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বাংলা কথাসাহিত্যে ‘ভারত ছাড়ো’ আন্দোলন

—উজ্জ্বল গঙ্গোপাধ্যায়

স্বাধীনতা পূর্ববর্তী গণ আন্দোলনগুলোর মধ্যে বোধহয় ‘ভারত-ছাড়ো’ই শ্রেষ্ঠ। ৮ই আগস্ট রাতে গান্ধীজী সহ কংগ্রেসের নেতাদের গ্রেপ্তারের পর ভারতবর্ষব্যাপী আইন অমান্য আন্দোলন ক্রমশ লাগামছাড়া হয়েছে, অনেক ক্ষেত্রে সহিংসও হয়েছে। নেতৃত্বহীন, প্রায় দিশাহীন এই আন্দোলন স্থানীয় নেতৃত্বের কাঁধে ভর দিয়ে দীর্ঘজীবী হয়নি। কিন্তু এই আন্দোলন জন্ম দিয়েছিল কিছু প্রশ্নের; এই আন্দোলন বুঝিয়েছিল জনতার ক্ষমতা। আন্দোলন দমনে ব্রিটিশের হিংস্রতা এমনই চরমে পৌঁছেছিল যে জনগণের আহত নিহত ও কারারুদ্ধ হওয়ার তালিকাটি বড়ই দীর্ঘ। এই আন্দোলনে কংগ্রেসের চরমপন্থি নরমপন্থি ও সশস্ত্র বিপ্লবীদের ভূমিকা ছিল ভিন্ন ভিন্ন। সাম্রাজ্যবাদ বিরোধীতার যুক্তিতে কমিউনিস্ট পার্টির ব্রিটিশকে সমর্থন নিজ দলে ও জনমানসে প্রবল বিতর্কের জন্ম দেয়। আন্দোলনের যৌক্তিকতা ব্যর্থতা সার্থকতা নিয়ে ইতিহাস তার তথ্য ও যুক্তি আজও সাজিয়ে চলেছে। কিন্তু ঐতিহাসিক সেই ঘটনার অব্যবহিত পরে চিন্তাশীল মানুষ ঐ আন্দোলনকে কীভাবে মূল্যায়ন করছিলেন, স্বামী সন্তান স্বজন হারানো জনগণ আন্দোলন পরবর্তী সময়ে কী অবস্থায় ছিল, কী চোখে দেখছিল এই আত্মবলিদানকে, তার জীবন্ত দলিল আছে সাহিত্যে, বিশেষত কথাসাহিত্যে।

ভারত ছাড়ো আন্দোলনের মূল্যায়ন করতে গিয়ে নৃপেন্দ্রনাথ সিংহ তাঁর ‘ভারত ছাড়ো’ গ্রন্থে বলেছেন- “এই বিপ্লব ভারতে ব্রিটিশ সাম্রাজ্যবাদের বহুবর্ষব্যাপী পুঞ্জীভূত অত্যাচারের ও শোষণের বিরুদ্ধে ব্যাপক স্বতঃস্ফূর্ত অভ্যুত্থান। ইহা ইতিহাসে প্রকৃত জনযুদ্ধ বলিয়া আখ্যাত হইবে। ইহার প্রধান বৈশিষ্ট্য হচ্ছে এই বিপ্লবে নেতার কোন নির্দেশ ছিলনা, কোন পূর্ব পরিকল্পনা ও প্রস্তুতি ছিল না। এক স্থানের বিপ্লবের সহিত আর এক স্থানের বিপ্লবের কোন যোগাযোগ ছিল না। কোন অস্ত্রশস্ত্র ছিল না। ভারতের ইতিহাসে আগষ্ট বিপ্লবের মত স্বতঃপ্রণোদিত জনজাগরণ পূর্বে কখনো দেখা যায় নাই। আসমুদ্র হিমাচল ভারতবাসী মহাত্মাজীর ‘করেঙ্গে ইয়া মরেঙ্গে’ এই মন্ত্রে দীক্ষিত হইয়া এই



