



EFFECTS OF DEFORESTATION, URBANIZATION AND GLOBALISATION ON SANTHALS LIVES *FROM SOCIO-CULTURAL, HEALTH & DISEASE RELATED PERSPECTIVE*

Manasi Hazra,
Assistant Professor in Philosophy, Kazi Nazrul Islam Mahavidyalaya

INTRODUCTION

According to United Nations there are 9 groups of vulnerable people in the world and one of them is Indigenous People. Every continent is the habitat of some percentage of population of indigenous people. About 6.2% of the global population is consisted to be of indigenous people. But in India according to 2011 census 104281034 persons which constitute 8.61% of total population is Indigenous people also known as Tribal people. Every year, 9th August is the International Day of the World's Indigenous people and is celebrated since 1994 in accordance with the declaration by the United Nations. This year, 2025 theme for the International Day of the world Indigenous Peoples will be "Indigenous Peoples and AI: Defending Rights, Shaping Futures".

History: - India's tribal population is of diverse nature.

The major tribes of India are Bihls, Gonds, Santhals and Munda. Bihls are one of the oldest and largest tribe of India. Other major tribes are as follows as per Census 2011.¹

Bhil- The largest tribe in India, found in states like Madhya Pradesh, Rajasthan and Gujrat.

Gond- Usually found in Madhya Pradesh, Maharashtra and Chhattisgarh, Goa

Santhal- A significant tribe, primarily residing in Bihar, Jharkhand, West Bengal and Odisha.

Munda- Another major tribe, often found in Jharkhand, Odisha and West Bengal.

Khasi and Garo- Tribes from North-eastern states, known for their matrilineal social system.

Naga- A group of tribes in Nagaland, known for their distinct cultural practices.

Great Andamanese- A group of indigenous tribes living in Andaman and Nicobar Island.

According to census 2011, total Scheduled Tribe population in West Bengal was 5296953 persons, out of that 2649974 were male persons and 2646979 were female persons. Total rural tribal population was 4855115 and urban tribal population was 441838 only.¹

Total Scheduled Tribe population in India as per 2011 census was 104281034 representing 8.6% of total population. Within this 93819162 resided in rural area and 10461872 lived in urban area. But in West Bengal total Scheduled Tribe population is 5296953 persons which represent 5.8% of the state's total population.

Major Tribes in West Bengal:

Major tribes who are resident of West Bengal include Santhals, Munda, Oraon, Lepcha, Bhutia, Mech, Mur, Ho, Kora, Lodha etc. some of these tribes are also considered Particularly Vulnerable Tribal Groups (PGVTs).

Here are more detailed look at some of the tribes:

Santhal: The Santhal are the largest tribal community in West Bengal, inhabiting in the districts like Bankura, Purulia, and Paschim Medinipur.

Munda: The Munda tribe is also significant community in West Bengal.

Oraon: The Oraon tribe is another important tribal group in West Bengal.

Ho: The Ho tribe is also recognized as a scheduled tribe in West Bengal.

Lepcha: The Lepcha tribe is found in the northern parts of West Bengal.

Bhutia: The Bhutia tribe, along with other groups like Sherpa, Toto, and others, are also listed as Scheduled Tribe.

Toto: The Toto people are an isolated in Totopara, a small enclave in Jalpaiguri district.

Other Tribes: Other tribes include Asur, Baiga, Birhor, Chakma, Garo, Hajong, and more.

The Santhals are Austro-Asiatic group of people. They are distantly related to Vietnamese and Khmer people. Their language Santhali is having similarity with the language of Munda (Mundari), a branch of Astro-Asiatic language family. The santhals belong to Proto-Australoid group and they were great fighters during the British regimen India². Historians believe that their ancestors have been migrated to eastern part of India except hilly area, and thence to Chot Nagpur plateau, santhal parganas and nearby area of Bihar, Jharkhand, Odisha and West Bengal and other areas of India. There was not enough food security in the hills and jungles for them. Being deprived of food they entered the districts of Bankura and Midnapore³. later they started to live in Birbhum, Purulia, Burdwan, Malda, Murshidabad and Paschim-Dinajpur.

