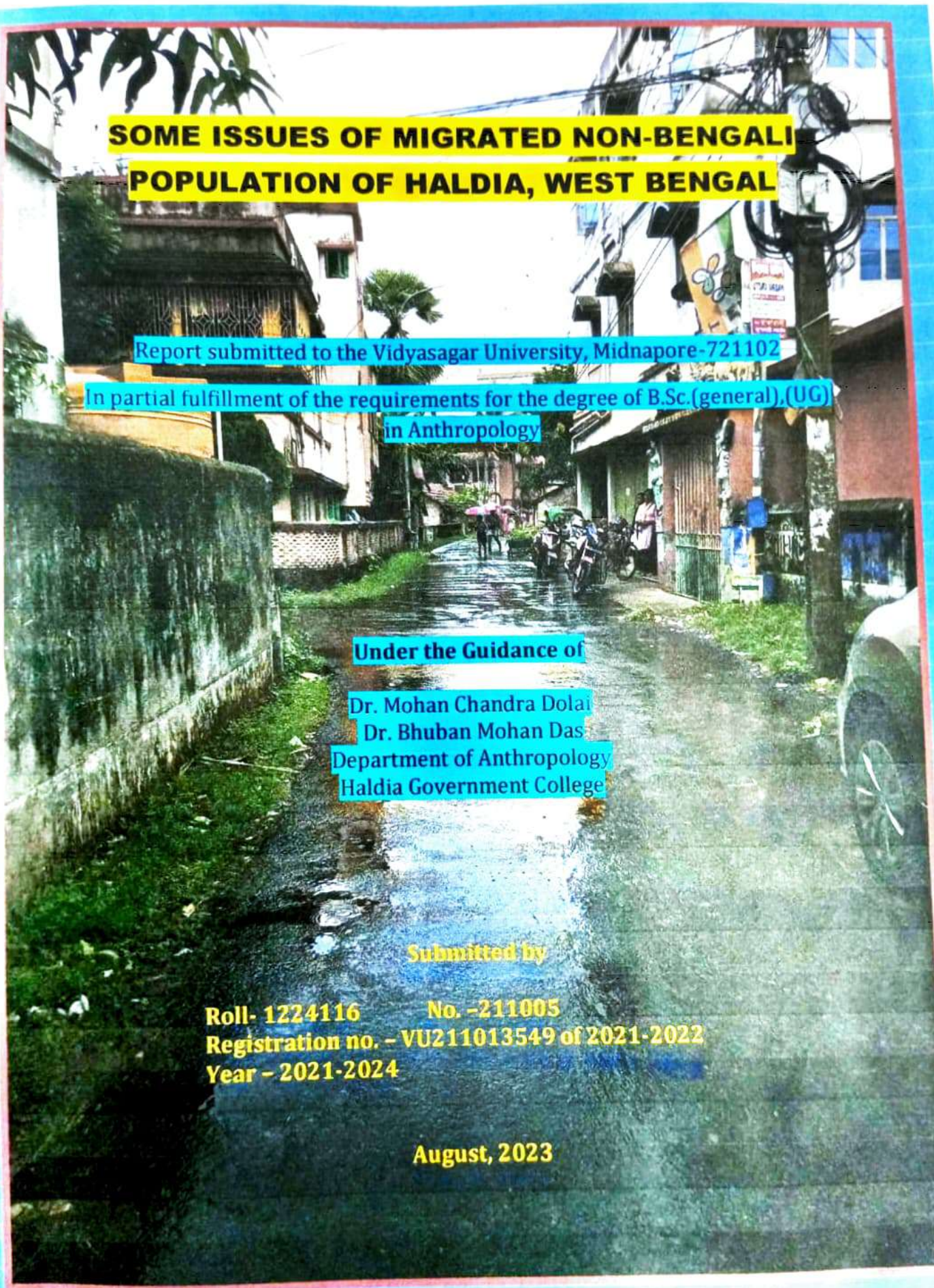

SOME ISSUES OF MIGRATED NON-BENGALI POPULATION OF HALDIA, WEST BENGAL

Report submitted to the Vidyasagar University, Midnapore-721102

In partial fulfillment of the requirements for the degree of B.Sc.(general),(UG) in Anthropology

Under the Guidance of

Dr. Mohan Chandra Dolai
Dr. Bhuban Mohan Das
Department of Anthropology
Haldia Government College

Submitted by

Roll- 1224116 No. –211005
Registration no. – VU211013549 of 2021-2022
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TO WHOM IT MAY CONCERN

Date: 12/09/2023

This is to certify that Mis. JYOTI KUMARI, University Roll- 1224116, No. 211005, Registration No. VU211013549 of 2021-2022 (Session: 2022-2023) a student of the Department of Anthropology of this College did her compulsory Project Report of B.Sc. (General.) Semester IV, Paper DSE1DP and prepared this report entitled 'SOME ISSUES OF MIGRATED NON-BENGALI POPULATION OF HALDIA, WEST BENGAL' under our guidance and supervision. She was very sincere and dutiful during the fieldwork and preparation of the report. We wish her success in life.

12/09/2023

(DR. MOHAN CHANDRA DOLAI)

13.09.2023

(DR. BHUBON MOHAN DAS)

ACKNOWLEDGEMENTS

It is an immense opportunity to express my sincere gratitude to respondents of Basudevpur, Talpukhur village of Durgachak police station PurbaMedinipur, without their consent and unconditional help it will be impossible to carry out the study.

First of all, I am thank full to my project guide Dr. Mohan Chandra Dolai and Dr. Bhuban Mohan Das, who helped me to select my topic and established the whole report with their immense guideline and encouragement.

I am thank full to my all teachers of our department Dr. Soumi Dey, Dr. Salil Kumar Datta and Prof. Pinaki Dey Maullick to prepare me by their previous classes to face and deal with the problems during the field work.

Last but not the least ; I am very much thank full to my family members and college friends for their continuous moral support and encouragement.

DATE : 12-09-2023

(JYOTI KUMARI) Jyoti Kumari

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INTRODUCTION

Migration is a complex, dynamic and historical process in which persons moves from one place of residence to another. It is one of the vitally important attributes of population. It is responsible for population redistribution, nature and degree of demographic mobility and exerts a conditioning influence upon all demographic phenomena and processes. Population may be increased in size by in-migration and may also be reduce by outmigration in any area at any point of time. It affects not only the size of population but also the composition of population. These in- and out-migration are selective to people with particular demographic, social or economic characteristics e.g. young age group people move out of the origin to city place for education or labour work. It can also change ratio of rural/urban population as well as age and sex structure of the people of a region. Sometimes it also adversely affects both the area of their origin and destination. Thus, the movement of population is important component for population distribution and determines the growth of population of any area.

Internal migration is one of the important paradigms of the changing socio-economic conditions at the national level and also a sign of disparities in overall conditions between the origin and destination of migration, especially in developing countries. Internal migration redistributes people in terms of resources, work participation, industrial attachment, job opportunities, housing facilities etc which in turn minimizes disequilibrium in population distribution among different areas as well as helps maintain demographic, socio-economic, cultural and political equilibrium among diverse communities in a country.

Migrants at the place of their arrival cause some environmental, social and political chaos which lead to overall deterioration of quality of life. Heavy migration creates urban unemployment, scanty housing, inadequate water and electricity supply, poor sanitation, shortage of transport and other services. It also affects the place of origin by drawing away their more dynamic and possibly educated people. Thus, a study of migration problem is of greater importance not only to geographers but also of great importance and interest to demographers, population geographers, human geographers, **anthropologist**, economist, sociologist, political scientist, legal departments, policy makers, planners, public administrators and social psychologists.

Historical Context of out-migration from the Backward States

The scenario of development and poverty in different backward states of India like Bihar, Chhattishgarh, Jharkhand, Uttar Pradesh etc. make it as critical example of the peripheral region in the entire space of development. These states are considered as the pocket of chronic poverty. The backwardness of these states are reflected in the lower agricultural output, skewed distribution of land and higher incidence of landlessness, higher dependency on agriculture and lack of industrialization and several socio-economic and institutional barriers. The stagnation in all sectors of economy in the past led to lower per capita income and higher incidence of poverty in the state. The lack of infrastructure, institutional barriers and poor governance in the state has developed a milieu of underdevelopment and the state is described as 'the state without hope'. This situation is considered as the leading factor of heavy out-migration from the states (Sharma 1995, Sharma 2005).

The current phenomenon of labour migration from these states can be traced back to colonial period. This region started to experience labour out-migration at the earliest. This phenomenon is largely attributed to the pattern of regional inequality and underdevelopment fostered in colonial period. In the latter half of the nineteenth century, when the British Raj stabilized, law and order and civil administration improved. In this period, some development in irrigation facility and improved trade due to improved communication networks (roads and railways), led some agricultural development and specialization in cropping pattern in the western tract of India, while the eastern region, where the population pressure was highest, couldn't experience such kind of development. The Zamindari System of land settlement, in which the Zamindars were having the right to dismiss the rights of tenants in case of their incapability to pay high demands of rent, led to a much skewed distribution of land and a large proportion of landlessness among peasants. The commercialization of agriculture also increased without any increment of production, increased their misery further, which led them to migrate to the different parts of the country, particularly towards the eastern region of India and even foreign countries for their survival (Sharma, 2005).

In the later half of the nineteenth century, an eastward trends of migration became well established, particularly migration from Bihar and Uttar Pradesh to Bengal and Assam (Sharma, 2005). The migration stream was dominated by lower caste and landless laborers, who were

staying at bare subsistence level and ready to respond to the fair high wage gap between their native place and east. They found employment in the mills, factories, docks and coal mines, or on the roads and railways, or in harvesting the crops of other districts of West Bengal. They also engaged in different industries of West Bengal particularly in Asansol, Haldia, Hooghly, Kharagpur etc. This migration was mostly seasonal, and improved communication through railways made it possible for them to migrate easily and come back for agricultural and other activities at their native place (Yang, 1979; de Haan, 2002).