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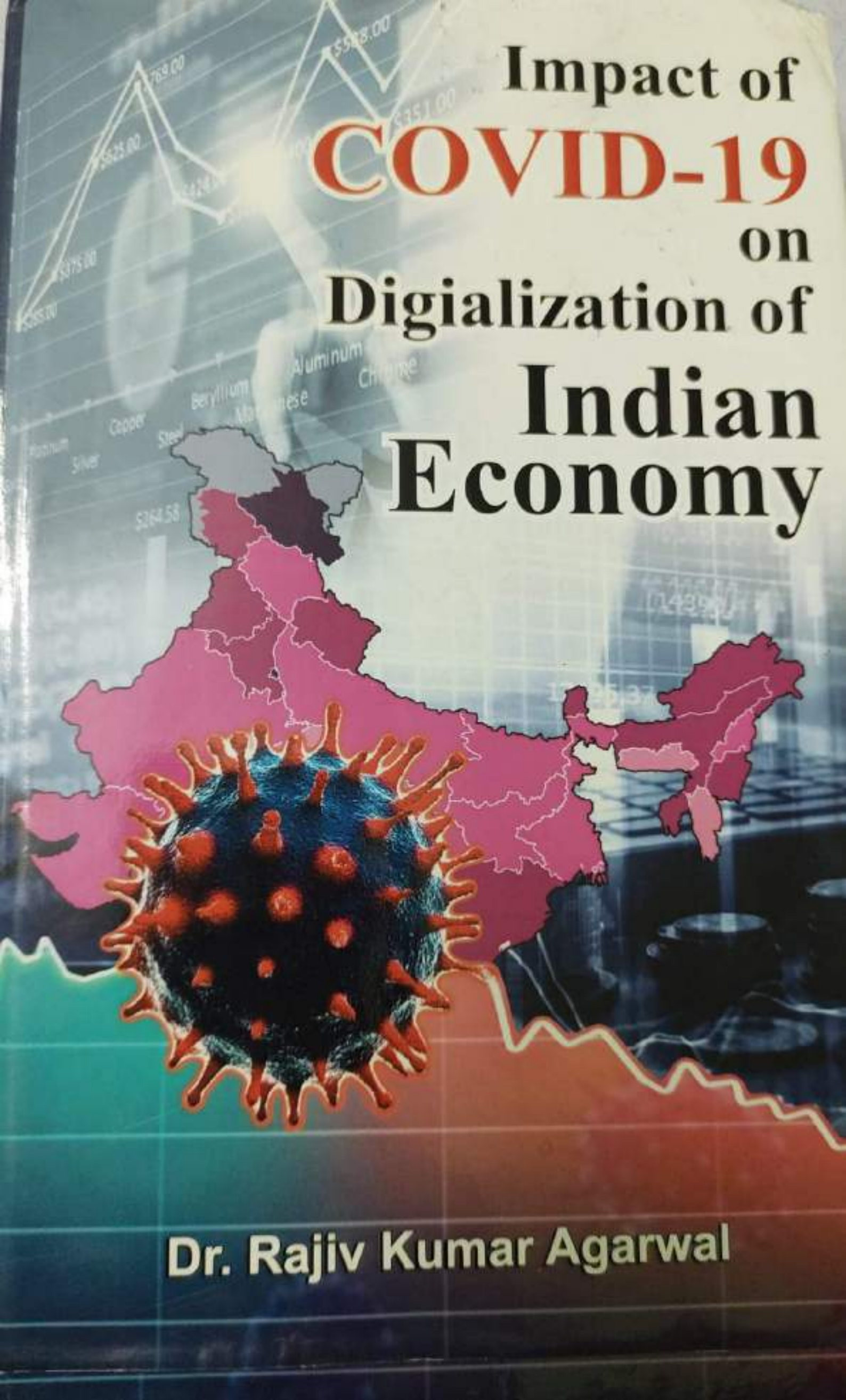
Glorious History of Acharya Jagadish Chandra Bose Indian Botanic Garden in the Timeline of Pre and Post Independent India