I visited five Santhal villages of two blocks namely, Salanpur Block and Barabani Block of Paschim Bardhaman District, of West Bengal. Total 100 Santhal families were interviewed randomly. Data collected from there were analysed and got idea about their culture, habits, religious thinking, society, health related problems diseases and their way of life two to three generations back and realised globalisation, modernisation, deforestation how much influenced their present lives. Sometimes the question comes in mind whether the Santhals will be able to conserve their simple, easy, healthy solitary religious living with nature, like fishing in river, hunting in forests and cultivating land into gold and their spiritual thinking and activities under the sky in open place near some trees, where Mosq, Temple or Church or any bounded structure not required?

Santhals were used to live in Houses made of Mud wall and thatched roof (made of Straw of dried paddy plants after cutting and removing grains). In some houses they used brick wall and burnt clay tiles. Brick walls could be of made with the help of mud as cementing material of very rarely Chuna (lime) and Surkhi (finely grinding burnt clay or brick) as a plaster or mortar. The floors are made up of Earth. The earthen floors are most of the time washed with water mixed with cow dung solution. The walls of the houses were coloured with Gerumati (Ocher soil) solution after mixed with proportionate amount of water to make it dense or light solution. Sometimes two coats of solution are painted on the walls. On the outside of the house, walls were painted with different colours drawing different natural objects like, flowers, bird, trees with fruits and dancing and singing woman with different instruments like, Dhamsa, Madal or others instruments like Banam, Gerad art made of mud with cow dung takes time at least for 15 days .3D effect painting sometimes cock, peacock, fox parrots and pigeons, tigger baha (flower) etc. for green colour used green leaves, for red colour brick dust is used, for black colour burnt husk mixed with cow dung and for yellow colour they use Turmeric



A house of Santhal family, outside wall is painted with natural colours



Gerad art or Lipna (Daub)- The wall is first cleaned, the Mud, husk and Cow-dung is mixed and daubed on the wall. Usually leaf, herbaceous plants, flowers, birds, peacock, hen and cock and other small animals are created by Gerad art. Different colours can be made, green leaves to make green colour, Turmeric mixed to make it yellow, burnt husk and cow-dung to make black colour and brick dust mixed to make it red colour of different objects

Santhal food habits: -Basically Santhals were hunter gatherers long back, and were dwellers of Jungle, or they were resident of near forests, even up to 17th century. Later with an ever-increasing population and rapidly decreasing supply of animals' foods the Santhals started cleaning area near river and foothills of forest and hilly area and started creating cultivable land. So gradually they increased agricultural activities and agriculture became their main source of food. Santhals then were predominantly cereal agriculturists, growing rice as their chief crop and at the same time they grow millet, sorghum, maize some vegetables depending on nature of land, availability of water and amount of rain water on the specific geographic place.

Staple food of Santhals is rice. At that time more or less all families had cultivable land. They would sow saplings in rainy season known as Kharip season. After growth of paddy plants, weeds around the plants are removed and organic fertilizer like compost cow dung and vegetable and pulses husk materials are used, panicles of rice become visible with the passage of time. Then paddy crops harvesting is done in dewy season or early winter. After cutting and thrashing paddy crops, it is boiled with water for some

in a large container. After that the boiled paddy are dried on the ground under the sun. Dried rice grains were dehusked of its cover. Previously santhals families used DHEKI, a manual rice pounder, also known as wooden liver for husking or separating rice grains from their outer husk. This method preserves the natural nutrients of rice's bran layer. Some vitamins like vit B1(thiamine), B2(Riboflavin), B3(Niacin), and B6(Pyridoxin). It also contains small amount vitamin E and K. Additionally it is a source of calcium, iron and manganese. Steamed rice they commonly use as staple food but sometimes they use puffed rice or flattened rice as food.

Pulses and other grains- Santhals would cultivate different Types of pulses like, Pigeon pea or toor dal, lentils, Bengal grams, mong dal black gram lentils (Biyulir dal). For removing the husk of different pulses they used Yanta(Grind stone or mill stone). Using Yanta or Grind stone would help santhal good physical activity at the same time

Most of the Santhal families in their house, would cultivate Brinjal, Gourd, bitter gourd pumpkin, ladies finger, tomato, Papaya plants etc in their kitchen garden for their day-to-day vegetable consumption.

