Studies on Andaman and Nicobar Islands until later part of forties were concentrated exclusively around different aspects of life and culture and related issues pertaining with the lifeways and natural resources about the six aboriginal tribal groups scattered in different islands. A sudden change has occurred in the policies of the Government of India, the custodian of this vast areas of the Union Territory, for opening of this virgin land as an alternative shelters of the victims of political turmoil that engulfed during the later part of the freedom movement of the country and partitions there of. It is resulted ultimate induction of uprooted East Bengal refugees from the then East Pakistan lately known as Bangladesh to Andamans. With the introduction of such population in the land of aboriginal tribals the situation took a new turn in the socio-economic, political, religious and many other spheres of the Union Territory. To the student of social sciences, anthropology in particular is an opening for a purposeful explorations as well as of inter disciplinary studies of different school of thoughts. By taking of special interest on a topic of culture and environment of a population in a situation for which they were not prepared but per chance are
trying their best for ecological and cultural adjustment with the situation. The uprooted population were given settlement at different locations (south, north, middle and in Little Andaman) since 1949 in different strength. The Ramkrishnapur settlement thus came into existence since 1969. The refugees of the settlement are the subject matter of the present study within the ambit of the title "Ecological and Cultural Adaptation: A case study of the Refugees Settled in Little Andaman".

According to Morgan, Meggars and Ogburn adaptation involves the environment but it does not mean that the surrounding environment plays an important role in determining the nature of culture rather the culture required to be adjusted to sustain their need and continuity to the surrounding environment. It is omnipresent in man's way through subsistence patterns, food habits, social survival, political organisation material culture, leadership, lingua Franca and other institutions.

Communication - a culture in relation to ecology has been brought to light to substantiate various ideas put forth by different scholars in favour of the study. Ethnographic profile of the communities settled in Ramkrishnapur depicts that their traditional way of life
is typically pivoted in Bengali Caste Hindu pattern with obvious changes in social cultural waves of life not only in each community as a result of distinctive tradition and heritage but also in hierarchy of communities. Thus it is seen that the way of life of Brahman and Kayastha form one cluster, Mahishya, Napit and Jugi form another cluster while Namasudra and Paundra Khatriya form another cluster.

The settlement at Ramkrishnapur has been developed out of reclaimed evergreen forest land with comparatively lesser incentives and facilities in comparison to earlier families inducted in different pockets of Andaman. Out of seven blocks, except fourth block, all other blocks have been occupied in the settlement. Each plot of the settlement is allotted to inducted families only on the basis of serial orders in the entry register without considering any other factors. Since equal landed property is given to them without having any consideration on traditional village norms of the East Bengal, the settlement as a whole been developed exclusively on the efforts of inducted families as per their requirements irrespective of various differences, social linkages even in intra-and inter-blocks. Revival of networks, in the face of day to day difficulties, both in social and personal could be possible by collective
efforts of the respective families of each block either by making intra-block as well as inter-block pathways. Thus some sorts of common interest in the settlement get materialised. Caste and district identity though plays an important issue but in general a consciousness about the settlement and the people are marginalised to a great extent. Each block is having a mixed representation of caste population of different district of origin. In addition to inducted families there are some families popularly known as 'without' (families having no official landed property in the settlement) and families of small traders (families having land only for house site). These are the three distinct categories of families in respective blocks in the form of traditional 'para' involved in the development of the settlement. It is observed that in the process of development of the settlement vis-a-vis the village network, factors like social push and prevailing ecological pull is very much in operation to the tune of it's appropriate balance. Disintegration of joint family norms, resultant of social push at the same time of ecological pull, has helped in the crystallisation of simple family that is distinctly found. The settlement is having five distinct major types of families to cater with the social necessities, reflected in fifth chapter.
The economic profile of the families - the agriculturalists, the small traders and the labourers ('without') are centered around the assets, assistances received and means adopted towards their utilisation in the given environmental situation and the return are brought to light including the extent of incorporation of new tools, technologies, new varieties of seeds and associated items as per the need of the environment and availabilities for an optimum output. The extent of deviations from that of traditional practices for a viable subsistence pattern has been highlighted in fifth chapter. Further, the extent of adjustment to the given ecological situation has not only forced in restructuring the age old caste occupation but also inculcated in introducing the cultivation of sugarcane (an untouched item in their traditional abode), development of orchard etc., for the first time by different families of caste groups in addition to various other secondary occupations viz. hunting, collection of tuber and roots, sea fishing and even bartering economy with the Onge, the aboriginal tribal groups of Little Andaman.