Most of the unskilled and semi-skilled rural migrants to metropolitan cities and to the urban centres seek jobs in the informal sector of the urban economy, i.e., as construction workers, domestic servants, vendors, peddlers and hawkers, paperboys, cycle and auto mechanics, junk collectors, loaders and unloaders, basket weavers, barbers, cycle riksha drivers and shack shop and tea-stall keepers. All these jobs are an essential part of the urban economy catering to the needs of people belonging to different socio-economic strata. Often small workshops and industries manufacture machine parts to feed into bigger organised industries in the formal sector. Similarly, persons employed in the formal sector might follow certain occupations in the informal sector. The two sectors are complementary and provide a continuum in some respects depending upon the nature and levels of demands.

HALDIA: Industrial Profile and Migration

Haldia, a port cum industrial town, is a living and dynamic entity. Its capacity to concentrate human efforts means that urban places contain the greatest potential for improved the quality of human life because Haldia is an important secondary employment sector which involves large number of people after agricultural sector in West Bengal. Rapid population growth needs job opportunities for their livelihood. So, industrial sector has great importance which fulfills the emerging demands of the people. In this connection, Haldia a port town grows in early 1970s and later converted into an industrial town. Now, it is the fastest growing and self sufficient port cum industrial town of West Bengal as well as the whole Eastern India. In 1971, Haldia was notified area with 21.6 sq.km under Sutahata Police Station. Haldia a port town grows in early 1970s and later converted into industrial town of West Bengal. The locational advantages, better connectivity and different facilities— rapid industrial changes have been seen

within 30 years. So unquestionably urban living involves not only just opportunities and excitement, but also faces different troubles in an urban industrial town like Haldia. Due to the quick changes of land use, people have lost their houses, fertile agricultural land converted into urban-industrial uses. Emission of hazardous gases from the industries causes throat irritation, lung problem, bronchial asthma and permanent headache etc. of the people. Sometimes pollutions are threatening the aquatic ecosystem of the entire area. Lastly, an important sociological problem arises due to land acquisition in the Haldia region. The agricultural land have been acquired by Haldia Development Authority which transformed the local farmer into the landless and identity less refugees.

Haldia has been rapidly emerging as an industrial town of West Bengal. Presently, there are about 388 industrial units with an estimated investment of about Rs. 108 billion where 45000 people are directly employed and nearly its double are indirectly employed (Chatterjee, 2015). The major industries which are Indian Oil Corporation Haldia Refinery, Haldia Petrochemicals Ltd., Haldia Met Coke and Power Ltd., Exide Industries Ltd., TATA Chemicals, Shaw Wallace & Co Ltd., Mitsubishi PTA (I) Ltd., Petro Carbon & Chemical Ltd., Shree Renuka Sugars Ltd., Dhunseri Petrochem & Tea Ltd., CESC Haldia Thermal Power Plant and Electro Steel Castings Ltd. Every day considerable quantities of pollutants are released in air and water. Average temperature of summer (March - June) is 24 °C to 38 °C and average winter (October - February) temperature is 12 °C to 20 °C. Haldia gets 1451 mm of rain mostly between June and September.

The increase in population trend is expected to continue as the project also would provide considerable direct and indirect employment to the people residing in the nearby villages. About 50% employees from outside may take up jobs in the proposed project and with in-migration of their families, an increase in the population is anticipated.

Average population growth rate was very high (37.52%) from 1971 – 91 (Census of India) along with 14.0% industrial growth at Haldia due to the high rate of industrialization which attract large number of migrants as labour from surrounding districts as well as from states like Bihar, Jharkhand, Orissa etc. It was the period of high growth when the constructions of major industries was initiated or continued which pull maximum people from different part of the country as labour or specialized industrial workers (Aftab A, and Halder. A, 2001).

Objectives of the Study:

Migration has always been an important and contentious issue in India. In the light of present population and migration scenario, there is an urgent need to evaluate and address the trend and pattern of migration in India in general and the state like West Bengal in particular. In the course of the study following objectives were fulfilled.
The major objectives of this project work are as follows:

- To find out the push and pull factors of internal migration in an industrial area.
- To understand the socio-economic conditions of the migrated residents.
- To understand deeply the present situation of the migrated communities in this industrial town as well as to fetch any kind of problems faced here by them being a migrated community.

Additionally this report is also contained with Genealogy and Rites-de-passage of this migrated community as per the provision of Vidyasagar University 4th Semester B.Sc. General (Anthropology) course curricula under CBCS.

MATERIALS AND METHODS

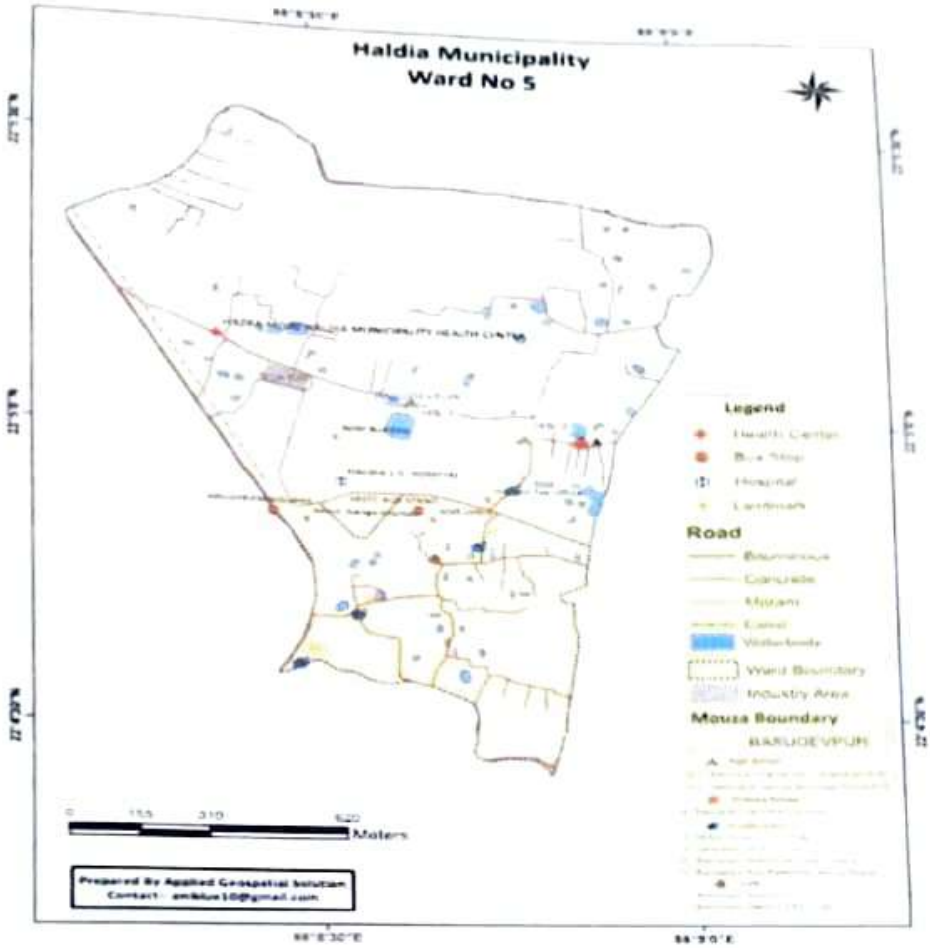
Study Area and People:

The area under study is Basudevpur village within the jurisdiction of Ward No. 5 under Haldia Municipality, Purba Medinipur. It is 2 Km. from Durgachak Town Railway Station of South-Eastern Railways and just 3 Km. eastward from Sub-Divisional Office, Haldia. The Haldia is a most rapidly growing industrial town in West Bengal which is located at a distance of 125 km south-west of Kolkata and 50 km upstream the Bay of Bengal. On the other hand it is located at the influence of two rivers, namely Hooghly and Haldi, of Purba Medinipur District. The town is extends from 22°02′ N to 22°03′ N and 88°04′ E to 88°06′E. The Haldia industrial area is well connected by all modes of surface transport like road, rail and waterways. The 4 lanes National Highway (NH-41) connect the industrial port town with National Highway (NH-6) near Kolaghat. The internal area of the industrial town has extensive network of roads which connects the different part of the town.

The present study is a cross sectional in nature by which a total 16 households comprising of 37 males and 21 females have been covered. The village under Ward No. 5 of Haldia Municipality has been selected purposively by me because myself a resident of that area as well as migrated resident. That's why selected the area for complete the project work in time.

All the participants under the present study are primarily Hindi speaking with their kin members, whereas during communication with local community members they also use Bengali. The population under study belonged in various castes. Most of the study peoples of Basudevpur area are involved in industries as labourers and few of them are employed in different industries.

Figure 1: Image of Present Study Area



Source: https://www.haldiamunicipality.org/ward-profile (Retrieved on 08.09.2023 at 12:43 PM)

Data Collection Techniques and Data Processing:

Data was collected on and from 17th July, 2023 to 22nd July, 2023 using structured survey schedule (see annexure-I), whereas total 58 participants were participated. The respondents were interviewed at their residence individually. The interviews were conducted at that time which was convenient to them. Prior to collection of information verbal consent from every respondent was collected and clearly shared about the purpose of this project. For household census survey a structured survey question was used. Other standard anthropological methods namely Case study and genealogical methods is also used. Case study methods are used for to understand the life cycle rituals of the migrated families. Focus group discussion is employed to understand the problem faced by them as a migrated community.

Collected information will be entered into software called Statistical Packages for Social Sciences (SPSS) version 16. Before that data were checked and verified by the concerned supervisor of this project work and then coded respectively. Variables of this study are presented in the tabular as well as graphically.