Santhals were expert in catching fishes. Different types of bamboo made fishing tools they used to catch fishes. As the santhal villages were nestled in the foothills of small hill of Chotanagpur plateau or near forest, many springs, drainage water from small hill and forests sometimes flow during rainy season and autumn at the same time many small ponds and small river which are filled with water during rainy season and gradually dried up in summer. In all those places they used different types of fishing tools. Somewhere they used Ciyara, a gear used in flowing water, and a Toro dung, a trap often used with the Ciyara. Sometimes they use Saira/Dhoksa, made of thick bamboo and woven with jute, a fish trap, sometimes used in agricultural or land outlet or forest water outlet. The Jhakra, which is used to catch for medium or big fishes in deep water like pond. Dandoor is a cylindrical structure made of bamboo sticks to catch fishes. Other traps for fishing like, Longoop(bell shaped trap), used in shallow muddy water, narrow ends and wide middle known as kabow looms used to catch catfish, in addition Harol, Khalui etc. All types of fishes the santhals consume.

Meat consumption- Santhals were originally hunter gatherer. They were very fond of meats and all types of meats which they could gather after hunting like, rabbit, hares, deer, wild boar some times even they consumed squirrels. They also hunt in different ways many types of birds like Sparrow, Pigeon, Toppo, Lapwing, Quail etc. There was a festival known as hunting festival (Sendra). It takes place in the month of May every year, during Buddha Purnima. This important festival involves martial arts and hunting, where they performs rituals in the forests and offer slain animals as sacrifices to local deity. During festivals one of their favourite item was Zil pitha made of rice flour with meat of chicken or any animal usually covered with leaves.

Fruits consumption by Santhals :- Santhals were used to consume different fruits available in jungle like, Dumur, Jagya, Mahua the unripe fruit, Kusum, Mango, Bery (Jamun), Amla or Amlaki, Chalta, kendu /tendu, Chironji fruits etc. Those wild fruits were consumed in various forms like raw, cooked, pickled and dried. All those fruits were rich source of vitamins and minerals.

Alcohol consumption in Santhal community: - Consumption of Handia (liquor Prepared from fermented steamed rice) is very favourite drink of santhals. Consuming Handia is a part of their cultural and social practice. It's a traditional beverage that is deeply ingrained in their culture and daily life. In every religious activity they offer Handia to the deity. The supreme god of santhal Marang Buru is offered handia, after that they can drink Handia during festivals. Mahua is another type of alcohol prepared and very favourite of Santhals. Mahua is derived from a type of flower of Madhuca longifolia family which is also known as Honey tree or Butter tree. Mahua flowers are collected and gathered for making alcohol.

Festivals of santhals :-

Saharai/ Sohrai:- It is their main festival. There is no fixed Calender date for it. There is no fixed Tithi according to lunar month. The date of the Festival actually declared by Majhibaba (modal) of the village. Majhi is actually village headman, without his direction and his decision nothing can happen. Actually, decision is taken by Majhi after a meeting. After harvesting when the paddy corns are completely gathered in every family of the village, then the female members started cleaning of every corner of the houses. If necessary, walls of the houses are coloured. Painting of walls or Gerad art also done in some families. In one word all the families are prepared for enjoying the festival. Guditi the messenger of the santhal village already informed the date of the festival. All the children of the village are very excited when the date come closer and villagers invited their relatives and closer ones. The custom in the villages where I visited is such that on the very first day in the afternoon when the herd of cow comes to village after grazing one egg shell is kept at the entry point of the village. The particular cow by who's hoof the egg shell is broken is marked as holly cow and that cow brought the saharai in the village. The Majhi sacrifice a pigeon or hen to make Khichri for all. Then the Majhi returns from the place with his companions while beating Dhamsa and madal. The holy cow is specially treated and oil mixed with vermilion is applied on its horns. On the second day the santhal families welcome their relatives and nearest one. All the invitees come with some amount (one/two earthen jar) of Handia. All family members and guests enjoy special foods, meat may be chicken, pork, birds meat etc. And any special dishes of cakes (pitha) are prepared and all enjoy foods and Handia drinks. They also come to road (kulih) of the village started dancing with the tune of Dhamsa and Madal also start singing. Next day is the day of Goru khota, in their language known as Khuntou Dangra. The cows and buffalos are washed with water. Their horns and head are painted with vermilion mixed with oil. Vermilion and oil mixture is applied on small bowl or other earthen pots and rounded paints are printed on the body of the cattle. Then they take one bull or cow to open space in a field. Its neck is tied with a rope (paga) and the other end of the paga is tied with a wooden or Bamboo pole (khuta) 50% of the pole is fixed in the earth after digging a hole. Now one person move one animal skin or cloth in front of it. Dhamsa and Madal started beating. They enjoy the game and all the villagers and villagers of nearby village also enjoy the game. Sometimes they chain the necks of the cows or buffalos with bread or rupee note and after that there is a competition of snatching the breads from its neck.

