

## AN ASSESSMENT OF SANTAL LIFE STYLE IN RURAL AREA: A CASE STUDY ON GANGASAGAR VILLAGE, SAGAR BLOCK, SOUTH 24 PARGANAS, WEST BENGAL.

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### **ABSTRACT:**

*The Santals are the largest homogeneous scheduled tribe in India. They are the largest Hindu religious believer Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. A large number of them are also found in Assam, Tripura, Meghalaya, Bangladesh, and Nepal. The name of community is Santals or Santals, According to Sreiferud (1968) is a Corruption of Saontar. This was adopted by the Santals when they lived in the area around Saont in Midnapur district of West Bengal. The Santals have no recorded history and therefore all that is known of them came down through words of mouth handed down from generation to generation. Therefore the origin of the Santals is not absolutely certain. The Santals tried to explore the mystery of creation, history and life by means of myths and legends. The species known as Ramapithecus was found in the Siwalik foothills of the northwestern Himalayas. Histories of Santals are only persisting in songs and folklore of Santal tribe itself. Historians like Pandit Raghunath Murmu, who develops Santali manuscript, written Santals are from Pre Aryan period and they were the real great fighters during British regime The Santals have their own independent language known as Santali which belongs to the Munda, Ho, Mahli, Bhumij, and Kharia family of languages. Most of the Santals in West Bengal are settled agriculture community. The Santals being agriculturalist their religious rites have a social urge of fertility, fecundity, generation and all that is connected with their very existence. The Santals cottage stands on the both side of a straggling Kulhi (village road). Each cottage consisted of two or three rooms. The types of household that is seen among the Santals are join family and single family. When a couple gets married usually they live with the parents of the bride groom or if it is divided then they have to live alone and start a new family of their own son. The Santals uses utensils like pot (kanda), lota, plate (kasa tari) bowl (bati) for drinking water. Sohrae is celebrated in the month of Dec.-Jan (Pous). It is also called harvest festival. Baha is celebrated in the month of Feb.-March (Phagun).*

*Maran Buru (the great mountain) is believed to be the leader of the bongas. He is also referred to as Lita, with far-reaching powers by which he associates with both good and evil spirits. It is believed that he instructed the first couple, Pilcu Haram and Pilcu Budhi, in sex and taught them how to brew rice-beer exhorting them to offer rice-beer whenever they invoke his name.*

*Key Word: Santal life style, objectives, social, economic, religious and culture.*

## 1. INTRODUCTION:

The Santals are the largest homogeneous scheduled tribe in India. They are the largest Hindu religious believer Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. A large number of them are also found in Assam, Tripura, Meghalaya, Bangladesh, and Nepal. In India, 90 million people belong to the indigenous communities known as Adivasi or tribal's.

According to the 1991 census of India, They numbered approximately 6.8% of the nation's total tribal population. Of the major tribal groups of India the Santals stands third next to the *Bhil* and the *Gonds*. According to the 2011 census, India has 8.10 % of tribal population and about 14.8% of Gujarat's total population is tribal. The Santhals constitutes more than half of the total ST population of the West Bengal (51.8 per cent).

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

The name of community is *Santals* or Santals, According to Sreferud (1968) is a Corruption of *Saontar*. This was adopted by the Santals when they lived in the area around *Saont* in Midnapur district of West Bengal. The word Santal is an English word adopted from Hindi which corresponds with *Saontar* used by Bengali speaking people. Ordinarily they call themselves as *hor* (man). There is another similar term as *hor* which stand for the way or means. A *hor* (man) is in search of *hor* (way or means) and effort continues till he finds a satisfactory result. They also call themselves as *hor hopon* which means child or children of human beings.

The Santals have no recorded history and therefore all that is known of them came down through words of mouth handed down from generation to generation. Therefore the origin of the Santals is not absolutely certain. The Santals tried to explore the mystery of creation, history and life by means of myths and legends. As regard to the creation of human beings they have no written tradition but oral tradition. According to their oral tradition, one duck and a dark were flying in the firmament in search of some place to land, but the vast sheet of water cover the

surface of the earth. At the bidding of *ThakurJui*, *Marang Buru* created the land for them and covered with Binna grass. There the duck laid two eggs and from the eggs sprang *Pilchu Haram* and *Plichu Budhi*. The first human couple from them the whole *horhopon*.

## 2. REVIEW OF LITERATURE:

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a primitive People.

According to Ralph Linton (1963) tribe is a group of bands occupying a contiguous acknowledging the authority of a chief and usually regarding them as having a affiliation, endogamous with no specialization of functions ruled by tribal officers and 21 families, used by them and Safawa tribes, inhabiting the Southern highlands of Tanzania. *Andhra Pradesh*) "studies the economy of the Koyas tribe of Warangal district of Andhra Pradesh.

Bhowmik (1963) made a socio-economic survey on the Lodhas of West Bengal.

Dutta and Maity (1963) reported on the weeds of paddy field of Midnapur elite. Anthropological literature, has now gained many adherents.

*Choudhury* (1981), in his article "*The Problem of Development of Small Tribes*" "common ancestor. Perpetuation of tribalism in India owe everything to the calculations of the governing preparing a list of "primitive tribes", with especially elaborate detail that was based *Ramaiah* (1981), in his book "*Tribal Economy of India*.

The definition of the term 'tribe' has long been a subject for discussion among the indigenous people have not benefited from development projects, while the mainstream societies have prospered at their expense, pushing them deeper into the poverty trap the issues for the anthropologists, and bureaucrats but are also issues of public.

*Thothathri et al.* (1985) studied some of the selected poisonous plants from the tribal areas of India. Tribe is a group of people in a primitive or barbarous stage of development with other tribes or castes.

*Majumdar* (1986) defines tribe as a social group with territorial group India. One argument is that historically, the invention and *Mahunnah* (1991) has invested 44 medicinal plants, belonging to 39 general natives of Purulia district are praiseworthy North-eastern India and island territories (*Danda*, 1996).

*Basu's* (2001) ethno botanical work on "Soharai" festival of Mundas, one of the Bengal.

Chakra borty and Bhattacharjee (2004) investigated 13 families used by the tribals of Purulia District as magico-religious beliefs.

De and Bhattacharjee (2005) studied some of the Anti hemorrhagic plants of Paschim Midnapur District.

Mitra and Mukherjee (2005) made a survey of root and rhizome drugs used by the tribals of West Dinajpur District. In India there are more than 450 tribal communities, whose residences are divided. In India, where indigenous peoples are known as "tribal people" or "tribal", they are at the bottom of society.

### 3. OBJECTIVES:

- i. To know the influence of tribal on the socio-economic conditions of the subjects covered under survey.
- ii. To find out the socio- economic development factors responsible Santhal tribe in selected study areas.
- iii. To study the demographic features of within the area covered under survey.
- iv. To study the intensity of acceptance and popularity culture and its importance in society.
- v. To ascertain the influence of tribal on the educational conditions of the subjects covered under survey.
- vi. To know the various issues of Santhal Tribe in selected study area.

### 4. ORIGIN OF SANTAL:

The species known as Ramapithecus was found in the Siwalik foothills of the northwestern Himalayas. According to Dr. B. S. Guha, the population of India is derived from six main ethnic groups and main ethnic group which define Adivasi especially Santal, Munda, Kol and Ho are etc. **“Pro-Australoids” or “Austriacs”** this group was the next to come to India after the Negritos. They have wavy hair, brown bodies, long heads with low foreheads eye ridges, noses with low and broad roots, thick jaws, large palates and teeth and small chins. Austriacs tribes, which are spread over the whole of India. Myanmar and the islands of South East Asia are said to **“form the bedrock of the people”**.

### 5. HISTORY OF SANTAL:

Histories of Santals are only persisting in songs and folklore of Santal tribe itself. Historians like Pandit Raghunath Murmu, who develops Santali manuscript, written Santals are from Pre Aryan period and they were the real great fighters during British regime. Santals were the first who fought against Permanent Settlement Act of Lord Cornwallis during 1855.

It was during late 1850, when **Sidhu Murmu, Kanhu Murmu, Chand Murmu** and **Bhairo Murmu** hoarded around 85,000 Santals to wage a war against British to object all the law which were objectionable to them at that point of time.



So, Santals with their entire musical instrument like (*Tumdak, Tamak, Banam, and Trio*) and weapons (*Aag-Saar, Kapi, Tarwade*) start moving towards Calcutta. “**Baba Tilka Majhi**” was the first Santals leader who raises weapons against the British in 1789. **Baba Tilka Majhi** made bold step to kill one of the British. Later Baba Tilka majhi was hanged till death from the same tree to show example for such deeds.

## 6. LANGUAGE OF THE SANTALS

The Santals have their own independent language known as *Santali* which belongs to the Munda, Ho, Mahli, Bhumij, and Kharia family of languages. Peter W. Schmidt has classified these groups as the Austro-Asiatic language group. As the Santals belong to the Munda family of languages, they have been classified by Anthropologists as Pre-Dravidians, Kolarians, Dravidians, Proto-Australoids, Nishadies and Austrics. But in the resent year they also have developed their own written script which goes by the name *OlChiki*. Many books have been printed in *OlChiki*. The Santali script, or *OlChiki*, is alphabetic, and does not share any of the syllabic properties of the other Indic scripts such as Devanagiri. It uses 30 letters and five basic diacritics. It has six basic vowels and three additional vowels, generated using the *Gahla Tudag*.