RESULTS AND DISCUSSION

Socio-Economic Profile:

Table 1: Age and sex wise distribution of the study population

Age groups (years)	Males		Females		Total	
	No.	%	No.	%	No.	%
1-4	-		1	4.76	1	1.72
5-9	2	5.41	1	4.76	3	5.17
10-14	8	21.62	1	4.76	9	15.52
15-19	10	27.03	1	4.76	11	18.97
20-24	1	2.70	1	4.76	2	3.45
25-29	2	5.41	5	23.81	7	12.07
30-34	2	5.41	1	4.76	3	5.17
35-39	1	2.70	1	4.76	2	3.45
40-44	2	5.41	3	14.29	5	8.62
45-49	3	8.11	6	28.57	9	15.52
50-54	3	8.11	-		3	5.17
55-59	3	8.11	-		3	5.17
TOTAL	**37**	**100.00**	**21**	**100.00**	**58**	**100.00**
%	**63.79%**		**36.21%**			**100**

From the table no. 1 it is revealed that there are total 58 respondents out of which 63.79% are male and 36.21% are female. Among the total number of respondents most of them (18.97%) are belonged in the age-group 15-19 years. Whereas, most of the males (27.03%) are belonged in the age-group 15-19 years and among females (28.57%) it is 45-49 years.

Figure 2: Marital status of the studied males and females

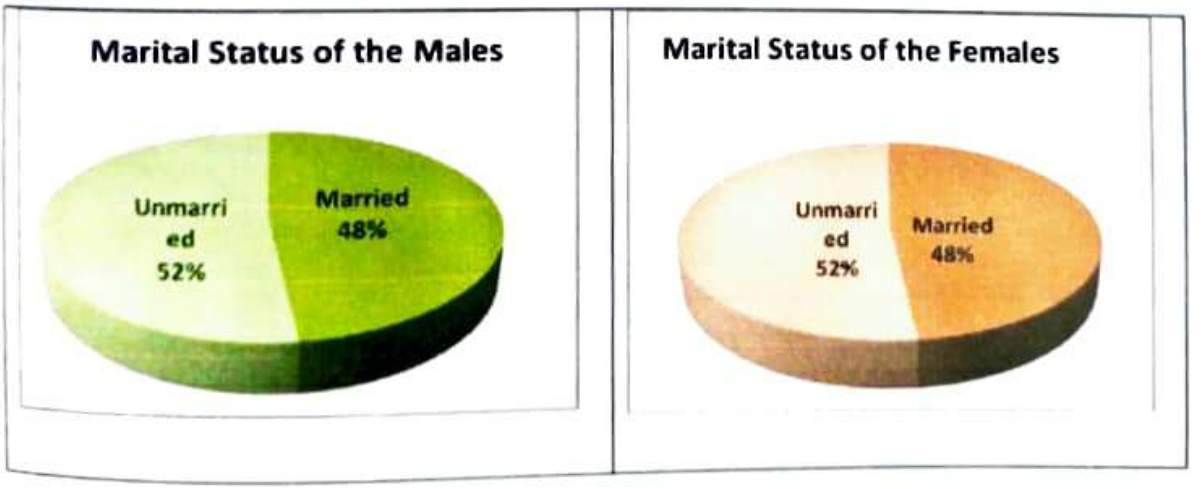


Table 3: Distribution of the study population according to primary occupation

Primary Occupational Types	Males		Females	
	No.	%	No.	%
Private Service	5	13.51	-	
Operator	2	5.41	-	
Housewife	-		14	66.67
Student	20	54.05	7	33.33
Packing Labour	1	2.70	-	
Truck Driver	5	13.51	-	
Transporter	2	5.41	-	
Mechanic	1	2.70	-	
Contractor	1	2.70	-	
Total	**37**	**100.00**	**21**	**100.00**

From the above table no.3 it is suggested that, The primary occupation of most of the male respondents are student (54.05%) followed by private service (13.51%) and Truck driver (13.51%) and so on. And among the females most of them are housewives (66.67%) followed by students (33.33%).

Table 2: Distribution of the study population according to level of education

Level of Education	Males		Females	
	No.	%	No.	%
Primary	6	16.22	4	19.05
Upper Primary	6	16.22	6	28.57
Secondary	11	29.73	4	19.05
Higher Secondary	5	13.51	3	14.29
Graduation	7	18.92	4	19.05
Technical	2	5.41	-	
Total	**37**	**100.00**	**21**	**100.00**

From the above table no.2 it is revealed that, All the respondents are literate. Among male respondents most of them have attained secondary level of education (29.73%) followed by Graduation (18.95%) and so on. And among the female respondents most of them attained upper primary level of education (28.57) and so on.

Table 4: Household characteristics of the study population

Household Characteristics	Variables	Households (n=16)	
		No.	%
Social Group (Caste)	General	7	43.75
	SC	9	56.25
Religion	Hinduism	16	100.00
House type	Pucca	16	100.00
Household status	Owned	3	18.75
	Rented	13	81.25
Household size	1-2 members	3	18.75
	3-4 members	9	56.25
	5-6 members	4	25.00
Number of living rooms	1 room	8	50.00
	2-3 rooms	7	43.75
	≥ 4 rooms	1	6.25
Monthly household income	< Rs.20000/-	3	18.75
	Rs. 20000/- - Rs.25000/-	7	43.75
	> Rs.25000/-	6	37.50
Separate kitchen	Yes	16	100.00
Drinking water source	Tube well	16	100.00
Bathing water source	Tube well	15	93.75
	Supply water	1	6.25
Cooking fuel type	LPG	16	100.00
Toilet type	Pucca	16	100.00
Migration History (Years of living in that area)	< 5 years	7	43.75
	5 – 9 years	2	12.50
	10 - 19 years	3	18.75
	≥ 20 years	4	25.00

From the above table no.4, It is indicated that 100% of the population belonged from Hinduism. All the population(100%) holds separate kitchen, Drinking water source (tube well), house type (pucca), toilet type (pucca), and cooking fuel type (LPG). Among all the total population (56.25%) of the people belong from SC caste and rest of them (43.75%) of the population belongs from general caste. Among the total population (81.25%) of the population lives on rent. whereas, (18.75%) of the population lives on owned house. 93.75% of the population uses tube well water as bathing water source and 6.25% of the population uses supply water as bathing water source. The maximum household size of the studied population is 56.25% followed by

25.00% and 18.75%. The maximum percentage of number of living rooms of the total population is 50.00% and the minimum percentage is 6.25%. From the above table, it is shown that among the total population, 43.75% of the population holds Rs. (20000/- - Rs.25000/-) monthly household income. Followed by 37.50% and 18.75% with monthly household income (> Rs.25000/-) and (< Rs.20000/-). Most of the respondents (43.75%) living in that area for < 5 years, followed by (25.00%) living in that area for ≥ 20 years, (18.75%) living in that area for 10 - 19 years, and (12.50%) living in that area for 5 – 9 years.

Table 5: Possession of household assets of the study population

Household Assets	Yes		No	
	No.	%	No.	%
Electricity	16	100.00	-	
Television	15	93.75	1	6.25
Cable Connection	15	93.75	1	6.25
Refrigerator	7	43.75	9	56.25
AC	3	18.75	13	81.25
Car	1	6.25	15	93.75
Motor Vehicle	6	37.50	10	62.50
Computer	2	12.50	14	87.50
Laptop	1	6.25	15	93.75
Mobile	16	100.00	-	

From the table no.5, It is shown that, 100% of the population possess electricity and mobiles .Whereas 93.75% of the population possess Television and cable connections 6.25% of the population don't possess Television and cable connections. 43.75% of the population respondents holds Refrigerator and 56.25% of the population don't holds refrigerator. Among total population 18.75% possess AC and 81.25% don't possess it. Only 6.25% of the population holds car whereas 93.75% of the population don't holds car. From the above table it is suggested that 37.50% of the population holds motor vehicle and 62.50% don't holds. Only 12.50% of the population possess computer and 87.50% don't possess computer. Among the total population only 6.25% possess laptop and 93.75 population don't possess laptop.

Table 6: Possession of important card holding by the study population

Important Card Holding	Males (n=37)		Females (n=21)	
	No.	%	No.	%
AADHAAR	24	64.86	14	66.67
VOTER	25	67.57	14	66.67
RATION	25	67.57	14	66.67

From the above table no.6, it is shown that, 64.86% of the male respondents holding aadhaar card whereas, 66.67% of female respondents holding aadhaar card. It is also shown that, 67.57% of male respondents are holder of voter among the total male population and 66.67% of female respondents are holder of voter card. It is also mentioned that 67.57% of male respondents holds ration card and 66.67% of female respondents holds ration card.

Migration Scenario:

Table 7: State wise Migration Data

State	No. of Individual	%
Bihar	37	63.79
Uttar Pradesh	6	10.34
West Bengal*	10	17.24
Rajasthan	2	3.45
Madhya Pradesh	3	5.17
Total	58	100

*Other district of West Bengal/other places of same district

Table 8: District wise Scenario of the migrated families

District	No. of Individual	%
Saran	16	27.59
Khagaria	4	6.90
Sivan	13	22.41
Deoria	2	3.45
Purba Medinipur	10	17.24
Bhagalpur	1	1.72
Katihar	1	1.72
Aligarh	1	1.72
Mathura	3	5.17
Ajmer	2	3.45
Ujjain	3	5.17
Patna	2	3.45
Total	58	100

Table 9: Duration of Staying at Present Residence

Duration (years)	No. of Individual	%
1-4	7	43.75
5-9	2	12.5
10-14	1	6.25
15-19	2	12.5
20-24	2	12.5
25-29	2	12.5
Total	16	100

Major Constrains at Present Residence faced after Migration:

Social and Cultural Effects

In different communities and regions internal migration may create social and cultural changes. When migrants enter a new different social and cultural community, in the case of both voluntary and involuntary migration, they as well as the community try to adjust themselves. If the social and cultural norms at the destination are quite similar to those of the origin area, they do not create any serious changes of adjustment at the new community. On the other hand if they find themselves transplanted into a new social environment much different from their original one, the adjustments are not simple and easy as in the previous case. They may often get involved in or may even generate conflicts and strains of different styles such as religions, linguistic, racial and political. Hence, in this connection it is reflected from the data that at the present residence the migrated families have faced similar kind of problems what is resolved after their long stay at that new place. So, that we may say that migration frequently is a major symptom of basic social change by general observations. Some immoral practices such as casteism, communalism, untouchability are more common among illiterate urban migrants in comparison to native urban dwellers.