Families from seven different district of origin with distinct caste identities under the common identity
of the uprooted, form the nucleus of the socio-cultural environment of the settlement at large. Lac of kins, social friends and other cultural linkages both inter- and intra-blocks at the same time, lack of traditional venues e.g. Chandimandap, Durgabari, Shitalatala etc., paved the way for crystallisation of social and cultural values. On collective efforts formation of village elders' council, revival of celebrations of community Durgapuja and Kalipuja at the same time a market place, system of acknowledgements of resourceful personalities of the settlement by way of restoration of pseudo form of Jamindar of the village. A trend of retaining of caste identities settlers prefers even going for 'Gharjamai' type of marital alliances. Dominant caste's (Namasudra being numerically high) role in the sphere of social control of the village is an unique phenomenon which collectively favoured the uprooted families in their adaptation without much hindrances. Dislocation of joint families and situational factors forced them for simple families with normal strength to face the situation favouring the adaptation very much evident. Three tier - 'Swagotra', 'Gyanti' and 'Atmiya' kinship notion is found, prevalent in maintaining the social cohesions in the village. No separate political forum, cultural organisation other than the elders' council
is in existence. This by way of accommodating to overcome the need of the hour, to some extent serves the purpose both in general election of the Union Territory and other representative bodies of the Andaman and Nicobar Administration. Politically families are not that concerned either to register any of their demand or to form an unit other than to get cleared the committed assurances by the Governmental agencies towards their successful resettlement.

The religious practices throughout the year with very little differences and mood of the environment are being practiced by all families after necessary modifications either in the sphere of callings of priests or deities. In house offerings and celebrations of seasonal family pujas - Durgāpuja, Kalipuja, Saraswatipuja, etc. in view of prevailing situation to some extent remained satisfied with community puja. In addition, weekly puja e.g. Shanipuja, Satyanarayanpuja (on specific days of the week) are found unaffected rather changed situation tempt each of the performing family to call other families also. At regular intervals performing weekly pujas has helped in developing an atmosphere of togetherness. In case of certain news about celebrations of any community puja in other village,
mention in this respect may be made of Basantipuja of Netajinagar, in which most of the family members joined whole heartedly. Only in case there exist priest-client relations vis-a-vis jajmani system in the settlement is a positive sign of adjustment so far as religious practices are concerned and are discussed in chapter six.

Families irrespective of caste groups and sex has accepted the facilities of free education for bringing a change in the basic life style of the younger generation even by accommodating the process of learning in Hindi medium by adjusting with available facilities with the contour of set ecological situation and cultural conditions for the fulfilment of future goals. An acceptance of cultural conditioning, mother tongue - the Bengali, as second language however been accommodated for all practical interactions. This has helped them to develop certain capabilities not only psychologically but also the art of learning in new given situation by adopting the language of the mainstream. The ecological scene and the pluri-cultural background have not only motivated in incorporating all available means of facilities which add a few connotations in the added values of life and changes in the traditional
world views. Co-education system has added an additional as well as widening scope in acquiring knowledge for both the sexes. Cultural acceptance of such facilities is a positive dimension in furtherance of their existence. Collective involvement parallel with all productive economy to service economy in coping up with the prevailing ecological situation is very much been observed among the families and discussed in chapter eight.

Details of ecological situation which plays an important role in not only in developing population's technology but also in recreating favoured cultural landscape with respective needs the interactions thereon has been highlighted in chapter nine. The soil structure, evergreen reclaimed forest, minimum source of natural water resources, non existence of clear six different seasons and non availability of traditional resource materials for dwellings, interactions with aboriginal forest dwellers, reservices of alternative food resources etc., interactions, modifications favouring the survival of the inducted families been discussed in chapter nine. The extent of modifications of material culture, introduction of new resource material for construction of dwellings, maximum utilisation of forest resources in lieu of traditional caste occupation has
forced them to an unified directive of acceptance vis-a-vis a temperament to overcome the hazards by way of adjustment with the given nature. Various relations between natural environment and the human groups through the process of interactions at different permissible plain both internal (biological) and external (cultural) and the consequences thereon has also been attempted by a schematic representation as background frame of ecological and cultural adaptation.