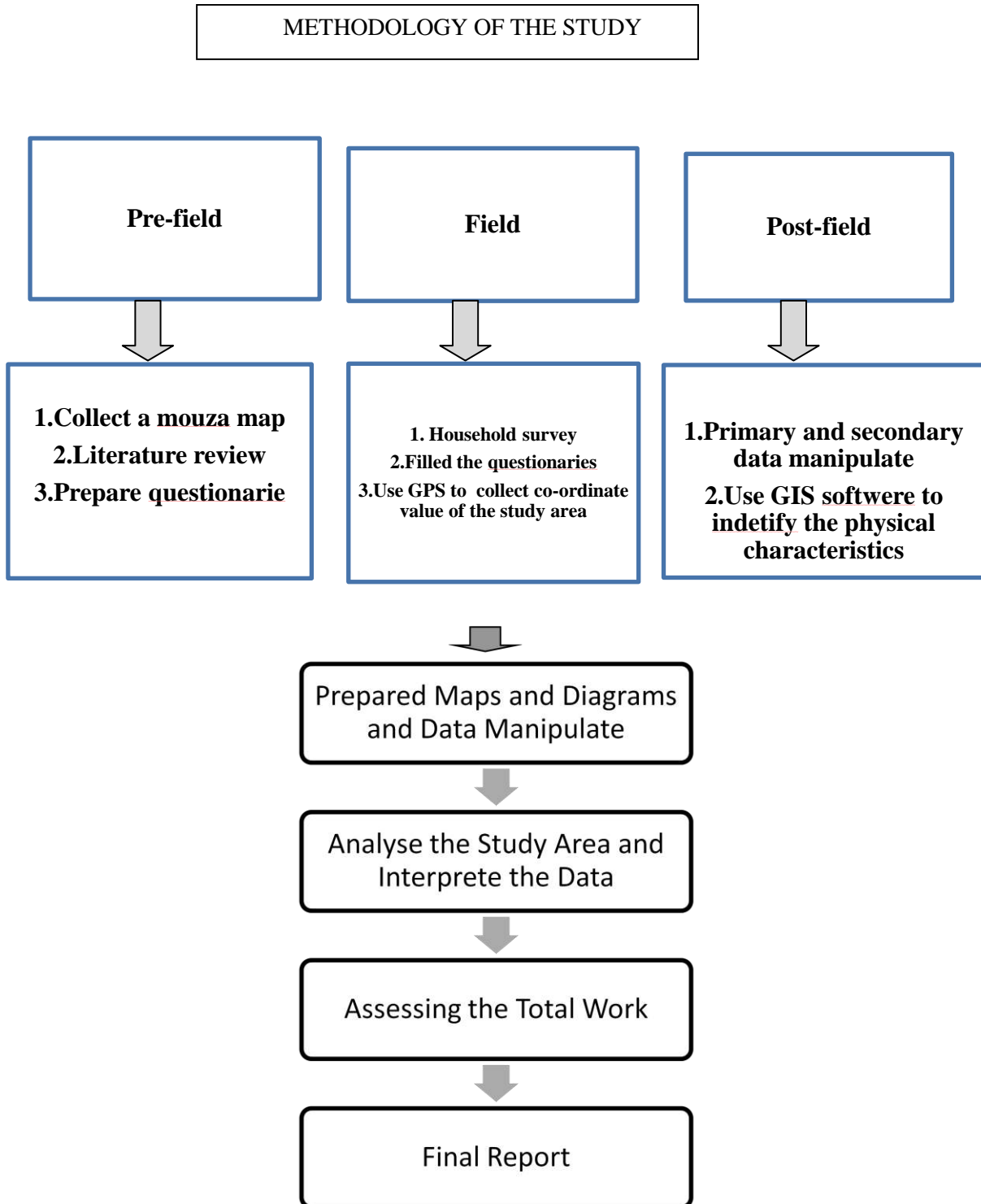
Ⓐ	a a [ɑ]	ⓐ	at t [t]	Ⓔ	ag g [k', g]	Ⓕ	ang ng [ŋ]	Ⓟ	al l [l]										
Ⓒ	aa [a]	ⓑ	aak k [k]	Ⓛ	aaj j [c', j]	Ⓖ	aam m [m]	Ⓡ	aaw a [w]										
Ⓙ	i [i]	ⓓ	is s [s]	Ⓢ	ih h [ʔ, h]	Ⓗ	iny ny [ɲ]	Ⓣ	ir r [r]										
Ⓛ	u [u]	Ⓠ	uch ch [c]	Ⓠ	ad d [t', d]	Ⓜ	unn nn [ɳ]	Ⓡ	uy y [j]										
Ⓩ	e [e]	Ⓡ	ep p [p]	Ⓢ	edd dd [d]	Ⓢ	en n [n]	Ⓡ	err rr [r]										
Ⓢ	o [o]	Ⓡ	ott tt [t]	Ⓢ	ob b [p', b]	Ⓢ	ov v [w]	Ⓡ	oh (k)h [h]										
ⓐ	0	Ⓡ	1	Ⓡ	2	Ⓡ	3	Ⓡ	4	Ⓡ	5	Ⓡ	6	Ⓡ	7	Ⓡ	8	Ⓡ	9

OlChiki Script



Raghu Chand Murmu

## 7. METHODOLOGY:



The methodology of research for the preparation of this dissertation work may be defined into two parts

- i. Methodology applied for physical environmental studies.
- ii. Methodology applied for socio-economic and socio-cultural studies.

The attributes contributing to the development of the existing physical environment and the society and daily life have been studied separately and systematically. Field investigation for this purpose was conducted during the period September 2017 – November 2017. During the course of field investigation, the pattern and characteristics of man and environment relationship have been studied carefully. Changes that have been taken place in the physical surrounding and the impact on the human environment have been studied using primary and secondary data. The entire research work is based on three folds, which are as follows-

**a. Pre field work-**

- (i) Location of the study area was identified and Mouza map was collected.
- (ii) Prepared some questionnaires and a family survey table and some journals and books were studied to understand the environmental and Socio-cultural background of the village and its surroundings.

**b. During field work-**

- i. Knowing about regional structure of the area.
- ii On the basis of different questions, field data were collected including demographic characteristics, occupational types.
- iii. Through random sampling people of different workshop were interviewed to understand the environmental changes and its impact on the society and life of them.
- iv. Photographs also taken of the various aspect of the village

**c. Post field work-**

- (i) The data generated of the field and collected from different sources as well as information gathered was complied and analyzed using suitable statistical techniques.
- (ii) The complied data were graphically presented using Microsoft Office Excel and other software like Micro-Soft Office Word in the Computer.
- (iii) On the basis of information & records which collected from the field, different maps & chart were produced.



(iv) The entire work was then presented in the systematic format of the literature and the final result is the Dissertation.

The criticism against the area study is related to the fact that it is by and large dependent upon a data base narrative as well as analytical. So availability or lack of data is a real problem. It is really a hard job because all the required data may not available and all the information may not be accurate.

**8. SAGAR DWIP GEOGRAPHICAL PERSPECTIVE:**

Sagar Island is an island in the Ganges delta, lying on the continental shelf of Bay of Bengal about 100 km (54 nautical miles) south of Kolkata. This Island under South 24 Parganas District in India State West Bengal. It belongs to the Republic of India and is governed by the State government of West Bengal. The island is large — with an area of 224.3 km<sup>2</sup>, lying between 21°36' to 21°56' north latitude and 88°2' to 88° 11' east longitude. The island is surrounded by the Muriganga River in the north and east, Hooghly River is flowing in the west and the southern limit is demarcated by Bay of Bengal. With an inhabited village of 44 the total population is 154202 at Sagar.

**9. STUDY AREA:**

Sagar Block is situated under the district of South 24 Parganas near Kakdwip sub division in the state of west Bengal. My study area is Ganga Sagar village. It is located between 21° 41' 5.99"to 21° 38' 38.19" North latitude and 88° 3' 47.56" to 88° 5'19.88" East longitude. It belongs to Presidency Division. It is located 113 KM towards South from District head quarters Alipore and from 3 KM from Sagar Kapil Muni Ashram. 125 KM from State capital Kolkata with an approximate area of 213.83 sq. km.



West Bengal



Sagar Dwip



Ganga Sagar Village



## 10. HISTORICAL BACKGROUND OF THE STUDY AREA

A holy man, Kardam Muni, made a pact with Vishnu that he would undergo the rigours of marital life, on the condition that Vishnu would incarnate as his son. In due time Kapil Muni was born as an incarnation of Vishnu and became a great saint. Kapil Muni's ashram was located on the island. One day King Sagar's sacrificial horse disappeared, it had been stolen by Indra. The king sent his 60,000 sons to find it, and they found it next to Kapil Muni's ashram, where Indra had hidden it. Mistaking Kapil Muni for the thief, the sons accused Kapil Muni, who in his wrath at the false accusation burned the sons to ash and sent their souls to Hell. Later having compassion for the King Sagar's sons, Kapil Muni acceded to the prayers of King Sagar's descendants, agreeing to the restoration of the sons, if Parvati in the form of the river goddess Ganga would descend to Earth to perform the Last Ritual (Hindus also called as "Tarpan") of mixing the ashes with holy water (*niravapanjali*). Through deep meditation, King Bhagiratha induced Shiva to order Ganga down from heaven and the 60,000 sons were freed (*moksha*) and ascended to Heaven, but the river Ganges stayed on the Earth. The date of the descent of Ganga was the date, as is at present the 15th Day of January of the Gregorian Calendar which coincides with that of Makar Sankranti (When Surya enters Makar Constellation). The Gangasagar fair and pilgrimage is held annually on Sagar Island's southern tip, where the Ganges enters the Bay of Bengal. This confluence is also called Gangasagar or Gangasagara. Near the confluence is the Kapil Muni Temple. The Gangasagar pilgrimage and fair is the second largest congregation of mankind after the triennial ritual bathing of Kumbha Mela. In 2016, about 500,000 pilgrims took the holy dip where the Hooghly meets the Bay of Bengal on the occasion of Makar Sankranti. For the rest of the year about 500,000 people come to the island.