The treatment and wages of labour migrants at the present destination can really be bad. For example, the agriculture labour migrants from Bihar and UP are generally treated as unclean labourers and are paid lower wages than those normally paid to the non-migrant workers.

Migration is also considered as an instrument of cultural diffusion, social and communal integration (Bogue, 1969). Because such migration streams brings some good norms to the receiving community. The migrant group and the receiving community are adjusted to each other by a slow process of assimilation and absorption, which mostly takes a generation or more. In the process, the civilization gets enriched due to many contributions from various kinds of folks, and a new type of culture springs up in the receiving community. The resulting cultural diffusion may retard the feelings of regionalism, casteism and communalism. The present study also reflected the constraints faced them at the time of migration to the present location due to barriers of language, culture and customs. But those who are staying more than 10 years they are more accustomed with the native neighbor in respect of their all sphere of life. They practicing different culture and customs of native communities today.

Economic Effect:

The migrants, who are driven out due to poverty and unemployment from their birth place at the origin, are mostly engaged in low income jobs and services. Because the jobs from where maximum income is generated are entitled for the local or natives people and remaining minimal wage tasks are remained for the migrated people. As a result they are bound to do that. The arrival of such poor rural migrants at the industrial area widens the gap between poor and wealthy people and brings inequality in the urban income distribution.

Other constraints are as follows:

- Migration of workers in the present place of destination increases competition for the job, houses, school facilities etc and a large population puts too much pressure on natural resources, amenities, and services.
- Migrants are also prone to the victimization of exploitation, psychological abuse, and gender-based violence in the case of female migrants at their new residence.
- Any person migrating to a new country faces multiple challenges, from cultural adaptation and language barriers to homesickness and loneliness.
- In few cases, some migrants are paid below their contract wage and may be forced to work long hours and denied regular time off.
- They are facing problems during preparation of proof of address, ration cards, Voter IDs and Aadhaar cards, which is difficult due to the fluidity of their lives, deprive them from accessing welfare schemes and policies.

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CONSTRUCTION OF GENEALOGY OF THE MIGRATED COMMUNITY

CONSTRUCTION OF GENEALOGY OF THE MIGRATED COMMUNITY

Definition:

An unavoidable part of kinship study is the analyst of genealogy. The term 'Genealogy' is derived from the Greek language (genea, 'generation' and logos, 'knowledge'). Is the study of families and the tracing of lineages and history. This is one of the important method ofthe study of kinship and social organization. According to Barnes (1962). "Genealogy is an account of one's descent from an ancestor by enumeration of the intermediate person" Barron (1961) has defined the intermediate person" Barron (1961) has defined "Genealogy as the study of family origins and history and the compilations of the pedigrees and list of ancestors". Fortes (1959) defined "Genealogy as the character by which any particular person presents himself as the descendant of a specified ancestor". We will be more sure of the above definitions from the disanction made by Barnes (1961) between "Genealogy" and "pedigree". According to him "The Genealogy is the scientific record made (though as we shall see not necessarily biological based) m standard format by the anthropologist, with random errors removed. evidence duly verified and the testimonies of different informants combined and consolidated But the "pedigree" is the information provided by informants in culturally specific fashion.

Since its proposition by WH R Rivers, it has been serving the anthropological research, specifically m the scientific research of "kinship". Barnard and Good (1984) have opined that "Genealogies are not accounts of biological relationship but sociological artifacts whose relevance for demographic, genetic, and other lands of study, be it objective or quantitative, is often problematic". However, it has its intrinsic significance, as each piece of information fits into this cross cutting matrix of kinship study. One systematic feature to look out for, especially m societies for which lineages or lineal pedigrees are important, is the use of genealogies to describe or order "contemporary" relationships among putatively kin-based social groupings or local communities (Barnard and Good, 1984).

Thus, it is an essential technique in social investigation. Barnes (1967) viewed "Genealogy" in the concrete sense, as "a genealogical statement made by an ethnographer as part of his field record or of its analysis". Generally genealogical method plays an important role among non-literate people, by which ancestry is often traced back to several generations as well

as a large number of collateral are known by name. The value and validation of Genealogy is expressed in itself in (a) Regulation of marriage and Marriage alliances, (b) inheritance of property. (c) Succession to chieftainship. Finally, genealogies guarantee the accuracy of information.

Early Works on Genealogy:

One of the first genealogies of tribal people to be published was collected by Sir George Grey (1941) in Western Australia. In 1860s. Morgan fostered a scientific interest in genealogical connections but did not lead to an interest in genealogies in themselves. The true utility of genealogies for ethnographic inquiry began to be recognized since WHR Rivers published the result of his inquiries during the Torres Straits expedition of 1898-1899 (Rivers, 1910, 1968). He was interested in genetic as well as socially recognized kinship and paid much attention to kinship terminology. However, his method laid the foundation for later developments in social demography and the construction of statistical models. developments, of which he was one of the first appraisers. Now it is one of the indispensable methods m anthropological researches particularly in kinship study.

In this portion we will develop into how the genealogical method was used in the beginning. Genealogical method has been regarded as a popular and chief technique in the field of ethnography. Most probably, the existence of western pedigrees must have generated interest among many travelers to collect genealogies of tribal people was collected by Sir George Grey in Western Australia. In his study of kinship terminology, the famous classical anthropologist L.H. Morgan showed much interest in the genealogical method. However the genealogical method, in anthropology, was devised and popularized by W.H.R. Rivers. during the Torres Straits Expedition of 1898 -99. River was interested in genetic as well as socially recognized kinship and paid much attention to kinship terminology. Its primary purpose, as Rivers opines, was to improve the analysis of social organization. i.e. the concrete practice of interpersonal relations in kin groups and socio-cultural arrangements. The method uses extensive interviewing of named individuals personal names in order to: (1) collect kin relationship terms and vital statistics among non-literate populations. and (2) record their pedigrees, which reflected rights and responsibilities, social customs and practices relating primarily to rules concerning descent, post-

marital residence, succession, and inheritance. The method was used, along with censuses and settlement plans. in anthropological field research for classical monographs on the Todas (River). Tallensi (Meyer Fortes). Tikopia (Raymond Firth). Ndembu (Victor Turner) and Sinhalese (Edmund Leach) among others. Robin Fox (1995) added a further dimension to the method by showing that, because a genealogy is a cultural form, care has to be taken that names are elicited in accordance with local practice. Robin Fox's Irish islanders began not with a named individual (an ego) but with ancestors. Alan Barnard and Anthony Good (1984) added further procedural refinements to ensure that no patrilineal bias affects the use of the genealogical method.

Usage of Genealogy:

We now proceed to learn about how genenlogy is used in anthropology and specifically in kinship studies. Kinship plays an important part in the organization of behavior and the creation of social groups, as it is one of the most common existing features in luman society identification and cultural application of affiliations based on descent and marriage. These usually include a set of kinship systems are dependent on the social identification and cultural application of affiliations based on descent and marringe. These usually include n set of kinship nomenclatures and a connected set of behavioural outline and attitudes which form a methodical ensemble. On the basis of descent and consanguinity societies set apart different categories of relationships. Marriage and affinity also helps in distinguishing relationships. All may fall under the term kinship and it is genealogy and its study which helps in comprehending these relationships.

The potential applications of information contained within a genealogical chart in practical development are many:

> Genealogies provide an accurate record of social identities in n community

>Relational (rather than statistical) information is particularly important for social analysis, and it helps overcome the statistical fiction that communities are composed of assemblies of independent households.

>In conjunction with the village map, the location and kinship relationship of all members of the village could be established through genealogy

> Genealogies provide field workers with knowledge, which helps them, situate individuals and draw social connections in a way, which parallels that used by villagers themselves" It facilitates the identification of village sub-groups and alliances and the interpretation of conflicts

>The genealogy can and has been used to cross check social information obtained in other ways, e. g. information on the village map, from a village census In the present case, several gaps were identified and corrected

>Used in conjunction with other sources of information (participatory mapping, wealth ranking, cadastral maps etc) genealogies can provide a key to understanding and analyzing patterns of landholding, inheritance and fragmentation.

>A genealogy provides a grid on which a variety of things can be 'mapped"

>The nature of participation in project activities can be 'mapped' in kinship terms It was only after we had completed the genealogy, for example, that it was clear that those who were most actively participating in the PRA exercises were from keyfamilies of the principal lineage, and more particularly that the minor lineage (and therefore their views) was poorly represented

>It is possible to identify the kinship identity of all of the key village figures and holders of formal and informal offices once the project had established a procedure for recording the name of all participants in project meetings and activities, the

>genealogy provides a useful tool in the interpretation of this information. Equally the pattern of other social activities can be recorded, e.g involvement in seasonal migration; the flow of information and innovation..

>Genealogies provide a means to overcome the inherent bias (in existing forms of social mapping) towards spatial models and metaphors of social links (maps, linkage diagrams)

>The genealogy provides information on the major km groups m a community and cn minority or subordinate groups (e. g. affinal or immigrant lineages) The genealogy thus provides a reference point for discussion of a range of issues (some otherwise sensitive) concerning the composition and social organization of the community.

> The genealogy clearly indicates the composition of each household. This provides a rapid picture of family sizes, single vs. joint residence and shared 'hearths'.

> Genealogies provide a clear record of the history of individual families, the pattern of family expansion and separation and the nature of present day inter-generational links (eg which households have elderly dependents).

