ADDENDUM

The clarifications of the comments of the examiners are hereby made in the sequences as they are raised.

1. The examiner commented "The way she sets up her program and has formulated her questions allowed here to deal with the issues in hand on both micro and macro level. I like it very much because in this way she does not privilege one approach over the other." The examiners need to know the happenings in both micro and macro level.

The entire study is an ethnological account of the social and cultural aspects of Bengali Kinship. In this study effort has been made to find out how the basic facts of life like behavioural pattern, relationship, philosophy and personality are changing under the impact and influence of a number of factors. The major issues are education, modernisation vis-a-vis urbanisation. A great part of them has been infiltrated, disseminated and so also accepted by the society. Hence a comparative analysis had been carried out in two settings, rural and urban on the one hand and upper and lower caste on the other. To meet the appropriate requirements a micro area of southern part of West Bengal were both the settings available, was selected for this study. Two Bengali castes, viz. the Brahman...
and the Bagdi who occupy the opposite pole in the regional social scale. General characteristics of the Brahman as traced in different parts of the country are almost similar. In Brahminic literature a clear descent order has been mentioned. In the present study, hardly any difference is found in kinship structure and participation of the kins among the rural and urban Brahman. All these findings substantiate the variation among the Brahman in different micro areas is very subtle. As a matter of fact, the study in micro area convincingly represent the behaviour pattern of the Brahman in a larger dimension which represents macro area.

Secondly the Bagdi being localised endogamous caste live in micro area. In view of the same, it is not possible to take many micro areas to complete a macro area for the study of the Bagdi. In such case, many more castes who possess the similar position in the caste hierarchy had to be incorporated to extend the study in macro level. Any attempt to involve in such circumstance may turn ambiguous as well as exhaustive and beyond the scope of this study. In the prevailing circumstance mentioned has been made in conclusion that if the work is extended to many more micro areas resulting in enhancement of macro area, a structural model of kinship system in present context may be built up. This is only possible if a suitable project is taken at institutional contd..3.
level on this account.

2. It has been commented "I find the concept in the terms gangajal soi, patano samparks, gram attiya, bandhu, dhammei and gram deiji as pseudokinship, very important specially as a support system for women in new environment after marriage or in a new urban areas ". The adjudicator would like to see a detailed discussion of this aspect in relation to women's problems.

In the present work, fictitious kin relationship has been observed which constitute an important dimension of inter and intra caste relationship mostly in rural settings and that too is almost missing in urban setting. Another interesting point came out in this study that though the Brahman and the Bagdi are placed at poles apart, they do possess almost similar type of fictitious kinship system in the context of rural settings.

This has mostly highlighted the impact of geo-cultural environment on kinship behaviour. It is beyond the scope of this study to discuss woman's problems based on this subject. Secondly, this study is totally centered around the kin irrespective of the sex; the fictitious kin relationship was only studied to observe the kinship behaviour. Therefore detailed discussion on this matter does neither arise nor considered in this study. A separate study focusing on this topical problems may be taken up to contd..4.
explore those areas.

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