Decent of Ganga

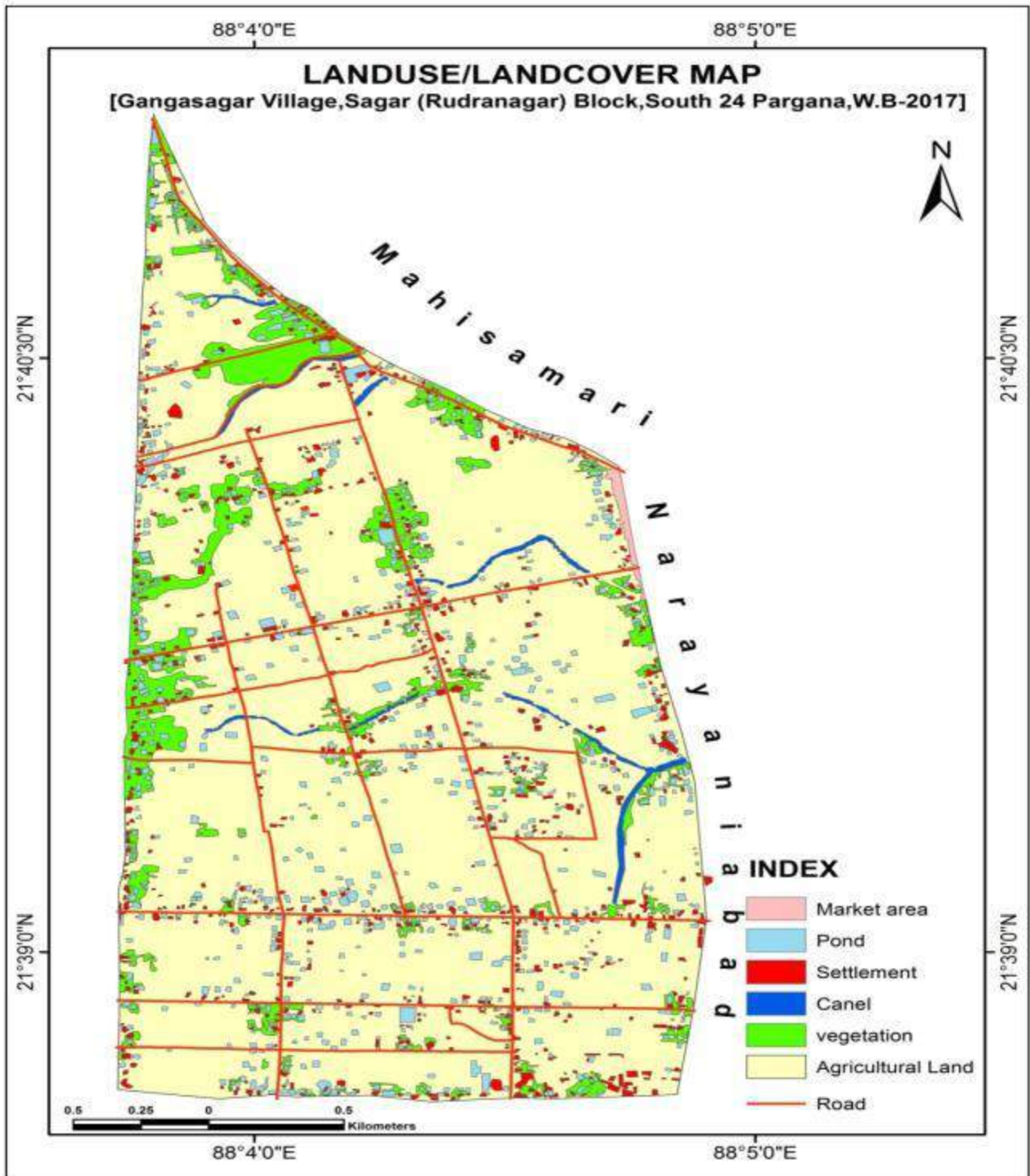


Kapil muni



Kapil muni temple

### Land Use Map



## 11. SOURCE OF DATA COLLECTION:

### a. Primary data collection



**House hold survey**



**House hold survey**

Primary data has been generated with the help of the fieldwork mainly through personal interview. Some questions and some information are collected from each household of Gangasagar Village.



**House hold survey**



**Fishing Boat**

### b. Secondary data Collection

Secondary data has been collected mainly from the Gangasagar Gram Panchayet Office and some other books. All these data has been collected in order to understand the general character of the study area, particularly its social environment (age, sex, education, religions) and economic status (types of occupation, income, expenditure).

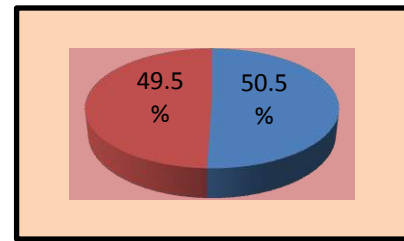


## 12. RESULT AND DISCUSSION

### 12.1 Demographic Profile

**Table no.1: Sex composition**

	Sex Structure	Number of population	% of population
1.	Male	51	50.50
2.	Female	50	49.50
		101	100

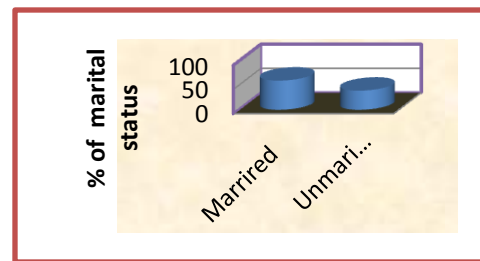


**Figure no1.Sex composition.**

In this Gangasagar village are represent familiarly sex ratio. It is very good sign of equality of Gender development of index. In this society is same priority of both of male and female person. In this figure also depicted that no have apply any primary, secondary and tertiary sex ratio determination process. Male and female sex ratio is equal so there social interaction of every section and occasion are mixed. So both are dependent every due to each other which are indicating friendly relationship between male and female.

**Tableno2: Marital status**

Sl no.	Marital status	Number of persons	% of persons
1.	Married	61	60.40
2.	Unmarried	40	39.60
		=101	100

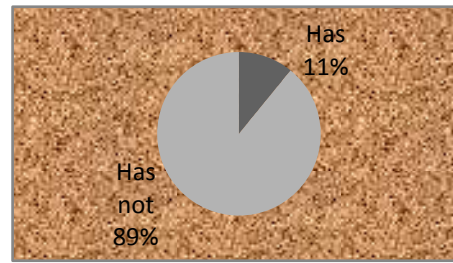


**Figure no2. Marital status.**

Gangasagar villagers have highly difference between married and unmarried status. In these villages total 61 people are married and only 40 people are unmarried which are included Childs. Most number of villagers are married which are indicate enable arrangement of marriage are traditionally going through their various type of marriage system. In this community are indicating that after twenty four ages are selected their marriage age of male and female are below twenty one. Villagers are management their marriage with in and nearest village.

**Table no 27:-Health care facilities.**

Sl no.	Health care facilities	Number of candidate	% of house
1.	Has	11	10.89
2.	Has not	90	89.11
Total		=101	=100

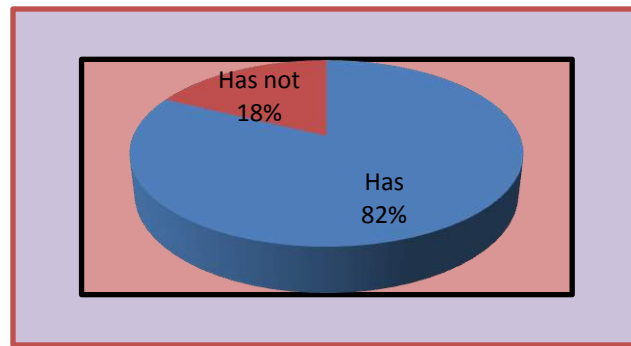


**Figure no27:- :-Health card facilities.**

In my study area named Ganga sagar Village, most of the family members have no health card facility. This tables shows that 90 (89.11) candidate has not the Health care facilities and only the 9 (10.89) candidates has health care facilities because of strong economic condition and the lack of education.

**Table no28:-Digital ration card facilities**

Sl no.	Digital ration card facilities	Number of member	% of house
1.	Has	83	82.18
2.	Has not	18	17.82
Total		=101	=100

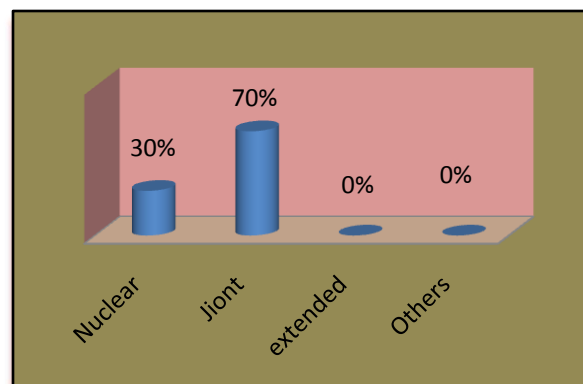


**Figure no28:-Digital ration card facilities**

In my study area named Ganga sagar Village, the total no of family numbers are 101. At present 83 (82.18) family members have gotten the Digital ration card and A few family members 18 (17.82) cannot get the digital ration card because they have forgotten the exact date in which the digital ration card is formed.

