to think that other brands of vegetable oils contain cholesterol. The nature of the oil of fat (unsaturated or saturated, fatty acid content, cholesterol content, etc.)

is not to be confused with their calorie value. We know that all oils, ghee and vanaspati provide the same calories i.e. nine calories per gram. Therefore, we realize that when there is an advertisement of oil that contains less or low calories, we must know that it is not true. Weaning food products are advertised as 'Doctors recommend' or 'more nourishing food for growth'. The fact is that there is nothing special about these products. Most of these are made from the cereals we use at home, to which they add some milk powder, sugar, minerals and vitamins.

Some brand of biscuits claim they are the best food for children. Actually, most biscuits are made from maida (refined wheat flour), with the addition of varying amounts of fat and sugar. Thus, biscuits have lot of calories. When we feed children with these instead of a meal, it does not provide the child with all the nutrients it needs.

Another group of products advocated is a variety of synthetic drinks and carbonated beverages. These contain only sugar, flavor, color and acid and provide only energy. A few may have a little vitamin C, and nothing else. When these are taken with fast food and junk food they create health hazards in the long run. Instead, if we make traditional cool drinks at home and other snacks and food items it will cost a fraction of the price we pay for commercial weaning foods and children's snacks and drinks.

Adequate nutrition has proved to be a critical factor that contributes to healthy growth and development during childhood stage. In developing countries, growth deficits are caused by inadequate food intake and infections, and children are mostly vulnerable to malnutrition, micronutrient deficiency diseases and other nutrition-related diseases such as stunting, wasting and underweight. Primary school children constitute the most vulnerable group of any community, and their nutritional status is a sensitive indicator of community health and nutrition. Child's nutritional status not only affects physical growth and maturation; it also influences a number of factors that are central to his or her future educational achievement. The diversity in diets has been identified as the important component of dietary quality, and consumption of a higher number of food items and food groups is associated with improved nutritional adequacy of the diet. Varieties of foods are essential to provide the many micronutrients needed by individuals. Poor diversified diet has been reported to be a major cause of under nutrition, which is not only known to have negative consequences on individual's health, well-being and development through reduction in physical work capacities and resistance to infection, but also impair cognitive development, reproduction and physical growth.

## OBJECTIVES OF THE PRESENT STUDY

Primary school age is the dynamic period of physical growth and mental development. Nutrition during this period is of paramount importance because it is the period of foundation for their life time health, strength and intellectual vitality. The health of children is mainly depends on food intake which provides sufficient energy and nutrients to promote physical, social, cognitive growth and development. Primary school children i.e. the children of the age group 5-12 year are vulnerable because of their rapid rate of growth. Physical growth, development and well-being of the children are directly related to their nutritional status. Nutritional imbalance during school age period can cause serious health implications throughout their life. Inadequacy of nutrient during childhood causes undernutrition which results growth failure, developmental delays, decreased cognitive function and low immunity and reduced adult size, leading to decreased economic productivity

To know food consumption pattern and nutrient intake of rural children, a Brief study was carried out on 39 children (5-12 years) of a hamlet (locally termed as para) in the village Kherajora situated in the Jhargram district of West Bengal.

## METHODS

Using a pre-tested schedule, dietary data was collected by 7 days diet recall method and food consumption frequency was recorded in terms of frequency of meals, and food groups. Data regarding food consumption and dietary intake was collected by interviewing the caregiver of the children. Dietary data was collected 7 days diet recall method and food consumption frequency was recorded in terms of frequency of meals, timing of meals and food groups. For the estimation of the food consumed household utensils like glasses, plates, spoons cups etc. were used.

The sampling was done on the basis of the total number of children that belonged to one of the hamlet or para of the village kherajora. All the children residing in that para has been taken as the sample for present study.

## RESULT

Table 1: Gender wise distribution of the children( total respondent =39)

Boys	Girls
53.85	46.15

From the above table it can be seen that out of the total 39 children that belonged to a para or hamlet of the village kherajora 53.85 percent were male and 46.15 percent were female

Table 2: Food consumption pattern of the children: Frequency of meals

Frequency of meals	Boys	Girls
Four times a day	100%	100%

It has been found from the present study that out of total number of respondent 100 percent of them takes their meal four times a day that includes breakfast, lunch, evening snacks

and dinner. The frequency of food is because of the pattern that is being followed in the specific place as taken into consideration by people residing in the place

Table 3: Food consumption : frequency of food groups (in percentage , total respondent=39)

Food groups	Daily	4-6 times a week	2-3 times a week	Once a week	Rarely	Never
Cereals	100%	-	-	-	-	-
Pulses	7.69%	76.93%	15.38%	-	-	-
Potatoes	84.62%	15.38%	-	-	-	-
Vegetables	15.38%	30.77%	38.46%	-	7.69%	7.70%
Fruits	23.08%	53.85%	15.38%	-	7.69%	-
Milk/milk product	23.08%	53.84%	23.08%	-	-	-
Meat	-	-	23.08%	69.23%	-	7.69%
Egg	-	15.38%	76.93%	7.69%	-	-
Fish	-	15.38%	76.93%	7.69%	-	-
Fries/ telebhaja	-	15.38%	69.24%	15.38%	-	-
Fast food	-	-	76.92%	23.08%	-	-

Regarding frequency of food it has been found that 100 percent of the respondent eats cereals on daily basis their cereals include rice and wheat products . pulses 4-6 times in a week is consumed by 76.93 percent of the respondent while 15.3 percent consumes pulses 2-3 times a week and the rest 7.69 percent consumes daily. Potatoes is consumed by maximum respondent that is 84.62 percent on daily basis while other 15.38 percent also consumes potatoes on regular basis that is 4-6 times a week. Different type of responses has been found with respect to vegetable and where maximum of them either eats 2-3 times a week or 4-6 times a week , it is also because of the choice of children a many of them refuses to eat vegetables. Regarding fruits consumption it has been found they take adequate amount of fruits . Milk and milk products consumption is taken 4-6 times a week by 53.84 percent of respondent while other takes it either on daily basis or 2-3 times a week. Regarding meat egg and fish it has been found that children are provided with these protein rich food on approximately daily basis with alternating pattern.