How to Draw Genealogical Chart:

Anthropologists and other specialists of genealogies usually employ a simple set of symbols to represent persons and relationships in generating genealogical chart to represent kinship system. These symbols were largely adopted from the International Federation of Eugenic Organization (IFEO) in 1932 by the Sociological Research Committee of the Royal Anthropological Society of Great Britain (Man, 1932) in a paper that was titled as The Standardization of Pedigree Chart (TSPC). However, symbols and rules are changed according to the suitability of any field situation and specific features of kinship system, and field researchers devise sets of particular symbols that are appropriate for the conditions in which the work is carried out. The symbols discussed below are accepted and recognized generically. In a genealogical chart, two different kinds of symbols are seen. The first set depicts persons and the second set depicts the relationships between these persons. These are known as connections.

The following account given us an idea about the symbols used to represent persons: A male, whether boy or man, is usually represented by a triangle (△). A female, whether girl or woman by a circle (O). A third symbol used is the square (□), where the gender is not specified. It could either represent a man or a woman. For example, the word cousin can be used for either a woman cousin or a man cousin. So in such cases a square helps to designate words! relationships which represent both males and females. Male

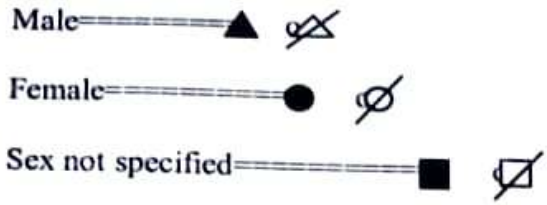
Female ═══○

Male ═══△

Sex not specified ═══□

In kinship studies and genealogical representations one has to remember the rule of economy: symbols used in graphic representations and verbal descriptions to describe a relationship should be shortest and the most efficient way, taking care not to distort native meanings underlying the relationships. Other suitable ways and symbols can be used to capture the essence and feature of kin terminology.

It is required to stress if a person is still living, or if he or she is deceased. In the case of being dead, the triangle. circle or square is coloured in black or crossed out.



Representing Persons in Genealogy:

These genealogical symbols depicting individuals do not tell us how these individuals can be connected to each other. We use more symbols to show these connections. Three types of connections can be shown:

(i) Two individuals are connected through marriage;

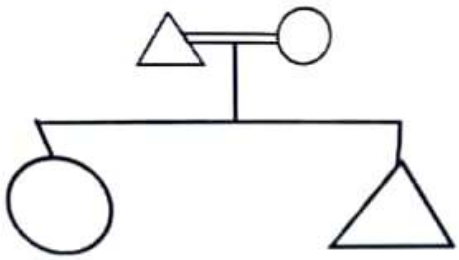
(ii) Another two are connected by birth, i.e. they are siblings (brothers and sisters) and

(iii) Two persons are connected as one is the parent (father or mother) of the other. This connection is called filiation.

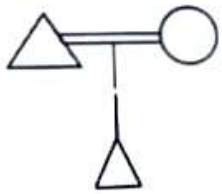
A marriage connection also called alliance is represented as a line that goes from below a person to below another person. Sometimes the equal (=) symbol is also used.

A sibling connection is represented as a line that goes from top of a person to the top of another person.

The filiation connection (parent-children) is shown by a line which runs from below a parent to the top of the children.



However when adoption is to be depicted in a genealogy then the connection line runs similarly but this is illustrated by using a broken line.

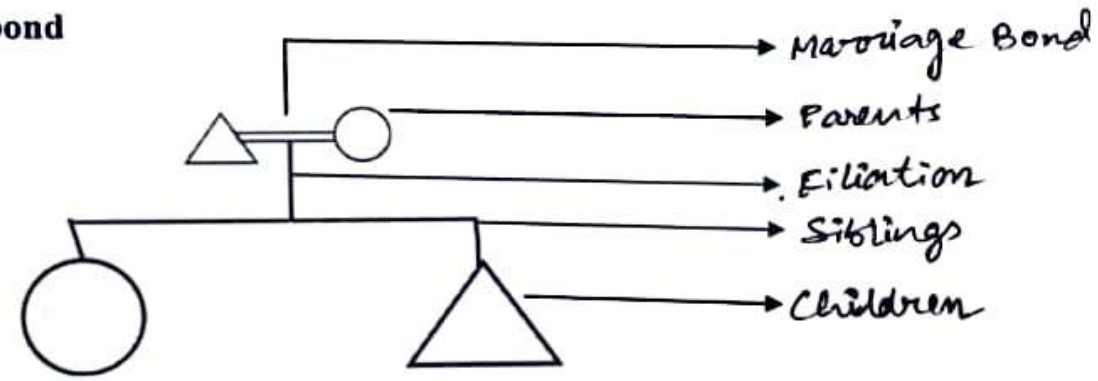


Representing Connection Types:

The above connections are combined in genealogies, and every person is linked to multiple persons through at least one of these connection types. This leads us to the second rule called the rule of multiple connectednesses: to make genealogies informative, each person has to be connected to at least one other person; and the information becomes more informative with every distinct connection type that is added subsequently to each other person. We may say that genealogy allows more elements for explanation to point out if an individual is connected to several other individuals. In fact it represents how every individual is connected to other individuals through different connection types (marriage, sibling. filiation, date and place of birth, kind of residence, more than one marriage, marital status etc.).

The connection categories may spread to other individuals. Such lines do not have to connect directly to an individual, but may attach to show another connection type. For example: a nuclear family consisting of a father, a mother and their children is depicted in the diagram in the following manner:

Marriage bond



Atom of Kinship:

Along the graphical/ diagrammatic representation of genealogies, anthropologists also use conventional linguistic abbreviation to describe persons and relations. These abbreviations are to be remembered, even though they are straightforward.

The driving idea for these conventions is the fact that kinship terms cannot be translated from one system or culture to another. The English word 'uncle' for example does not have any exact equivalent in any South Indian tribe say Konda Peddy, because the word does not cover the same categories of persons. Indeed, an 'uncle' is one's mother's as well as one's father's brother in English. In the Chenchu tribe of Andhra Pradesh, mother's brother is called "mama" and father's brother is called "nayana. Among the caste Hindus of West Bengal. father's younger brother is

called "kaka' or 'kaku. Anthropologists therefore use abbreviations that are descriptive, that is they are not a translation of a specific kin term ("uncle" or "kaka'lkaku), but are based on primary or 'biological' relations (such as mother. brother, father's brother, mother's brother etc.). Below is a table that summarizes these conventions and the corresponding relationship.

Table 10: Summarization of Genealogical Abbreviation and Relationship

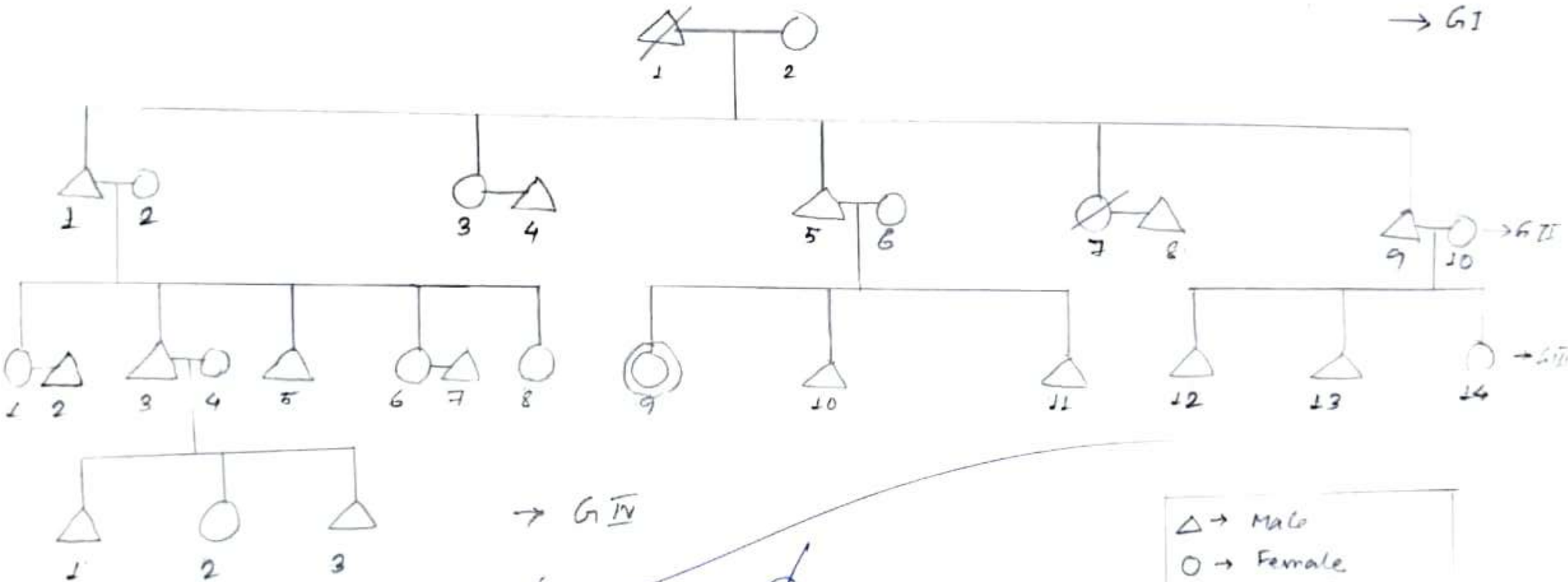
Abbreviation	Specific	General Description
F	Father	Anyperson's father
M	Mother	Any person's mother
B	Brother	Any person
Z	Sister	Any person's Sister*
S	Son	Any person's son
D	Daughter	Any persons Daughter
H	Husband	Any person's husband
W	Wife	Any person's wife
Sp	Spouse	Husband and/or wife
e	Elder	eB, for example is the elder brother
y	Younger	yB. For example is the younger brother
GF	Grandfather	Any person's grandfather
GM	Grandmother	Any person's grandmother
U	Uncle	Any person's uncle
A	Aunty	Any person's aunty
BL	Brother-in-law	Any person's brother-in-law

*Z is used for sister in order to avoid confusion with Son

In corporating the above mentioned procedures a genealogical chart/ diagram is prepared by me and presented in the next page for better understanding.