**Table no 29:-Family type**

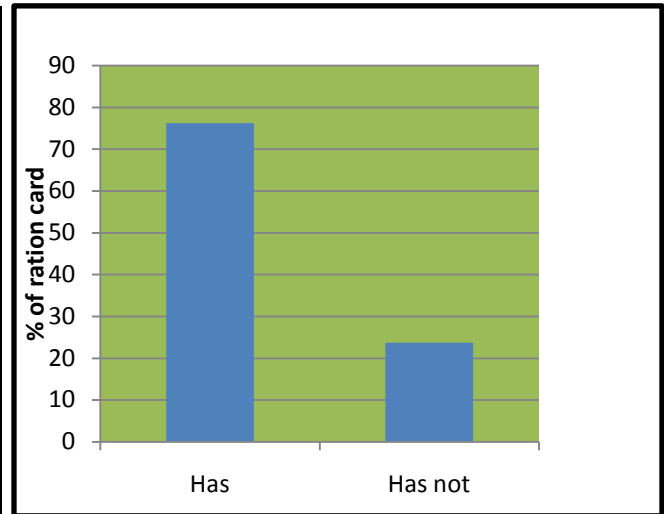
Sl no.	Family type	Number of house	% of house
1	Nuclear	6	30
2	Joint	14	70
3	extended	0	0
4	Others	0	0
5		=20	=100



**Figure no 29:-Family type**

**Table no21:-Ration card facilities**

Sl no	Ration card facilities	Number of Candidate	%	Categories of Ration Card		% of APL & BPL Card	
				APL	BPL	APL	BPL
1.	Has	77	76.24	24	53	31.17	68.83
2.	Has not	24	23.76				
Total		=101	=100				



**Figure no-21:- Ration card facilities**

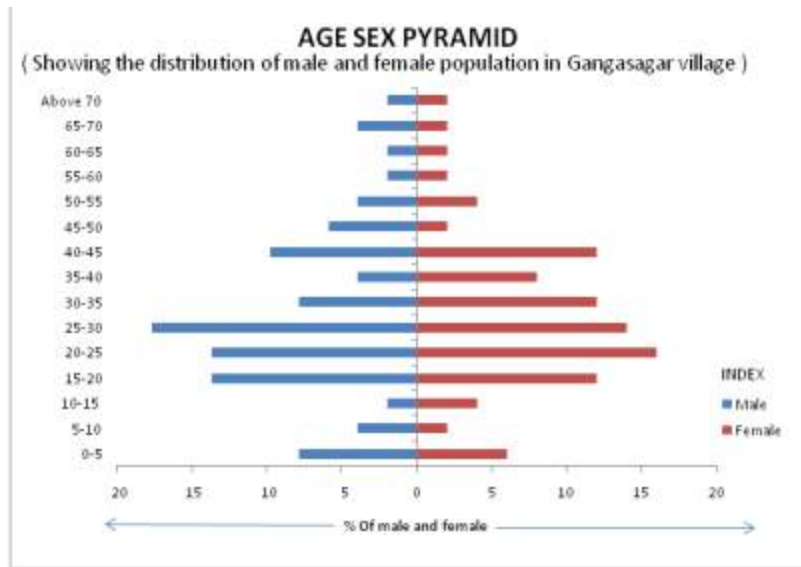
Ration Card is one of the most important indicators of economic as well as social development at any area. Depending on Ration Card facilities any family can get lot of facilities from state Govt. and as well as central Govt. facilities. This table shows that total no of candidate are 101. Among of them 24 person (31.17) has gotten APL

Sl no	Age groups	Population		Total	Population (%)	
		Male	Female		Male	Female
1	0-5	4	3	7	7.84	6.00
2	5-10	2	1	3	3.92	2.00
3	10-15	1	2	3	1.96	4.00
4	15-20	7	6	13	13.73	12.00
5	20-25	7	8	15	13.73	16.00
6	25-30	9	7	16	17.65	14.00
7	30-35	4	6	10	7.84	12.00
8	35-40	2	4	6	3.92	8.00
9	40-45	5	6	11	9.80	12.00
10	45-50	3	1	4	5.88	2.00
11	50-55	2	2	4	3.92	4.00
12	55-60	1	1	2	1.96	2.00
13	60-65	1	1	2	1.96	2.00
14	65-70	2	1	3	3.92	2.00
15	Above 70	1	1	2	1.96	2.00
	Sum	51	50	101	100	100

facilities and rest of other get the BPL 53person (68.83) facilities in my study area.



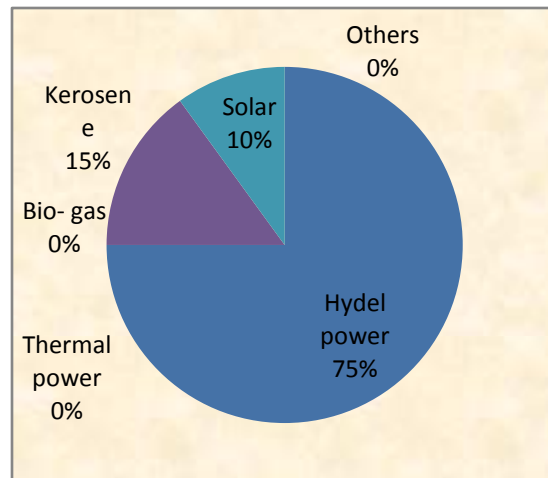
**Table Number: 19 Age sex Pyramid**



**12.2 Infrastructure Profile**

**Table no16:-Sources of light**

Sl no.	Sources of light	Number of light	% of house
1.	Hydel power	15	75
2.	Thermal power	0	0
3.	Bio- gas	0	0
4.	Kerosene	3	15
5.	Solar	2	10
6.	Others	0	0
		=20	=100

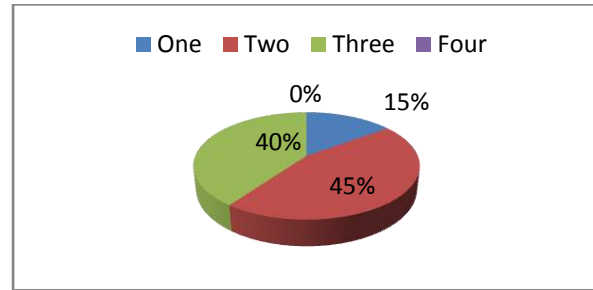


**Figure no 16:-Sources of light**

Light is the one of the most important component in our daily life. People use it for study, office work, industrial work etc. Electricity is greatly available. This table shows that above 75percentage hydel electricity, 15 percentage kerosene and 10% solar our study area gets electricity facility.

**Table no17:-No of room**

Sl no.	Name of room	Number of family	% of room
1.	One	3	15
2.	Two	9	45
3.	Three	8	40
4.	Four	0	0
		=20	=100

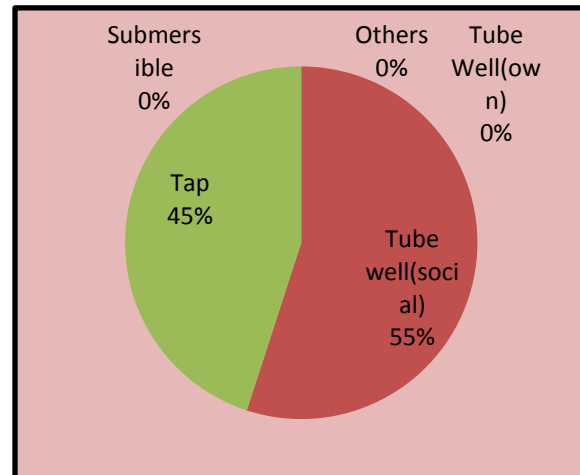


**Figure no17:-Number of room.**

Room is an essential resource of our daily life. It is used in human shelter. It gives us pleasure in life. This table clearly shows different types of room in Gangasagar village. In my study area I see that 45% families have two rooms and 40% families have 3 room and only 15% families has one room.

**Table no18:- Sources of drinking water.**

Sl no.	Sources of drinking water	Number of house	% of drinking water
1.	Tube Well(own)	0	0
2.	Tube well(social)	11	55
3.	Tap	9	45
4.	Submersible	0	0
5.	Others	0	0
		=20	=100

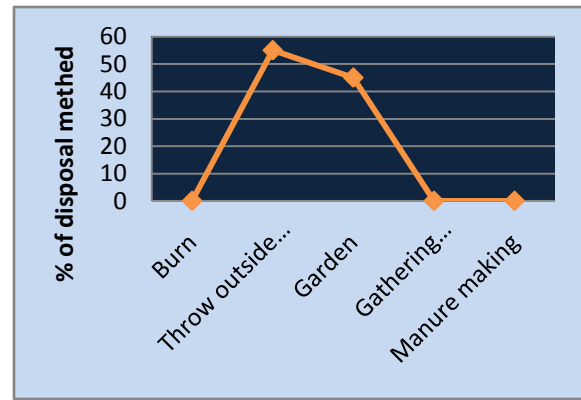


**Figure no18:-Sources of drinking water.**

Water is an essential resource of our daily life. It is not only used in bathing and other domestic purpose. It gives us life. The essentiality of the water is minimum in drinking purpose in respect of only other use. This table clearly shows different source of drinking water in Gangasagar village 55 percent family used tube well (social) and 45 percent tap use.

**Table no26:-Disposal methods of waste materials.**

Sl no.	Disposal methods of waste materials	Number of house	% of house
1.	Burn	0	0
2.	Throw outside the road	11	55
3.	Garden	9	45
4.	Gathering outside of the road	0	0
5.	Manure making	0	0
Total		=20	=100

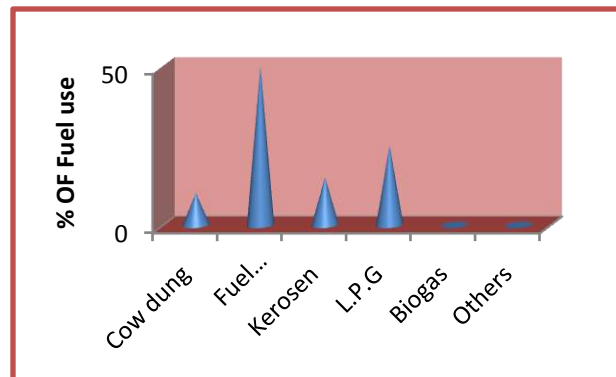


**Figure no 26 Disposal methods of waste materials.**

In my study area named Ganga sagar Village, there is no any dustbin facility in this community area. So all they are habituated to through their waste materials outside the road 11(55%) and rest of family members are through their waste materials in their garden 9 (45%).