On the fourth day events are hunting and learning archery. The guditi (the messenger) and jokmajhi takes all youth for hunting in nearby forest. Previously when dense forests were there, they would hunt rabbit, birds wild boar etc in the morning hours. In the afternoon after returning from hunting they would practice archery. A pole of Papaya tree or a banana tree is fixed pushing considerable portion in the earth after digging a hole in open field. The youth then try to aim the banana tree with an arrow. All youths would give the winner special credit. They dance and sing keeping the hero in their middle. Celebrations of Soharai in this way ended.

Sakrat:- When the whole country observe Makar Sankranti, santhals too observe the last day of pous month as sakrat. Threshing of the paddy corns are done from the stalks of the paddy straws. Burnt khejur ros (secretion from date tree) to make date molasses in the processes. So, time for making Pithe(cake) has arrived. The women make flour (chal Gnudi) from the wetted rice, in husking pedal (dhneki), with the rhythm of their body and feet. They dedicate Pithe to their God Marang Buru and to their dead ancestor before they themselves eat. They also offer some puffed rice, and flattened rice with Handia as their old customs. On the day of

sakrat usually they use new dress. During this festival they catch fishes and consume fishes too. During this festival learning archery is also a part. The villagers gather in a place and take part in archery. Taking permission of the Majhi the Guditi worships Veta Bindha⁵ The Medra, Marang Buru, Jaher, Bonga all are worshiped. After completing the worship, they stand in a line with their archery and arrows. The Majhi shoots the first arrow at the Veta Bindha, and the archery aiming game is started. Men of all ages from 8 to 80yr take part in the game. So, there is touch of nature in this Sakrat Festival.

Baha festival;- This festival is celebrated in the month of Falgun according to Bengali Calendar, when the Sal or Sorjum (Shorea robusta) trees start blooming. It is finished on the day before dolpurnima. The festival welcomes new leaves and flowers of the trees, which is observed in a place known as Jaher, fixed place in open place at the corner of the village. At the root of the trees puja is held and some sacrifices are made by Naike, the priest. All the male and female santhals go to the Jaherthan, and spend sometime by singing and dancing. There after they return and the Naike visits every household in the village and gives a Sal flower to the girl of the house who washes his feet. Then the whole night they spend by singing dancing and marry making. Next day the baha festival gets over after bathing in the afternoon. The girls and boys pour water, in kulih (road of the village) to one another.

Erok sim:- The Naike sacrifices the fowls to Jaher Era, Marang Buru, Gosai Era and Majhi Haram invoking each one of them to make the earth fertile. It's the agricultural festival of santhals.

Harier Sim:- During this Festival in the month of August, the village spirits are worshiped with the sacrifice of fowl for large amount of crops.

Many other festivals such as Janthar, Iri-gundi Nawai, Magh Bonga, karam, Mak more, Dasae Parab and Disom sendra etc.

Diseases and health of santhals and Medical plants used by Santhals:-

Santhals, were using different plants, its root, fruits, stem etc for several decades or centuries which kept them healthy, away from diseases and full of life skill and manage challenges effectively.

The common plants as described by the older members of the santhal family during visit are summarised below.

1. Sarpagandha - squeezed juice of the leaves and drop in the ear can treat Ear sore and earache
2. Shyora/ Sahara- Roots are macerated in small water applied to abscess gets relief and macerated bark mixed with water if taken orally can cure dysentery.
3. Aamra – The bark of the plant is used as rubefacient for joint pain
4. Gulancha – It is sometimes referred as Amrita, used for stem mixed with boiled cow milk and if taken thrice can cure Leucorrhoea, Helminthiasis, Passing semen with urine, sexual disease and respiratory difficulties.
5. Ashwagandha – Can treat underweight children and Tuberculosis if powder of the root taken with honey.
6. Suryamukhi and Susni Shak when grind together, these two species applied thickly on the broken part of bone as plaster and bind with bamboo stick helps in bone union.
7. Harjora – stem of the plant and leaves with some salt and cowdung when mixed and applied with bamboo sticks helps in fractured bone union.
8. Babla (Babul) – Fruits are given twice for 7 days can cure colicky pain and indigestion.
9. Kanta note – Roots of the plant if made into a paste and given 5 teaspoonful can cure cold and fever.
10. Kalmegh – Helps in liver disease, diabetes and even arthritis
11. Green Papaya released secretion (latex) + Paste of Til (oil seed) + 5 Golmorich (pepper) if taken 2 to 3 tea spoonful for two to three days can be abortifacient.
12. Tulasi and Jiti – Fresh dried roots of Tulasi and Jiti are grinded and decoction is made with water if three to four tea spoon full given to pregnant woman can act as abortifacient up to 3 months.

