Society is changing as it always does. The simple way of life led by the people of the traditional society is no longer existing. The society as at present, which we may call contemporary society is beset with myriad problems arising out of population explosion and consequent food shortage, lack of proper dwellings and overall economic crisis. Science and modern technology have opened up avenues to tackle with the problems and to ameliorate the situation. With the help of advanced technology more and more foods are produced in the less productive ecology. Urbanisation, industrialisation and migration from village to city have helped solution of the economic ills, to a great extent. Along with these men depend very much on the favours of the supernaturals and the existing social order is sustained in part by rituals and ceremony.

The back-drop of the present thesis is the rural community. In spite of the modernism which has entered into the village-life and has changed the style of living and social values, the village community, specially the Hindus worship the gods and goddesses along with different folk and village deities, observe festivals connected with agricultural operations, harvesting of new crops, perform ceremonies concerning
the life-cycle events with due rites and rituals. Womenfolk observe bratas with fasts and connected traditional rituals for the welfare of the family and also of the community. As in the old all religious ceremonies are held on the auspicious days as fixed in the almanac and by the priests with the traditional rituals.

An attempt has been made in the dissertation to bring forward the present village life so far as it relates to the ecology, the food produced in the given ecological set up and the rituals connected with various worships, festivals, ceremonies and bratas. There is also an attempt at finding out interactions in between food and ritual.

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