**Table no 7:-Fuel use for cooking**

Sl no.	Fuel use for cooking	Number of house	% of house
1.	Cow dung	2	10
2.	Fuel wood	10	50
3.	Kerosene	3	15
4.	L.P.G	5	25
5.	Biogas	0	0
6.	Others	0	0
		=20	=100



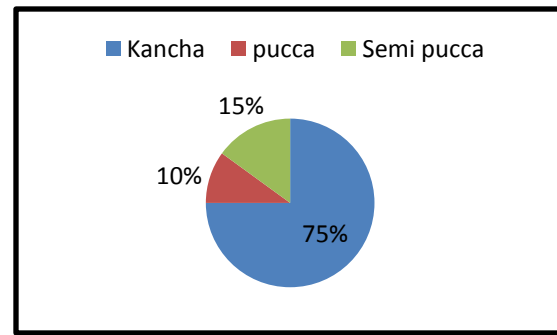
**Figure no7:-Fuel use for cooking.**

Gangasagar village in this Santals community mostly dependent on fuel wood by the neighboring forest. These Ganga Sagar villagers Santals are keep their tradition cooking fuel use .Mostly villagers are fuel wood sequences are kerosene (15%), cow dung (10%).In this villagers are no use of bio-gas and other kind of process of cooking type. Gangasagar villagers are indicate two way of Environmental pollution on hand high amount of cutting the vegetation cover and second hand exhaust pollutant gas leak of cooking use, kerosene use, fuel wood use.

### 12.3 Residential Profile

**Table no 5:-House type**

Sl no.	Type of house	Number of house	% of house
1.	Kancha	15	75
2.	pucca	2	10
	Semi pucca	3	15
		=20	=100

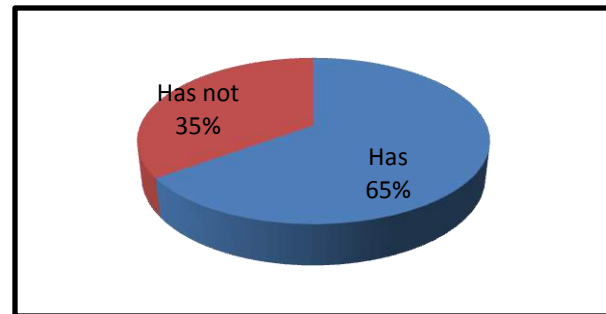


**Figure no5:-House Type**

Gangasagar village here various type of house. There are 75 percentage houses are kancha, 10 percentage houses are pucca and 15 percentage houses are semi pucca. Because they are belong to the very poor family due to the lack of source of income. In this type of house are indicating that seasonally suffer from high temperature, nonwestern storm, cyclonic or depression condition etc. Rainy season there house are highly vulnerable for living this house because maximum people have there kancha type of house so, they are worry for broken of house wall.

**Table no 6:-Lavatory facilities**

Sl no.	Lavatory facilities	Number of house	% of house
1.	Has	13	65
2.	Has not	7	35
3.		=20	=100

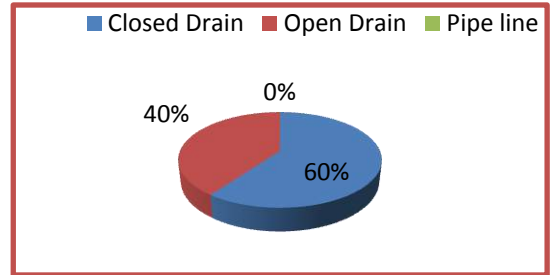


**Figure no 6:-Lavatory facilities**

Gangasagar villagers are enucleating there are lavatory facilities no more comfortable because maximum number of house has no lavatory system although maximum hose has lavatory system in this survey. In this village have poor lavatory system which are prepare lavatory facility under taken of government certainly. Some family making their facility helps of government scheme and some their own payment. Maximum number of people are poor so not able to prepare lavatory system.

**Table no 8:-Sanitation facility.**

Sl no.	Sanitation facility	Number of house	% of house
1.	Closed Drain	12	60
2.	Open Drain	8	40
3.	Pipe line	0	0
5.	Nothing	0	0
		=20	=100

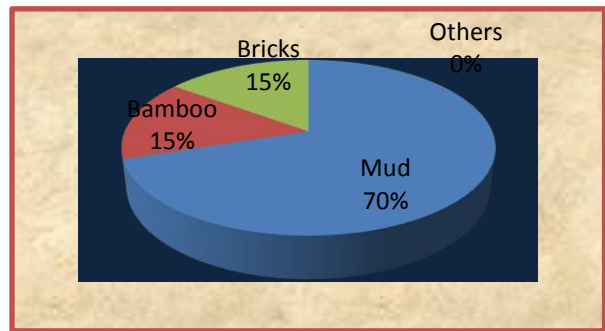


**Figure no 8: Sanitation facility.**

In this figure shows that Ganga sagar villagers are maximum are complete their sanitation by closed drain system mainly 60 percentage person are practice closed drain sanitation. After the following system is open drain which are 40 percentage villagers are used. In this community there sanitation system is indicate that very lack of development sanitation system which are influence very harmful there biologically impact and also refer to villages Environmental quality damage this villagers should be accepted the closed drain system as soon as.

**Table no22:-Materials use for wall making.**

Sl no.	Materials use for wall making	Number of house	% of house
1.	Mud	14	70
2.	Bamboo	3	15
3.	Bricks	3	15
4.	Others	0	0
Total		=20	=100

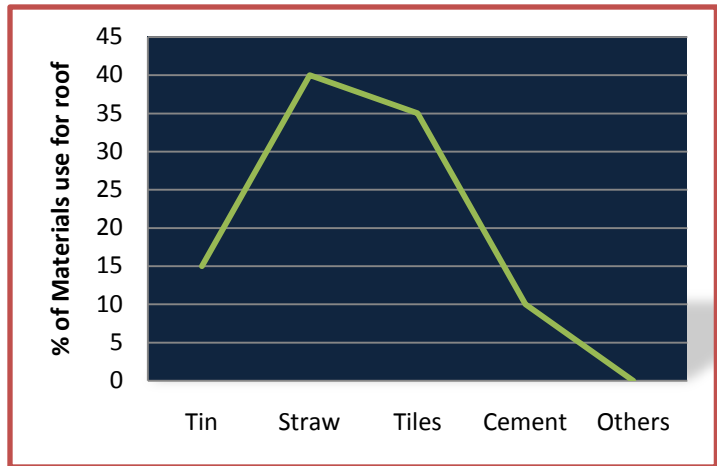


**Figure no22:- Materials use for wall making**

In my study area named Ganga sagar Village, There are so many materials use for wall making in Santals community. Basically I see the most of house are made by mud 14(70%). A few houses are made by Bamboo 15(15%) and Bricks15 (15%) due to the lack of financial background.

**Table no23:-Material use for roof.**

Sl no.	Materials use for roof	Number of house	% of house
1.	Tin	3	15
2.	Straw	8	40
3.	Tiles	7	35
4.	Cement	2	10
5	Others	0	0
Total		=20	=100

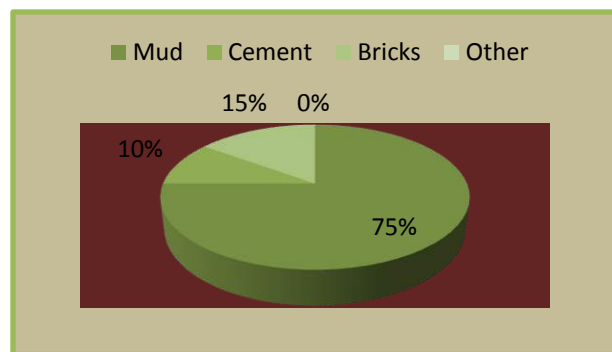


**Figure no23:- Material use for roof.**

In my study area named Ganga sagar Village, There are so many materials use for roof making in Santals community. Basically I see the most of house roof are made by Straw8 (40%) and Tiles 7(35%). A few houses roof are made by Tin 3(15%) and Cement 2 (10%) due to the lack of financial background.

**Table no24:-Materials use for floor.**

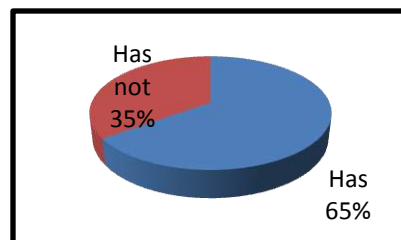
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Gangasagar villagers are enucleating there are lavatory facilities no more comfortable because maximum number of house has no lavatory system although maximum hose has lavatory system in this survey. In this village have

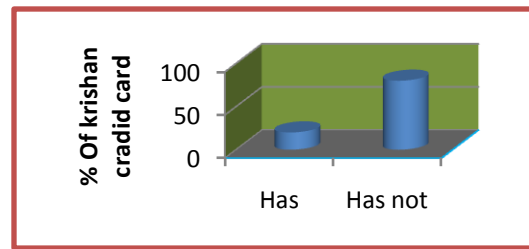


poor lavatory system which are prepare lavatory facility under taken of government certainly. Some family making their facility helps of government scheme and some their own payment. Maximum number of people are poor so not able to prepare lavatory system.

### 12.4 Administrative & democratic Profile

**Table no11:- Krishnan credit facility**

Sl no.	Krishan card facility	Total	% of Krishan card
1.	Has	4	20
2.	Has not	16	80
		=20	

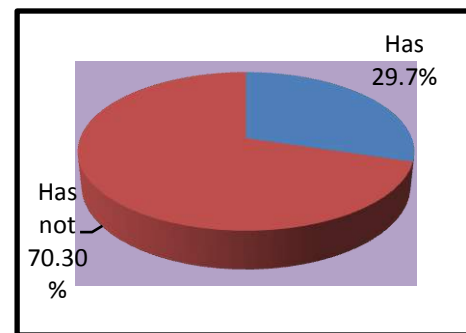


**Figure no 11:-Krishnan credit card facility.**

The **Kisan Credit Card (KCC)** scheme is a credit scheme introduced in August 1998 by Indian banks. This model scheme was prepared by the National Bank for Agriculture and Rural Development (NABARD) on the recommendations of R.V.GUPTA to provide term loans and agricultural needs. Above the table shows that 4(20%) people has kisan card facility and 16(%80) people has not kisan card facility.