Two Genealogical charts of the migrated families have been prepared on the basis of focus group discussion and presented in the following pages along with individual profile of each genealogy.

A Chart on Genealogy I



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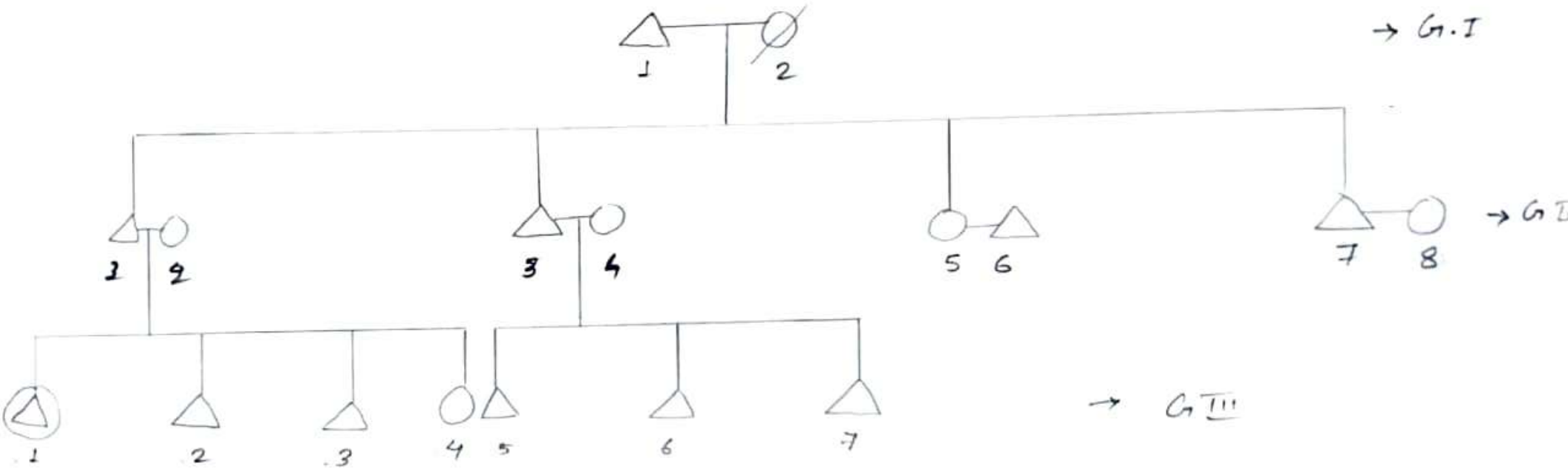
A Table on Genealogy I

Sl.No	Name	Age	Sex	Relation with Ego	Marital Status	Education	Clan	Caste
I	1. Rameshwar Ram	90	Male	Grand Father	Married	N.A	N.A	SC
	2. Sail devi	85	Female	Grand Mother	Married	Illiterate	N.A	"
II	1. Nandakishor Ram	60	Male	Uncle	"	N.A	N.A	"
	2. Sakuntala devi	56	Female	Aunty	"	N.A	N.A	"
	3. ~~Nageshwar Ram~~ Kosila Devi	57	Female	Aunt	"	N.A	N.A	"
	4. ~~Mala Devi~~ Sankar Ram	64	Male	Uncle	"	N.A	N.A	"
	5. Nageshwar Ram	52	Male	Father	"	10th	N.A	"
	6. Mala Devi	45	Female	Mother	"	5th	N.A	"
	7. Sosila Devi	48	Female	Aunt	"	5th	N.A	"
	8. Chanardip Ram	55	Male	Uncle	"	N.A	N.A	"
	9. Sunil Ram	45	Male	Uncle	"	12th	N.A	"
	10. Sabita Devi	42	Female	Aunt	"	N.A	N.A	"
III	1. Sabita Devi	30	Female	Cousin	"	12th	N.A	"
	2. Raju Ram	45	Male	Brother-in-law	"	N.A	N.A	"
	3. Rajesh Ram	33	Male	Elder Brother	"	ITI	N.A	"
	4. Sanju Devi	29	Female	Sister-in-law	"	10th	N.A	"
	5. Vikesh Kumar	27	Male	Elder Brother	Unmarried	ITI	N.A	"
	6. Sangita Devi	25	Female	Elder Sister	Married	12th	N.A	"
	7. Alok Ram	35	Male	Brother-in-law	"	Graduate	N.A	"
	8. Manisha Kumari	23	Female	Elder Sister	Un-married	Graduate	N.A	"
	9. Jyoti Kumari	22	Female	Ego	"	2nd year	N.A	"
	10. Uday Kumar	19	Male	Brother	"	2nd year	N.A	"
	11. Abhishek Kumar	16	Male	Brother	"	10th	N.A	"
	12. Sagar Kumar	20	Male	Cousin	"	12th	N.A	"
	13. Sahil Kumar	16	Male	Cousin	"	10th	N.A	"
	14. Sobha Kumari	10	Female	Cousin	"	6th	N.A	"
IV	1. Himanshu Kumar	8	Male	Nephew	"	4th	N.A	"
	2. Sivani Kumari	4	Female	Niece	"	1st	N.A	"
	3. Priyanshu Kumar	1	Male	Nephew	"	—	N.A	"

Chart on genealogy 2



△ → Male ◎ or ◬ → Ego

○ → Female

— → Marriage

| → Sibling

△ or ∅ → Death

12/09/2025

A Table on Genealogy 2

Sl No.	Name	Age	Sex	Relation with the Ego	Marital Status	Education	Clan	Caste
1.	Narendra Singh	85	Male	Grand Father	Married	N.A	Rajput	General
2.	Sital Singh	80	Female	Grand Mother	"	N.A	Rajput	"
1.	Ajay Singh	57	Male	Father	"	12th	Rajput	"
2.	Saroj Singh	48	Female	Mother	"	10th	Sisodiya	"
3.	Abhay Singh	45	Male	Uncle	"	Graduate	Rajput	"
4.	Pinky Singh	42	Female	Aunty	"	8th	N.A	"
5.	Madhvi Singh	42	Female	Aunty	"	Graduate	Rajput	"
6.	Manoj Singh	48	Male	Uncle	"	N.A	N.A	"
7.	Rahul Singh	30	Male	Uncle	"	Graduate	Rajput	"
8.	Sabita Singh	25	Female	Aunty	"	12th	Chauhan	"
9.	Anish Kr. Singh	19	Male	Ego	Unmarried	1st year	Rajput	"
10.	Manish Kr. Singh	17	Male	Brother	"	8th	Rajput	"
11.	Ayush Kr. Singh	15	Male	Brother	"	9th	Rajput	"
12.	Aruhi Singh	10	Female	Sister	"	4th	Rajput	"
13.	Rajnish Singh	15	Male	Cousins	"	9th	Rajput	"
14.	Nishan Singh	11	Male	Cousins	"	5th	Rajput	"
15.	Anmol Singh	7	Male	Cousins	"	2nd	Rajput	"

12/09/2023

DOCUMENTATION OF RITES-DE-PASSAGE ON ANY LOCAL ETHNIC GROUP

Birth Rites

This data is collected from Nima Singh, Age-32, Sex- Female, Caste- General, Clan- unknown.

(i) Pregnancy

If a woman misses her period for two months, she is considered to be pregnant. Because a pregnant woman is thought to be in a dangerous state in which she is vulnerable to evil spirits, she is subjected to various behavioural constraints from the time when her pregnancy is confirmed or in some cases just one month prior to the expected date of birth, and she is, for example, forbidden to cut her nails or apply kajal and avoids going far from a house. It is believed that if she violates these rules, she will give birth to a physically impaired child. No such behavioural constraints are imposed upon the husband as a result of his spouse's pregnancy.

(ii) Godhbhari

Godhbharai is a traditional Indian baby shower celebrated during pregnancy to welcome the unborn baby to the family and bless the mother-to-be with abundant joys of motherhood. In Hindi, godhbharai literally means to 'fill the lap' with abundance. In Bengal it is known as shaad, in Kerala, seemandham and in Tamil Nadu it is called valakappu. While this ritual is mostly done in the seventh or eighth month of pregnancy, the time when it is performed may vary by regions and families. Traditionally, it is celebrated with the women in the family and the mother-to-be is made to feel special by showering her with gifts, a lot of singing and dancing, fun filled games and special foods.

(iii) Delivery

With the onset of labour pains, womenfolk Of the family purify the confinement room with cow dung. The woman in labour is made to lie down on an old cloth spread over a wooden bed or over the floor, and her mother-in-law and the wives of her brothers-in-law assist with the delivery. The menfolk and children go outside to await the birth. Before the labour pains become too intense, and in order to ensure an easy delivery, some barley or wheat is divided into two parts, the woman's hair is combed, and all knots in the house are untied. These actions are all considered to widen the birth canal. The midwife is summoned immediately before or after the child is born, and the newborn baby is wrapped in a cloth and placed in a winnowing basket. The midwife then cuts the umbilical cord with a razor blade or cogon-grass. After having cut the umbilical cord, the midwife uses ashes to staunch the fiow of blood and then massages the mother and baby with rapeseed oil. If the baby is a boy, women from the immediate neighbourhood gather at the house upon hearing the news and sing a song of felicitation called sohar. This is repeated every evening until the twelfth day after birth.