From the above table it can be seen that the children are getting their daily nutrient requirement like carbohydrate. Protein fat etc in amount quite as par with the required amount but at the same time it has also been found that they are also in the habit of taking or eating junk food like fries or fast food on the regular basis . These pattern of food might ham their health, growth and development.

## LIMITATION OF PRESENT STUDY

Due to constraints of time very Small sample size have been taken for the present study so it is very difficult to come to a proper conclusion. To have a more clear picture The study needs further investigation and including samples from the rest of the hamle of the village.

## DISCUSSION

Children in this age group have no special nutritional needs. Since children are growing at this age, they require all the nutrients and hence a well-balanced diet. Children who play a lot, and are kvery active, will need more energy than children of the same age who are less active i.e., one who spends a lot of time in reading, or watching television or painting or drawing. If the child is getting an adequate diet, he/she will have a low risk of having nutritional problems. However, any inadequacy in a child's diet will affect him/her more quickly and more severely than it would affect an adult. Blood formation keeps pace with the need for increased blood supply for the child's growing body. Children from this age group have more resistance to disease than the preschoolers. Another important point to bear in mind is that girls should have an adequate iron intake so that they have sufficient iron stores before they reach menarche. Under nutrition may have serious consequences. If the child is undernourished, he/she will become easily tired and will not be able to perform well in school or be able to do the physical activities well or fully. Such a child may be susceptible to infection as well.

ICMR (1990) gives requirements of 4-6 years and 7-9 years categories. After 10 years of age, boys' and girls' are categorized into three categories i.e. 10-12 years, 13-15 years and 16-18 years. Boys, as compared to girls, have higher lean body mass (LBM), skeletal mass and lower fat as a ratio of total body mass. This difference in body composition leads to differences in their nutrient needs as LBM has more metabolic activity than adipose tissue. Starting school (especially full-time) can bring a number of changes in a child's eating habits. A large part of the child's time will be spent in school. Therefore, the meal timings should be adjusted according to the child's schedule. One must see that the child has a good breakfast. A hungry child cannot concentrate and participate fully in the learning experience. Not only cereal but also a protein-rich food and a fruit which supplies some vitamin C should be included at breakfast time. Good breakfast helps in attention span, good social behavior, sense of security and contentment and prevent snacking and bingeing. Yet most schoolchildren and adolescents rush through their breakfast or completely skip it. One common reason for skipping breakfast is sleeping late and rising-late. Pressure of school routine puts them into a rushed morning routine. They are not able to regain adequate appetite in this rushed routine in the morning. Adequacy of children's food and nutrient intake depends on:

1. Sibling company
2. Peer pressure
3. Model set by parents and other adults in the family their personal attitudes and practices. Sometime they have knowledge but cannot translate into practice.
4. Harmony at home and stress of school
5. Mass media
6. Convenience foods and fast food outlets.

We often find that a child becomes so involved with other activities that it is difficult to get him/her to sit down and eat. In addition, when we force them they may eat a little and rush back to whatever they were doing. Later they may feel hungry, and want a snack. If we do give snacks, we should encourage the child to eat nutritious ones instead of chocolates or chips.

In the daily diet we must include 2 to 3 servings of fruits or vegetables, green leafy or yellow vegetables about 3 to 4 times a week. We must make sure that we include a citrus fruit or some other good source of ascorbic acid. Many children may dislike vegetables. However, we must try to get them to eat these foods. One way of doing so is by preparing colorful, attractive, tasty dishes. Another important aspect is that at this age, they may need to eat four or five times a day. Permanent teeth start erupting at about 6 years. One must guard against caries formation in children at any age but especially in schoolchildren because they have permanent teeth. Caries formation occurs because of poor dental hygiene especially after consumption of sweet foods. One can prevent this by ensuring that the child brushes and cleans his teeth well in the morning and night. Also, we must not give too many sweet foods. For most children, lunchtime is during school hours. We already know that the lunch provides the child with one-third of his/her daily nutrient needs. So most of the time mothers will have to provide a packed lunch for the child.

## REFERENCES

1. Sharma M, Watode B, Srivastava A. Nutritional Status of Primary School Children through Anthropometric Assessment in Rural Areas of Moradabad. *Annals of International Medical and Dental Research*. 2017; 3(2):1- 5.
2. Handa R, Ahamad F, Kesari KK, and, Prasad R Assessment of Nutritional Status of 7-10 Years School Going Children of Allahabad District: A Review *Middle- East Journal of Scientific Research*. 2008; 3(3):109-115.
3. Manna PK, De D, Bera TK, Kausik Chatterjee K, Debidas Ghosh D. Anthropometric Assessment of Physical Growth and Nutritional Status among School Children of North Bengal *Anthropologist*. 2011; 13(4):299-305.
4. 12. Indian Council of Medical Research. *Nutrient Requirement and Recommended Dietary Allowances for Indians*. NIN, Hyderabad, 2010, 254-255.
13. Cynthia Subhprada S. Nutritional status of government primary school children in an urban slum, Kurnool, Andhra Pradesh. *International Journal of Current Medical And Applied Sciences*. 2015; 6(3):167-70
14. Som S, Pal M, Bhattacharya B, Bharati S, Bharati P. Socioeconomical differentials in nutritional status of children in the states of West Bengal and Assam. *J Biosoc*. 2006; 38(5):625-42