**Table no12:- Fishing card facility**

Sl no	Fishing card facility	Total	% of fishing card
1.	Has	30	29.70
2.	Has not	71	70.30
		=101	=100

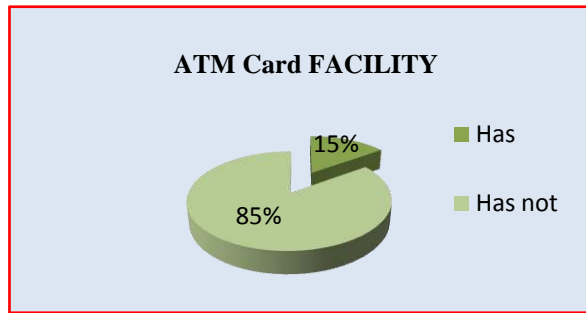


**Figure no 12:-Fishing card facility.**

Fisheries sector contributes in socio-economic developments. To improve the socio-economic conditions of the fishermen and the nutritional status of the general public. In my study area named Ganga sagar Village, I see that there only few people has Fishing Card Facility 30 (29.70) and most of the people has not fishing card Facility 71 (70.30).

**Table no13: ATM Card facility**

Sl no	ATM card facility	Total	% of ATM Card
1.	Has	3	15
2.	Has not	17	85
		20	=100

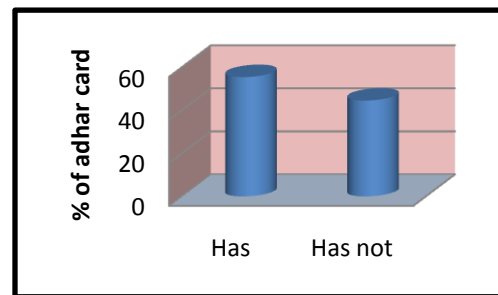


**Figure no13:-A T M Card facility.**

An **ATM card** is a Payment card or dedicated payment card style card issued by a financial which enables a customer to access automated teller machine (ATMs). ATM cards are payment card size and style plastic cards with a magnetic strip or a plastic smart card with a chip that contains a unique card number and some security information such as an expiration date or CVVC (CVV). ATM cards are known by a variety of names such as **bank card**, **MAC** (money access card), **client card**, **key card** or **cash card**, among others. Most payment cards, such as debit and credit card. In my study area named Ganga sagar Village, There are 3(15%) people use ATM card and 17 (85%) people do not use for ATM card.

**Table no: 14 Aadhaar card facilities**

Sl no	Adhar card facility	Total	% of Adhar card
1.	Has	56	55.45
2.	Has not	45	44.55
		=20	=100



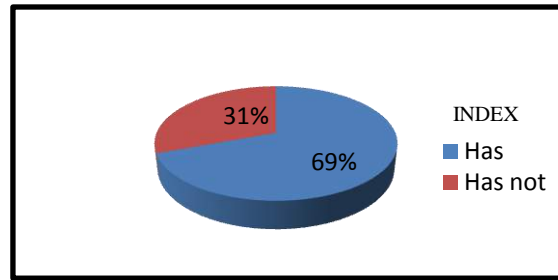
**Figure no14: Aadhaar card facility.**

Aadhaar number is a 12-digit random number issued by the UIDAI (“Authority”) to the residents of India after satisfying the verification process laid down by the Authority. Aadhaar is a strategic policy tool for social and financial inclusion, public sector delivery reforms, managing fiscal budgets, increase convenience and promote hassle-free people-centric governance.

In my study area named Ganga sagar Village, Basically I see the most of the candidate has Aadhaar Card 56 (55.45%) and Some candidate has not Aadhaar card 45 (44.55%) by Which they can get lot of opportunities from state govt. and as well as central govt.

**Table no15:- Job card facility:**

Sl no	Job card facility	Total	% of job card
1.	Has	70	69.31
2.	Has not	31	30.69
		=101	=100

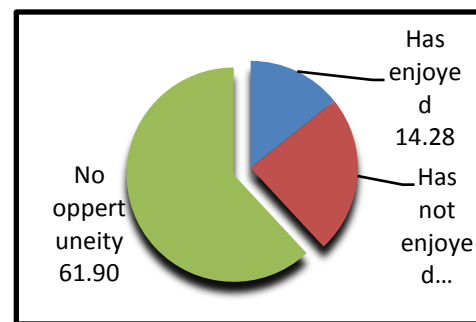


**Figure no 15:-Job card facility.**

The mahatma Gandhi National Rural Employment Guarantee Act aims at enhancing the livelihood security of people in rural areas by guaranteeing hundred days of wage employment in a financial year to rural households whose adult members volunteers to do unskilled manual work. In my study area named Ganga sagar Village, Basically I see the most of the people has job card facility 70 (69.31%). and a few has no job card facility 31 (30.69%).

**Table no 9:-Kanyashree Scheme Facility.**

Sl no.	Kanyashree Facility	Number of kanyasree scheme	% of Kanyashree scheme
1.	Has enjoyed	3	14.28
2.	Has not enjoyed	5	23.81
3.	No opportunity	13	61.90



**Figure no 9: Kanyashree scheme**

Kanyashree Prakalpa is an initiative taken by the Government of West Bengal to improve the life and the status of the girls by helping economically backward families with cash so that families do not arrange the marriage of their girl child before eighteen years because of economic problem. The purpose of this initiative is to uplift those girls who are from poor families and thus can't pursue higher studies due to tough economic conditions. In my study area in Gangasagar village, I see only three girls has gotten the Kanyashree Prakalpa scheme by which they can continue their study. But most of the girls cannot get the any opportunities from such type of scheme by which they can enrich their education properly not only secondary education but also in higher education.

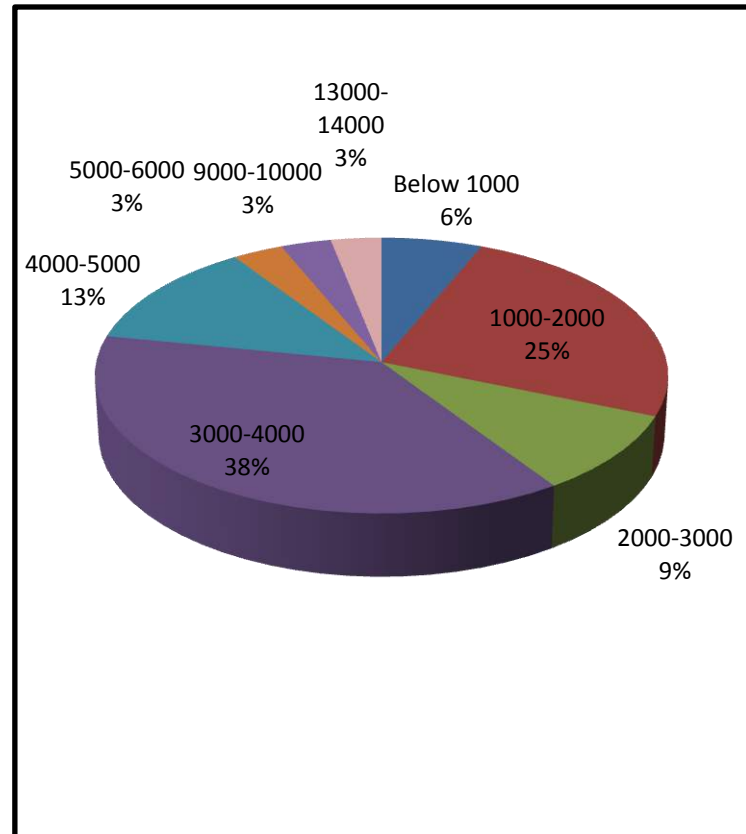
**12.5 Economic Profile**

Most of the Santals in West Bengal are settled agriculture community. The Santals being agriculturalist their religious rites have a social urge of fertility, fecundity, generation and all that is connected with their very

existence. Above everything land is considered as more precious than their own life. About 95% of the Santals are involved in agricultural operations. Collecting, hunting and fishing were once very important sources of living but now they have been reduced to a subsidiary status. Animal husbandry is common but plays a comparatively minor role in maintaining the food supply. In fact, the Santals depend mainly on paddy cultivation as their chief source of livelihood. Activities usually performed by adult male, adult female, male child, female child. The adult male work in the plough the fields, build huts, go for hunting, performs all the rituals in and outside the house to the bongas. The male child also follows the activity of the adult male members.

**Table no20:-Per capita Income**

Sl no.	Monthly Income(RS)	Number of person	% of person
1.	Below 1000	2	6.25
2.	1000-2000	8	25
3.	2000-3000	3	9.38
4.	3000-4000	12	37.5
5.	4000-5000	4	12.5
6.	5000-6000	1	3.13
7.	6000-7000		
8.	7000-8000		
9.	8000-9000		
10.	9000-10000	1	3.13
11.	10000-11000		
12.	11000-12000		
13.	12000-13000		
14.	13000-14000	1	3.13
Total		=32	=100

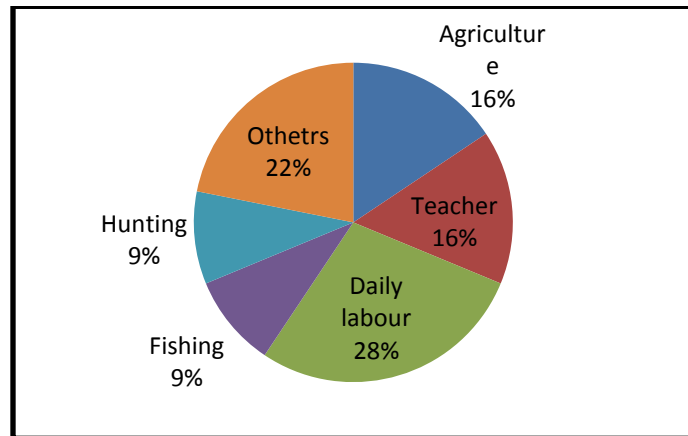


**Figure no-20:-Per capita income.**

Monthly income is one of the important indicators of economic as well as social development at any area. Different income groups are found among the respondents. This table shows that maximum number of people belongs to low income in my study area.