Many other plants are used for different ailments some are specially available in forests.

Effects of deforestation

Deforestation which started two to three centuries back was slow deforestation, as a result the Santhals who were mainly hunter gatherer and used forest as source of their food and with little agriculture to live their lives even up to early 19th century, started increasing cultivation. But with ever increasing population and rapidly decreasing game supply the santhals started turning to agriculture as their main source of food. So gradually the santhal economy primarily based on agriculture. Rice is their chief crop. But still they were dependent of forest for getting meats of different wild animals, birds and fishing in river and stream and drained water from forest in rainy season. They were dependent on different wild fruits from forests like Mahua, the unripe fruit, Kusum, Bery (Jamun /jam), Amlaki, Haritaki (Indian Hog Palm) Bahera, Kendu/Tendu which were rich source of minerals and vitamins and also immunostimulant. Due to rapid deforestation in last five to six decades source of food like honey, meats, fishes and fruits are reduced to significant low level. So they shifted from hunting to cattle harbouring. When they started agricultural activities they realised the value of cows and buffalos but with rapid reduction of wild life and at the same time, hunting became forbidden under wildlife (Protection) Act 1972 in India, santhals gave importance to animal husbandry. So, they practised breeding caring and raising goats, sheep, pigs in addition to cows, and buffalos.

Festivals were mainly agriculture and forest related. Their Sendra bonga, Baha festivals are related to forest and Sal tree. Due to rapid deforestation those festivals are losing importance. Even during Soharai and Sarkat festival hunting was a part of festival, they practised archery which is gradually becoming valueless, due to deforestation.

As before invent of modern medicine, santhals were fully dependent on their own ethnomedicinal substances derived from roots, stem, fruits etc of different plants. Some plants were only available in the forests due to deforestation, they are unable to use those substances. Though primary care they are getting from nearby health centres. But when further treatment become a necessity, which are costly, and they can't afford, they really suffer.

Effects of Urbanisation

In the name of urbanisation wide roads, multi-storeyed buildings and resorts are being constructed very fast. Resorts are being constructed in jungle area and hilly areas and in multiple places of Chotanagpur plateau, where many santhal villages are situated. According to Land reforms act 14C Govt, of West Bengal, it is not possible to transfer the lands of tribal people. The section ensures protection of tribal land rights by regulating how and to whom land can be alienated. This section is crucial for safeguarding tribal land rights by preventing unauthorised or exploitative transfer to individual outside the scheduled tribe. But being humble, polite,

simple and lack of their livelihood as well as needy huge amount of their land has been sold and transferred in the name of others. Sometimes cultivable lands of santhals are converted to other nature. In this way santhals are becoming from agriculturist to daily labourer. The villages I visited in two blocks namely Salanpur and Baraboni of Paschim Bardhaman District, collected data regarding profession. The data are as follows –

- i) Daily Labourer- 58%. Again these persons not only work in only agricultural activity. Rather good number of people work in activities of building construction. Some persons work in some factory, even sometimes be exposed to silica dust, some work in any type of household activities. Most of those daily labourers don't have work in 8 to 10 days a month.
- ii) Cultivation- Only 7% of population are cultivators and they have their own land and they cultivate, Erok sim, Harier Sim, Sarkat ,Saharai all these festivals are having meaning in their lives.
- iii) Bhagchaasi – 4% population works as Bhag Chasi, however, all the festivals are have some meaning in their lives.
- iv) ECL employee- 4% of the population of surveyed work in Eastern Coalfield Limited. Whatever may be their post they get monthly salary more than average in the village. All of them have Pucca houses
- v) Driver – 7% of the population of the villages surveyed are driver and drives private vehicle.
- vi) Masson Helper – 6% of population were mason helper, they works with Masson in building construction.
- vii) Self Employed -2% . of population works with political team and some works as agent of insurance and other banking agency.
- viii) Shop owner -2% of population are having own grocery shop and stationary shop.
- ix) Liquor Shop- 1% people having liquor shop
- x) Tuition Teacher – 1% of people teaches the students as private tutor.
- xi) Helper – 2% people works as helper, they works in bus and they help in driving the Bus by driver.
- xii) Pension holder – 6% of the population are depended on their pension. They would work in some Government or Private organisation, now they have been retired. They live depending on their monthly pension.