(v) Sauriya

The mother and baby remain in the confinement room for six days, and this period of confinement is called sauriya. The period until they bathe on the .sixth day is called chutihar the literal meaning of which is "not touching." This is because the mother has lost large amounts of unclean blood during delivery. Upon the arrival of the midwife, all the other women leave the confinement room, and for six days the midwife attends to all the needs of the mother and child apart from the preparation of meals. Immediately after the delivery a lamp is lit inside the confinement room and kept burning for either six days or one month, and a pestle and other implements containing iron, as well as an earthen pot covered with soot, are placed beside the entrance to the room for a similar period. These are all measures to keep evil spirits away. The midwife remains all day in attendance on the mother and child, and whenever she leaves the room, she carries an iron object on her person. During this period the mother and child are considered to be in a state of extreme danger, and the villagers fear that they may fall victim to an illness calledjamogu,6) which is caused by the incursions of evil spirits.

(v) Chathihar ("Sixth Day")

The sixth day after delivery is called chathi', and on this day the mother and child are bathed by the midwife for the first time since the child's birth. Women of the same caste come

with rice and dub grass (Cbenodon doctylon) to congratulate them. The mother and child are washed using stalks of dtib grass, which is considered to be pure. A washerwoman now comes to collect the sari, blouse and petticoat worn by the mother ever since the birth and takes them away to be washed. The mother changes into a new sari, and the child is also wrapped in a fresh cloth. As a result of having been bathed by the midwife, the mother and child are said to have been made pure. In the evening a rite called chathi'poja- is performed. A lamp is lit in the confinement room and a small hole is made in the floor, and into this hole pulse, milk, rice and sugar-cane juice are poured. People pray for the child's future happiness, placing objects such as golden decorations, books, clothes and money around the hole, and prayers are offered up to the goddess Chathi Mai.

(vi) Going outside

At an auspicious time chosen pandit , the mother and child venture outside. This usually takes place seven or eight days after the birth of the child, and once they have bathed, a naun cuts their nails and paints them red, a sign of good fortune. The mother purifies the confinement room and the rest of the house with cow dung and from this day forth returns to her household duties. The child is massaged with oil, and a talisman cailed jontar and consisting of a copper cylinder containing a mantra inscribed by the pa4dit is tied with a black string around the child's neck in order to protect the child from evil spirits.

(vii) Barahi ("Twelveth Day")

If the child is a boy, a celebratory rite called barahi is performed on the twelfth day after his birth. Fifty to sixty people, made up of apa4di4 relatives and neighbours, are invited, and they are treated to puri- (a type of deep-fried bread), khicri-, urd-bean soup, etc. A naun bathes the mother and paints her nails red. She also massages the baby boy, paints his nails red, and circles his eyes with kajal. In the case of a girl, she is simply made pretty by painting her nails red.

(viii) The Kardhan Rite

Six or seven months after the child's birth, when the upper teeth have appeared, an auspicious day is chosen to tie a cord (kardha-n) to the child's waist. The child's first cord is made by twisting five or six threads from the waist cords of the mother's brothers together with some new threads. On this day the child is also given baby food for the first time.

(ix) The Mundan Rite

About one year after the child's birth, an auspicious day is chosen to take the child to the banks of the Ganges for his first haircut (mu4dan). After apa44it has performed apoja-, a na-i- shaves his head, leaving only a few strands of hair on the crown of his head. Female relatives sing songs while this is being done.

The Marriage Rites

This data is collected from Mala Devi, Age-45, Sex- Female, Caste- Sc, Clan-Unknown.

(i) Rites on the First and the Forth Days

On the first day of the sadi rites female relatives and neighbours sift urd beansand rice with winnowing baskets at the homes of both the bride and groom, singingsongs as they do so (urd-cahavalchanna for the sake of simplicity, the names ofindividual rite, will be omitted hereafter in the maintext). Each night until the seventh day women from the two families and femaleneighbours sing songs blessing the marriage. On the fourth day the women, againsinging, perform a rite in which they wash and pod the urd beans and peel theirblack skins. As is suggested by the acts of sifting out the husks with winnowingbaskets and removing the black skins of the urd beans, these two rites have thesymbolic meaning of removing all obstacles from the marriage rites. During thetime when the marriage rites are being conducted the bride and groom areconsidered to be in the most beautiful state in which they will find themselves intheir

entire lives, and they are therefore thought to be easily possessed by evil spirits. For this reason, they observe behavioural rules such as wearing soiled garments until the commencement of the by rite, avoiding long journeys, and always carrying on their person an iron container, said to be effective in warding off evil spirits.

(ii) Rites on the Sixth Day (Matmafigala)

The sixth day is called the day of the matmangala (mat: "earth;" mahgala:"auspicious"), and a series of rites in preparation for the bya-h are performed at thehomes of the bride and groom. First, the pandit prays for the successfulconclusion of the marriage and ties cords (kangha) for warding off evil spirits to theright wrists of the bride and groom. Next, a Washerwoman (naun) purifies part of the courtyard with cow dung and draws auspicious patterns on the ground, transforming it into a ritual site (ma4dap), where five villagers then erect a spade inthe ground. This spade is called the "marriage pole," and the naun smears it with turmeric (haldi) and cow dung. An uneven number of wooden parrots, regarded assymbols of good luck, are attached to the top of this pole, and an earthen jar (kalas)containing holy water from the Ganges and turmeric and covered with five mangoleaves is placed next to it. The womenfolk rub cow dung and barley onto this jar, singing as they do so.

A rite for inviting the ancestors is then performed by married women. Fivewomen pound rice with a pestle, and after they have prepared a meal for theancestors, they place, the rice in four pots, circling them five times in acounterclockwise direction as they do so. At the same time they sing a song to invoke the past three generations of patrilineal ancestors. Then five unmarried women take turns to apply turmeric to five places on the bodies of the bride andgroom, thereby blessing them. This is the only rite performed by unmarried women. The mothers' brothers (mama) give the bride and groom tamarind (imli) leaves to bite five times. In the evening the parents of the bride and groom, shrouded in a cloth, make a type of bread called capati' with kneaded flour. The purpose of this is both to ask the wind god (pavan devata) and water god (varun devata') for a successful marriage and also to invite the ancestors (pitr). The womenfolk again sing a song for invoking the ancestors.

(iii) Rites at the Bridegroom ls House on the Morning of the Seventh Day

The bridegroom, his male relatives and the village menfolk set out on aprocession in order to take part in the byah to be performed at the bride's home.Prior to their departure, several rites are performed for the groom by the naun another womenfolk. First, five children, including the groom, are given a meal, where upon they walk around the ritual site five times in a counterclockwisedirection. Next, the groom, accompanied by his mother, circles the Well five times,again in a counterclockwise direction, and prays to the water god for a successfulmarriage. Then his mother, taking in turn a winnowing basket, the edge of a sari,a wooden pestle for pounding rice, a stone roller for crushing spices, a yoghurtchurn-dasher, and an earthen pot, circles them five times each in a counterclockwise direction over the groom's head. These objects are all called "auspicious articles," and this series of actions is performed in the hope that the groom too will acquire them in the future. The groom then bathes, and the naun washes him with turmeric and Soap and dresses him in wedding clothes. After having bathed, the groom breaks a small earthen vessel with his left foot so as to drive away evil spirits. Lastly, the naun paints his fingernails and toenails red (abir), which symbolizes prosperity and longevity. While she is doing this, female relatives circle a small sum of money five times over the groom's head, and this money is later given to the naun. By giving the Money to the naun, the groom is said to be freed of misfortune. The groom and his party then set out for the bride's house.

(iv) Rites at the Bride's House on the Afternoon of the Seventh Day

When the groom's party reaches the bride's house, the pandits of both families welcome the groom to the ritual site and chant mantra. After the bride's relativeshave placed a paper crown on his head, he then leaves the ritual site, and a series of rites is performed for the bride. First, she and her mother Walk around the well five times. Next, the mother circles a winnowing basket, pestle and other auspiciousarticles five times each over the bride's head. The naun then bathes the bride and washes her with turmeric and soap. When doing so, she pours over the bride thewater used when bathing the groom, and the bride then breaks an earthen vessel with her left foot. She removes her salvar-qamiz (the long one-piece dress andtrousers worn by unmarried women) and dons a sari for the first time. Lastly, the naun paints the bride's fingernails and toenails red. While she is doing this, femalerelatives again circle some money five times over the bride's head, given to the naun.

(v) The Byah on the Seventh Day

The most important ritual, called byah, begins in the evening and continues into the night. Then the groom and relatives fromboth families take their seats in the ritual site, and the groom's family presents basket containing a sari, bangles, etc., to the bride's family. The groom sits facing east, and the bride sits opposite him. The bride's parents and relatives bless the brideand groom by touching their feet. Next, the bride's father takes the groom's handand lays it on the bride's hand, thereby giving his daughter to the groom. The bride's brothers then pour parched barley through a bamboo frame held by thebride and groom. This expresses the wish that the couple may overcome future difficulties just as easily as the barley passes through the bamboo frame. At aboutmidnight the groom applies a red powder (sindur) to the bride's head, and by thisaction the marriage is in effect concluded. Once the marriage has been concluded,relatives from both sides scatter rice in blessing..

(vi) Rites on the Eighth Day

On the eighth day a rite is performed in which the groom is given a dish of Khicri, made of rice mixed with urd beans. If he is satisfied with the dowry (dahej) Given by the bride's family, he will eat it immediately, but otherwise he will refuse it, And relatives from both sides will attempt to make him eat it. Then the bride's Female relatives· and neighbours present the groom with a comb, mirror and other Articles for daily use and a small amount of paper money.

The menfolk from the Groom's side remove the "marriage pole" and the wooden parrots from the ritual Site, whereupon the groom's party returns home. In, the afternoon a gathering of Women only, called naktsartya, is held at the groom's house, with his female Relatives being the main participants" Pairs of women impersonating the bride and Groom sing and dance as they bring their hips together in imitations of sexual acts.