**Table no 3:-Occupational Structure**

Sl no.	Name of the occupation	Number of family	% of Family
1.	Agriculture	5	15.63
2.	Teacher	5	15.63
3.	Daily labour	9	28.13
4.	Fishing	3	9.38
5.	Hunting	3	9.38
6.	Others	7	21.88
		=32	=100



**Figure no 3:-Occupational structure**

Gangasagar villagers are maximum depend on daily labour such as an agriculture wage labour, fishing treatment labour etc. Which highly number of people are added, which are represent 28.13 percentage. After follow the agriculture (15.63%), Teacher (15.63%), Fishing (9.38%); Hunting (9.38%), Daily labour (28.13%) and other activity (21.88%). In this figure indicate that this villagers are very poor and they are belong to the B P L and it is indicate that they are suffer nutritionally for food.

### 13. OCCUPATION STRUCTURE

#### i. Agriculture:

The Santals generally cultivate rice, maize, and certain winter legumes, and beans, different varieties of millet, pulses and vegetables. In agricultural operations, oxen and buffaloes are employed. Most Santals use cow dung and ashes for fertilizer. They mainly depend on natural rainfall for their agricultural products. The Santals are known as industrious and hard working people. Even though there is a division of work on the basis of sex, both men and women take part in agricultural operations. Collecting, hunting and fishing play a very important role in the Santals economy.



Cultivation



Daily Labour

**ii. Collecting:-**

The collection of wild plants, fruits, roots, young shoots, tubers, flowers, mushrooms, etc., not only subsidizes food supply, but also ensure against the recurrent scarcities during summer and help in warding off famine that may result from crop failures caused by natural calamities. The collection is mostly done by women in groups; participation of men is also not unknown.

**iii. Hunting: -**

Bow and arrows, swords and clubs, nets and traps are used for killing and catching animals and birds. The implement used for hunting are bows (made of bamboos) and arrows (Made of iron to kill animals and made of bamboos to shot birds) and various types of traps. They also use the battle axe, commonly known as *tangi* (Santali *kapi*) and a spear called *Borolong* a trident like weapon fitted into the solid bamboo, about five feet in length. J. Troisi, *Tribal Religion: Religious Belief and Practices among the Santals*, Charulal Mukherjee, and the *Santal: With illustration*.

**iv. Fishing:**

They enjoy fishing in streams, artificial ponds and water reservoirs using rod and lime, poison, fishing nets, various types of traps and hands. The fish are caught in the rivers and streams and even in the deep water. They use nets, *broom* (kind of instrument made of bamboo, Assam's it is called as *chapa*).

**v. Day labours:-**

Most Santals work as day labourers. This has become their principal occupation and means of subsistence. Some households earn their living by leasing the land for others, some work as unskilled labourers in tea-gardens and factories and very few are engaged in various modern jobs. The Santals for any cultivation they perform sacrificial rites to the *bongas* at the *Jaherthan* or the house *bongas*. Among the crops the rice is the most important crop of the Santals; they depend on it for their livelihood. Traditional occupation, main occupation pursued now a days and other occupation. Months of the following activities i.e. ploughing, sowing, weeding & harvesting.





**Women Worker**



**Fishing activities**

#### **14. HABITATION PATTERN**

The Santals cottage stands on the both side of a straggling *Kulhi* (village road). Each cottage consisted of two or three rooms. The walls of the house are made of bamboos or Sal logs and are generally plastered over with coat of mud on the both sides. The frames of the roofs are of *polas* and *asan* made of Sal planks, and the roof is supported on Sal post. But people use different material to make house in different places according to the availability of the materials. The village is always situated near to the forest where natural resources are available for their living. The Santals always try to live together in group and therefore the houses are built close to each other. Some area the Santals are mixed with other communities and religious groups etc. But the Santal prefers to live in group them with other community



**House type**



**House type**

#### **15. TYPE OF HOUSEHOLD**

The types of household that is seen among the Santals are join family and single family. When a couple gets married usually they live with the parents of the bride groom or if it is divided then they have to live alone and start a new family of their own. Son is considered as a blessing for the family for the family descent is to be

carried on by him. He is the heir to the property of the family. But in same case the right to heir may be the daughter when the family has no son as heir. They usually look for a son so that he may carry out the work of the father after him.



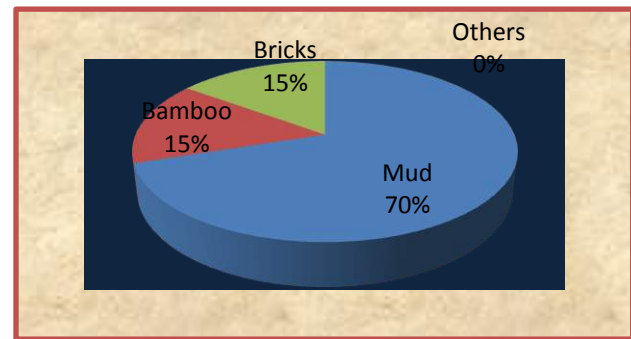
House Type



House Type

**Table no 22:-Materials use for wall making.**

Sl no.	Materials use for wall making	Number of house	% of house
1.	Mud	14	70
2.	Bamboo	3	15
3.	Bricks	3	15
4.	Others	0	0
Total		=20	=100

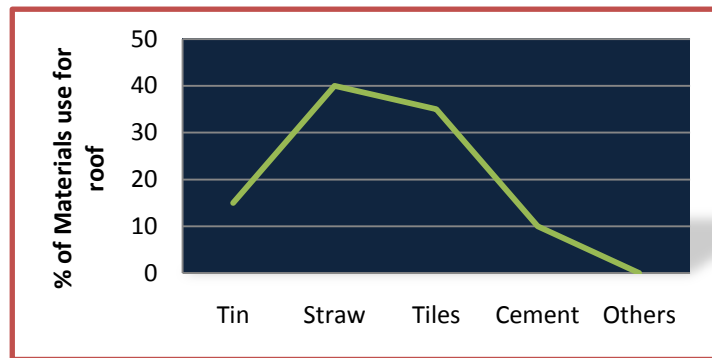


**Figure no22:- Materials use for wall making.**

In my study area named Ganga sagar Village, There are so many materials use for wall making in Santals community. Basically I see the most of house are made by mud 14(70%). A few houses are made by Bamboo 15(15%) and Bricks15 (15%) due to the lack of financial background.

**Table no23:-Material use for roof.**

Sl no.	Materials use for roof	Number of house	% of house
1.	Tin	3	15
2.	Straw	8	40
3.	Tiles	7	35
4.	Cement	2	10
5	Others	0	0
Total		=20	=100

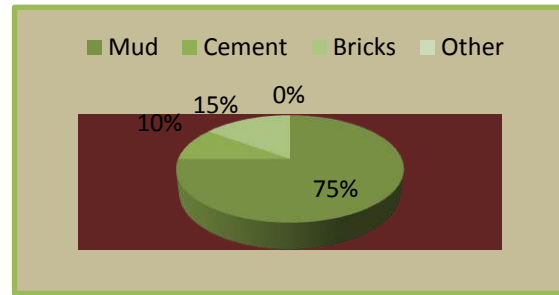


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**Table no24:-Materials use for floor.**

Sl no.	Materials use for floor	Number of house	% of house
1.	Mud	15	75
2.	Cement	2	10
3.	Bricks	3	15
4.	Other	0	0
Total		=20	=100



**Figure no24:- Materials use for floor.**

In my study area named Ganga sagar Village, There are so many materials use for floor making in Santals community. Basically I see the most of house floor are made by mud 15(75%) and Bricks 3 (15%). A few houses floor are made by Cement 2 (10) due to the lack of financial background.

## 16. FOOD

### i. Type of utensil used for preparing and serving food and drinks.

The Santals uses utensils like pot (*kanda*), *lota*, plate (*kasa tari*) bowl (*bati*) for drinking water.

### ii. Staple food.

Boiled rice is the staple food of the Santals like the rest the neighboring population.

### iii. Food items.

They eat almost all available kind of fish and crabs and have great relish for meat, which they preserve in a way of their own. Added to these many worms and insects like red ant and termite, the flesh of various animals like tigers, bears, crows, mice, frogs and snakes constitutes their menu and suit their palate.

## 17. DRINKS

The drink they prepare is the rice-bear. This is use for all function in the village, the ritual purpose and in offering to the bongas. A well to do Santal family has meal three times a day, while the poor, who is a daily wage earner have twice a day.



**Preparation of Hanria**



**Rice Bear**

## 18. DRESS AND ORNAMENTS

### i. Women:-

The Santal women now generally wear bordered saris not less than seven cubits in length. Half of this serves as the lower garments being knotted at the waist; the other is passed over the left shoulder and hangs in the front. They use no veils for their heads of raven dark mass of wavy hair. They keep them combed in a nice knob at the back of their head and decorate them with flowers of all hues and frequently with tufts of red silk.

### ii. Female children:-

The Female children up to the age of five wear a very short loin cloth, worn around a colored string tied at the waist (*danda jbinjbir*). They call this cloth *gendre*. Girls after ten years wear a thick cloth called *panhand* in Santali. Some of these have a bright violet border. Such saris reach only up to the knee as they measure three cubits in length and one and half cubits in wide. But they take care to cover the upper part of their bodies with another part of measurement called *gamcha*.

### iii. Men:-

Physically, the Santals are characterized by short to medium stature, dark-brown skin, scanty beard, large mouth provided with thick lips, a broad flat nose and wavy to curly hair. Men are scantily dressed. On generally see them wearing a short cloth tied at the waist, the end being passed on and secured near the end of the spine to free movement. Santals wear loin cloth, which they call *Panchi* at home but they put on long sheet of thick cloth five cubits in width which they term *kutchu*. There is as such no special dress used by the priest, headman, and person practicing medicine.