So, from above analysis it is clear that Urbanisation has shifted their livelihood from agriculturist to different other profession as well as changed their participation in festivals, culture and life skill.

Further, previously Santhals would use plough and bull for tilling land in agriculture. But presently power tiller has come, so naturally numbers of bull in the cowshed are reducing fast. Which indirectly affecting the importance of festivals.

Previously they would use Dheki for husking the paddy and getting the rice. But nowadays they are using refined rice from mill or from ration shop.

Rice derived from husking mill, due to use of dhneki become obsolete, is of less nutritious value. As rice derived from husking by dheki or wooden liver manually derived or hand pounded rice had good nutritious value. This type of rice retains the bran layer and make it a good source of dietary fibre, which aids in digestion and helps in regulate blood sugar level. Also the bran and germ layers contain various vitamins like thiamine, riboflavin, niacin, pyridoxin etc. it is a good source of iron and calcium as well as manganese too. Further due to presence of fibre hand pounded rice has a lower glycaemic index compared to white and refined rice derived from husking mill. Further whole grains like Dheki chhata (Hand pounded) rice can help reduce LDL (bad cholesterol) and raise HDL(good cholesterol) as some studies showed. Further Dheki Chata Chal is completely natural unlike machine derived commercially processed fine rice which is processed with use of chemicals and additives.

Previously Santhals would use Jnata (Grind stone) for separating the cover from different pulses, such as lentils, Bengal Grams and some oilseeds like til, Flax seed. Those husk of pulses and the oilseed shells would be used as good compost, as biofertilizer Not only that no additive would remain present with pulses. But those Grind stone are obsolete in the modern days.

Previously after harvesting people would eagerly wait for the date of Sharai to be declared by Majhi. Before that they have to Thrash the dried paddy to remove the rice crops from stalk of the straw. So they would work fast with excitement. Now availability of thresher machine has made their job easy but at the same time lost the eagerness to finish the threshing procedure.

Effect of Globalisation:-

In last two decades after the arrival of internet and good quality mobile phones as well as improvement of telecommunication and in social media has made the earth very small. Now in our mind there is a concept as Global Village. There is diversity worldwide. Specially in our country, there is diversity in landscape, in dress, in language ; diversity in religion, and in food habit. Santhals mainly the young adults and some teenagers are specially being influenced by Facebook, WhatsApp, Instagram YouTube etc, Even the villages I visited, I found in one wall on the road side (Kullih), they have painted the signs of Face book, WhatsApp etc



Effect of Globalisation in Artistic Mind of Santhal young Adult (They are used to draw plants, leaves, flowers, fruits, birds, small animals etc)

Santhals young adults are now using cosmopolitan dresses, forgetting pachhi Paran, losing interest in Pitha and getting more interest in packed and processed food. But one positive thing is there that is recent increase in school going trend and more admission in

high school and college. As most of the santhals are of poor socioeconomic status and inequality from economic point of view, the globalisation may increase the disparity. The influx of western values and consumerism may lead to shift away from traditional cultural norms and practices.

In Conclusion- I can say the santhals would wait eagerly for their festival throughout the year, the closer the date anxiety and excitement would reach its peak. Because these festivals mainly the Saharoi unite the families firmly with all their relatives and happiness would made their society stronger and upliftment of life skill with archery and hunting fishing. At the same time woman would be encouraged by keeping house clean and painting and gerad art before Saharoi. Which in turn would bring artistic idea and thoughts of cottage industry among santhal women. But with deforestation scope of hunting is absent good number of santhal families as are not having cultivable land and are involved in some other works and gradually becoming away from nature. The use of archery and arrows have been reduced. Now some santhals use power tractors while cultivating instead of bull. Some cows are till there so the festivals importance is reducing. They are reluctant to festivals due to lack of natural resources. Sometimes few teenagers are getting more interest in in face book than Goru khota.

Reference:

Census of India 2011.

Hembram P.C (1988a) Sari sarna, Santhal religion page 27. Mitali Publication Delhi

Murmu. Marcos (2011b). The Santhals: Their Traditions and Institutions in Bangladesh.

Ponraj SD. Tribal Challenges and the church's response. Mission Educational books.1996.

Roy U.K.et al (1982d), To be with Santhal(page7) Kolkata CRI, ST & ST Welfare department, Govt of W.B