(vii) Rites on the Ninth Day

On the afternoon of the ninth day, rites signifying the completion of the firstStage of the marriage rites are performed at the homes of the bride and groom. The Bride, groom and their mothers, accompanied by the naun, go to the well, and afterThey have buried the crown and some of the mango leaves and cow dung used During the byah beside the well, they visit the shrines of each of the village gods toAnnounce that the marriage has been concluded without mishap. At the same time Female relatives and neighbours sing songs and perform dances imitating sexualActs.

(viii) The Gauna Rites

The gauna- rites, representing the second stage of the marriage rites, are performed two to three years after the sadi rites. Having selected an auspicious day, the groom and four or five of his male relatives go to fetch the bride. At the bride's house, her mother circles a winnowing basket, pestle and other auspicious articles over the groom's head. The groom and his companions stay the night, and on the following day after the midday meal the bride's female relatives and neighbours present the groom with articles for daily use and feed him yoghurt and raw sugar. While they are doing so, the naun bathes the bride and dresses her in a new sari. She also paints the bride's fingernails and toenails red, makes her face up, applying lamp black (kajal) around the eyes, and prepares her for departure. Carrying an iron container for kajal in order to ward off evil spirits, the bride gets into a litter and sets out for the groom's house accompanied by the naun. At the groom's house a welcoming rite is performed, and in the nuptial chamber the bride and groom are given yoghurt and raw sugar to eat. They then visit the village shrines to pay their respects, and after having spent only three days at the groom's house, the bride returns home.

DEATH RITES

This data is collected from the local ethnic group. The data is collect from Nageshwar Ram. Age-52, Sex-male, caste- Schedule caste, Caln- unknown.

When someone dies people say that they have left this world and moved to another world. In other words, this is a passage from one state to another state. This makes me think of the anthropological concept of "rite of passage".

The idea of "rite of passage" is that in life, we go through some important changes. These passages are not only something that we undergo as an individual: indeed, they are social passages. In each of these passages, we usually have some kind of ritual or ceremony. Actually the first big chance that we undergo in life is when we born: we pass out from mother's womb and we come into this world. That is our first big passage. Another passage is that, in different cultures and religions, we have initiations or rites of passage in youth. For example when you are 18 years old, you attend high school graduation. High school is often the passage from being a child to an adults. Another rite of passage is marriage: you change your status from single to being married. From this moment, you'll start playing the role of wife or husband, in the role-play of family relations.

So, what is the rite of passage for the moment that we die? A funeral. The final rite of passage is death: you pass from the state of being alive to being dead, or from living in this world to living in the next world, or from being a person to being an ancestor. We have a funeral ceremony for that passage. There are also two aspects of a rite of passage. First of all, when I go through a rite of passage, I myself as an individual go through that change of roles: but secondly, the group also undergoes a change.

For example, thirty days after the birth of a baby, in some cultures, there is a naming ceremony, What is the point of having the naming ceremony? One reason, of course, is to celebrate the birth and survival of the baby after 30 days. The rite of passage and the rituals often require a lot of preparations, which is supported by the participants and the members of the community. So, there's a social dimension. People who come will support and encourage the event. And by inviting them to the ceremony, whether it's a birth ceremony, a marriage ceremony, or a funeral ceremony, everybody becomes aware of the and accepts the fact that you have undergone a major change. This is an important point for funerals as a rite of passage.

Funerals help the family and friends to collectively accept the fact that one of their own members is no longer there. There's nobody to play that role anymore. They have to acknowledge and become aware of the fact that he or she has gone. These change alter all the family relationships. When the baby come in, when one of the family members get married, or when one member dies, the family relationships, the role-plays will be changed. In a rite of passage, everybody comes together, acknowledges the changes, and accepts that the relationships are changing. The rites of passage is thus a social thing.

The key point here is the importance of social dimension of funerals as a rite of passagefor both the living and dead. Every culture has this important ceremonythat ensures that the Dead can properly move on to the next stage. when you have a high school or college graduation, you know that now you have the responsibility of being an adult; you are no longer a child. Similarly, through the funeral, the dead know that they are no longer alive and will move on to the next stage. funerals are important for both did and the living. Seeing the funeral as a right of passage, we can also think of our life as a series of stages that we go through. Even before we wear Bond into this world, we went through the embryonic stage, in our mother's womb. Then we went through stages of infancy, childhood, adolescence, and different stages of adulthood. And then we move another stage, in which our body merges with the soil, our memory and Legacy continuous to leave among the living, and, perhaps, hours period progress into another world. The Hindu faith is centred around reincarnation; the belief that when someone dies, the soul is Reborn as a different form. They believe that all though the physical body dies, their soul remains and continuous to recycle until it settles upon its nature. This can take many lifetime, and with each date they type to move close it to Brahma, The Hindu God. Additionally, they believe theirsoul's next incarnation will depend on the actions throughout their previous life, this is known as Karma. AfterDeath, Hindu's believeThatThePhysicalbody serves no purpose, and their for does not need to be preserved. They choose to cremate theirloved ones as they believe it's quickest way to release the soul and help with reincarnation. Historically, Hindu cremation would take place on the Ganges River, India, and the family would carry the casket to the crematorium site. Nowadays, Hindu are cremated locally, and most funeral directors can accommodate the traditions and rituals of a Hindu cremation.

Traditionally, Hindu funeral rights take the form of chants of mantras which are overseen by an officiants, usually a Hindu priest or the eldest son of the bereaved. They will gather the family and friends and lead them in the various Hindu death rituals. These include:

Washing the body with ghee, Honey, milk, and yoghurt. placing essential oils on the head of the decreased (turmeric for females Sandalwood for males). placing the palms in a position of prayer and tying the big toes together. Dressing the decreased's body in smart clothes or wrapping it in a white sheet. Placing a garland of flowers and Pinda around their loved one. Putting a lamp near the head or sprinkling water on the body.

The casket is carried into the crematorium, feet first, while morning receipt prayers. An open casket displays the decreased, and guests are expected to view the body. This should be done respectfully and without touching the person who has died. A hindu priest and senior family members conduct the cremation ceremony ('Mukhagni') Traditionally, the mukhagni is only attended by man. The Day After a Hindu funeral, the Ashes are scattered over a sacred body of water. Niravapanjali is a sacred ritual in Hinduism where after the cremation rites, the ashes are ceremonially immersed in holy water by the closest relatives, so that the soul may rise to heaven. Tarpana is a sacred ritual whereupon the closest relatives make a sacred offering to the Gods so that the departed soul may enter Swarga. During this period of 13 days the members of the whole family cannot put oil on the hair, they cannot put oil in the food at home or make roti at home, they cannot even eat non-veg, Tarpana is usually performed at a holy site such as ghats on sacred rivers or sites. Rasam Pagri, is conducted upon the death of the eldest male member in a family to appoint his heir, in which the eldest surviving male member of the family ties a turban (pagri) on his head in the presence of the extended family or clan. On 10th day, all the men and boys of the house are stunned.Ceremony is usually performed by the father of the wife of the eldest, surviving male member. The ceremony usually takes place on the fourth

day from the day of funeral rites or on the thirteenth day, Tehravin. This is the day when the food of one's choice is prepared or the soul is first offered. On the thirteen day the family of the died served food to all the guests or all the people of the village. turban signifies honor of the family, and the ceremony signifies the transition of responsibility for the protection and welfare of the family from the deceased to the surviving oldest male member. Terahvin is a ritual performed in Hinduism on the 13th day of death of somebody. This ritual is performed to place the departed soul with the ancestors and God. It is believed that before the ritual the departed soul is a preta (evil spirit), and after performing this ritual, the soul will become "pitr" (good spirit) and will be included in the ancestors.

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APPENDIX

SURVEY ON DEMOGRAPHY, SOCIO-ECONOMY AND MIGRATION	**SOME SOCIAL ISSUES OF MIGRATED NON-BENGALI POPULATION OF HALDIA** **SITE: Basudevpur, Talpukur, Ward No. 5, Haldia. DATE: August 07-14, 2023**	Organised by: **Department of Anthropology** HALDIA GOVERNMENT COLLEGE DEPTOG, PURBA MEDINIPUR, PIN – 721657

1. IDENTIFICATION AND HOUSEHOLD CHARACTERISTICS:

1. H.NO	2. NAME (HH.HD):	3. ADDRESS with Mobile No.:	
4. SOCIAL/CASTE GR	5. NAME (INF.):	6. HH SIZE:	7. NO.OF LIVING ROOMS
8. TOILET: Pucca/ Kancha/Temp.	9. SEPARATE KITCHEN: Yes/No	10. SOUR. DRINK. WATER: RW/PW/WW/TW/SW	11.COOKING FUEL: LPG/Coal/Wood/Others
12. HOUSE TYPE: Pucca/ Kancha/Semi-Pucca	13. HH INCOME (Rs./Month):	14. Household Status: Owned / Rented	15. SOUR. BATH WATER: RW/PW/WW/TW/SW
16. Television: Yes/No. Cable: Yes/No	17. AC: Y/N. Refrigerator: Y/N. Mobile: Y/N. Computer/Laptop: Y/N. Motor vehicle/Car: Y/N Any Other assets:		18. ELECTRICITY: Yes/No. Since
19. Migration Yr: Mig. At:	20. YEARS OF Living PA:	21. Reasons behind Migration:	22. Mig. With whom

2. HOUSEHOLD RECORD FORM:

Sl. NO	NAME	RELATIONSHIP HHD	SEX	AGE (Yrs.)	MARITAL STATUS	Place of Birth			EDUCATION	OCCUPATION (Pri.)	OCCUPATION (Sec.)	Income (Rs.)	Dor with present Add			Religion	[illegible]
						VILL./ PS	DIST.	STATE					AADHAAR	VOTER	RATION		
1																	
2																	
3																	
4																	
5																	
6																	

Remarks (If any):

Date:

Signature of Investigator