#### iv. Ornaments worn by male and female and parts of the body where worn.

The Santal women struck colorful flowers to their hair, and over their ears but those who can afford use ornaments of various kinds, the special features mentions are as follows. These ornaments are made of nickel and silver, which are frequently used. The average woman wears convex-shaped anklets (*paina*).

### 19. FESTIVALS:

Annual Important Rites and Festivals showing their relation with Agricultural Operations are as follows:

- i. **Sohrae** is celebrated in the month of Dec.-Jan (*Pous*). It is also called harvest festival.
- ii. **Baha** is celebrated in the month of Feb.-March (*Phagun*). The first fruits of *matkom* (*bassialatifolia*) and other wild fruits and flowers, mainly the *sarjom* (*shorearobusta*) flower are being offered for sacred grove in honour of *Maran Buru, Jaher Era* etc.
- iii. **Erok Sim** is celebrated in the month of *Asar* (June-July). Sowing of rice seeds in the field.
- iv. **Hariar Sim** is celebrated in the month of *San* (July-August). It is the time when the Paddy seeds start Sprouting Festival Dance
- v. **Iri-Gundli Nawaiis** celebrated in the month of *Bhador* (Sept.-Oct.). The first fruits of the millet *iri* (*panicum millaceum*) and *gundli* (*panicum frumentaceum*) are offered to the *bongas*.
- vi. **Janthar** is celebrated in the month of *Aghar* (Nov.-Dec.), the first fruits of the winter rice crop offering. The *kudam naeke* offers sacrifice of goat or ram to the *pargana bonga* along with the first ears of paddy to protect from stomach disease, to multiply the paddy and also to protect their grains from harm.



- vii. **Magh Sim** is celebrated in the month of *Magh* (Jan.-Feb.), when the *sauri* (thatching grass) is being cut. Fowls are sacrificed by the *naeke* to the village *bongas*, invoking them to multiply their *sauri* crop.



Dance



Dhamsa Madol

## 20. THE RELIGION OF THE SANTALS

According to the Santal traditions, the Santals had been worshipping only the *Thakur-Jiu*. They then started worshipping the *Maran Buru* and later at *Campa*, they adopted the *Moreko-Turuik*, the *Jaher Era* and the *Gosae Era* and enshrined them in the *Jaherthan*. Among the Santals, the term *bonga* is used for various categories of supernatural beings. The Santals' belief originally centered on a supreme deity called *Thakur Jiu*. *Maran Buru* (Great Mountain) as village deity.

- i. *Maran Buru* (the great mountain) is believed to be the leader of the *bongas*. He is also referred to as *Lita*, with far-reaching powers by which he associates with both good and evil spirits. It is believed that he instructed the first couple, *Pilcu Haram and Pilcu Budhi*, in sex and taught them how to brew rice-beer exhorting them to offer rice-beer whenever they invoke his name. Thus as a grandfather *Maran Buru* is regarded as a good old fellow and is presumed to be a benevolent *bonga*. The village *naeke* or priest worships Maranburu on behalf of the village.
- ii. **Jaher Era (goddess of the Sacred Grove)**

The *Jaher Eras* the Lady of the Sacred Grove (*jaherthan*) over which she presides. There is no idol of *Jaher Era*. She is considered to be the benevolent spirit who tends the other spirits at the *Jaherthan* and look after the interest of the village and never does any harm but is mainly concerned with .N. Patnaik, "The Santhal World of Supernatural Beings" in *Santal World View*, their bodily needs.

- iii. **Gosae Era (Benevolent Spirit of the Sacred Grove)**

*Gosae Era* is represented by a *matkom* tree (*bassialatifolia*) in the sacred grove. This *bonga* is also regarded as a benevolent spirit and is worshiped at all the *Jaher* worships by offering a fowl as sacrifice by the village priest.

## 21. MARRIAGE

The average marriage age of a Santal boy is twenty and that of the girl is sixteen. There are seven traditional forms of marriage present among the Santals:

- i. **Kirin Bapla** takes place when a man brings his son a bride (*bahu*) for whom he has paid (*kirin*) the bride price.
  - ii. **Kirin Jawaee Bapla**, when a husband is acquired for the girl who is made pregnant by a man and who either does not want to marry the girl. Here the cost of the acquiring a husband is borne by the offender.
  - iii. **Tunki Dipil Bapla**: This is also called the poor man's marriage because here there is no bride price. The bride takes all her belongings in a basket and she is brought to the groom's house with the basket in her head.
  - iv. **Sanga Bapla** is the contract made by the widow or a divorced woman, and widower or the divorced man. Here the bride price is half of the *kirin bapla*.
- i. **Ghardi Jawaee Bapla**: it is the marriage that is arranged by the girl's parents, where the *Ghardi Jawaee* is brought in to help in the work of the household, when there is no son or son is minor.



**Marriage ceremony**

- vi. **Itut Bapla** it is the boy who take the initiative. When the boy is not sure whether the girl accept him as her husband or when the parents refuses. The boy forcibly applies sindur in the public place claiming her to his wife.
- vii. **Nirbolok Bapla**: It is the girl who takes the matter in hand. By intruding into the house of the boy, who after having sexual relationship and force the boy to take her as his wife.

## 22. SIGNIFICATION OF THE STUDY:

There are a number of studies made on Santal rural livelihoods by economists, agricultural scientists. The outcome of the study will help in understanding the socio-economic aspects and environmental dynamic of livelihood sources in rural life style of tribal community. It will highlight the life style of tribal people mainly in social, economic and cultural aspect. social aspect of any study provide the real picture of village and to know



what is the real problem in recourse allocation and problem of implementation of development policy and distribution of Government welfare scheme. In rural area, due to lack information about development scheme as well as their educational level, people are not in position to take benefit from development scheme through Block but in economic data make uniformly whether benefit take or not. In village level some needy people are not get benefit from Indra Awas Yojona (IAY) and Old Age Pension scheme.

### **23. LIMITATION OF STUDY:**

Due to time constraint the fieldwork was carried out only for a months. People were very concise and suspected to give information for any equerries and try to give fake data in the beginning. People were knowingly gave false data because their perception that these information are become a obstacle in getting some benefit from welfare scheme like Pradhan Mantri Yojona, BPL/APL Facility, Swastha Swasthi, Old Age Pension schemes.

### **24. CHAPTERIZATION:**

The dissertation paper is consists of three chapters.

The first chapter deals with introduction, literature review and methodology. The second chapter deals with the finding and analysis the data of the various sources to understand the Santhal life Style of the Ganga Sagar Village. The last chapter deals with conclusion.

### **25. FINDING AND ANALYSIS:**

In present days the issue of lifestyle has become a burning topic in the context of Santal tribal communities. Since centuries this communities who have been living in and around the forests, practicing hunting and gathering activities, fishing and shifting cultivation have faced difficulties in their survival. Traditionally they depend on forest resources for their livelihoods. Their dependence on forest was not merely for livelihood but for their cultural requirement.

In my study farming was much prominent. Their economy was subsistence in nature. Moreover, a number of small tribal groups are completely dependent not only the forest activities but also in other activities which helps their livelihood. On the basis of this study including Primary data and Secondary data, there are concluded some following major findings

1. Most of the santal people come from Hindu family.

2. Most of the workers belong to tribe community.
3. Most of the santal people are engaged in daily labour in different sector.
4. The women workers engaged in the preparation of wine i.e. Hanria got married at the age of 16 years.
5. Most of the men and women are literate.
6. Family sizes of them are small.
7. Annual and monthly family incomes of the working house are not adequate to maintain for their livelihood.
8. They engage themselves in other activities like agriculture and other works.
9. Land holdings of them are very much minimal.
10. Most of the peoples live in katchha houses.

## 26. SUGGESTION:

After making socio economic survey in the village of some measure has been taken for the development of that area. The step taken by are given below:

1. Sufficient water supply will be needed for each house.
2. Deforestation should be stopped.
3. To increase the production per hector.
4. To develop the road and muddy area for easy go anywhere.
5. To develop the transport system.
6. To develop the educational sectors in this study area.
7. To develop the medical facilities all around the study area.
8. To increase the public awareness for development of the study area.

Finally State govt. and the central govt. should take necessary steps to remove the tribal communities' daily life difficulties and to propagate education among the Santals by which Santal traditional society gradually transformed to modern society.

## 27. CONCLUSION:

- a. This Field survey describes the traditional pattern of Santhal tribal lifestyle in a rural area and also depicts and their Socio economic and cultural aspects and their livelihood which is closely associated with nature.

This report discusses the life style of the Santhal tribal livelihoods in Gangasagar village of South 24 Parganas district, West Bengal.

- b. In this study area it was observed that not even a single house hold is completely depending on forest resources for their life style now days. Agriculture, which was the most labor absorbing field for the villagers are no more a profitable business. It has become a primary source of income and employment for many of tribal households. Some tradition patterns are still flow at present time but lots of changes comes in livelihood pattern of tribal people.
- c. The geographical situation and conditions of the study area like low land holding size, low fertility of land, no irrigation facilities and human factor are play an important role in influencing the trends of livelihood sources. The villagers who were fully depending on traditional methods are coping with new technology with their traditional knowledge. Tribal people are still use levees cup and plats in their family faction. Carpet and mats are made in home by using available natural row material. Some extend they have adopted the modern life. It has already been mentioned that Santali people are the largest community & ethic group in West Bengal. Traditional art & crafts are a part in their life.
- d. They celebrate their festivals and rituals throughout the year wearing their traditional dresses. These celebrations are made with tribal songs & dances in the open courtyard of the village as with beating drums of various types locally known as Madol, Dhol etc.
- e. They speak among themselves in their own language called Al-Chiki and at the same time they got used to speaking in Bengali as well with the outsiders when they come to visit their village. In general these people are peace-loving & friendly with the outside visitors.

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