-Dr. Anirban Paul

Introduction

Nature has created its own beauty throughout the world. After the onset of human civilization, man has a god gifted talent to reconstruct any place of world into different purposeful creation, i.e. they made road, garden, agriculture land etc. They gradually understand the importance of conservation of essential rare and endemic plants and different species of animals to rich the biodiversity of particular place. So several National park, Wildlife sanctuary, Biosphere

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**Impact of
COVID-19
on
Digitalization of
Indian
Economy**

Dr. Rajiv Kumar Agarwal

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Impact of Covid-19 on Digitalization of Indian Economy
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E-Marketing and Marketing

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Business is all about buying and selling of goods and services. So how to sell these products to the consumers? From this question the concept of marketing arises.

The arena of marketing is vast, it encompasses advertisement, publicity, sales, promotion, public relation, distribution and all other means taken by a businessman to influence customers to buy his products. Therefore, marketing plays a major role behind any successful business.

In common parlance we can say marketing is an art of positioning of offerings to satisfy consumers need and want and maintaining a good relationship with them.

“Marketing is a social and managerial process by which individuals and groups obtain what they need and want through creating and exchanging products and value with others”

According to Philip Kotler

The process of marketing and how it addresses the business problems step by step and provide an effective solution for making a successful business.

Step: -1. Know your market and consumers: - What is the need and want of your consumers; you have to identify these first, then only you can satisfy them through providing quality

offerings and able to build will boost your business

Step: -2. Marketing and how to serve? This target market and target of demand, financial ab under setting a best ma services to the consu business.

Step: -3. Market a new product, they w For making people b a business needs a awareness among p strategies come un

Step: -4. Custo is the back bone of revenue and value to identify the pr you have to satisf

People on be benefits in low consumers and p of goods and ser parties. These s and open a new

Step: -5. C equity, we have adding up all t particular busi then we will d a particular bu effects. Some may leave, an business.



Groundwater quality assessment using multivariate statistical technique and hydro-chemical facies in Birbhum District, West Bengal, India

Niladri Das¹ · Prolay Mondal² · Ranajit Ghosh³ · Subhasish Sutradhar²

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Abstract

The assessment of quality of groundwater is an important issue in the present era of population growth, massive agricultural development, industrialization and urbanization. As the demand of groundwater increases, the quality becomes deteriorated. In this background, the study of groundwater quality in Birbhum District is very much important as this area has been characterized by diversified rock formations. For the analysis purpose, 14 parameters regarding the hydro-chemical data of groundwater, viz. P^H , electrical conductivity, total hardness, calcium, magnesium, sodium, potassium, bicarbonate, chloride, sulfate, fluoride, silicon dioxide, phosphate and iron, were selected. The present study has been carried out using multivariate statistical method, viz. principle component analysis (PCA) and cluster analysis. In addition, different hydro-chemical facies in terms of hydro-chemical diagrams have been used to show the present status of groundwater quality in the concerned area. The result of PCA, a multivariate statistical technique, reveals that it extracts five major factors accounting for 80% of the total variance. Fluoride has been extracted as first factor. It is because the western part of the district has been characterized by highly fluoride contaminated area where basaltic terrain is present. The study also shows concentration of cation and anion that are present in the order of $Na^+ > Ca^{2+} > Mg^{2+} > K^+ = Cl^- > HCO_3^- > SO_4^{2-}$. Two clusters have been prepared: one for sample villages and another for chemical components. Sample village-wise cluster reveals that Baidyanath, Muluk, Khayrasole, Md Bazaar, Patel Nagar, etc. bear same chemical characteristics, while chemical component cluster shows the homogeneous grouping among P^H , PO_4 , SiO_2 , Fe. Diagrammatic presentation of chemical parameters is also an important aspect in this study. Here application of Wilcox diagram basically depicts the nature of water for the suitability of irrigation. It shows that about 50% samples out of total sample have been characterized by excellent to good, the rest 25% samples present in good to permissible category, 20% are under the category of permissible to doubtful and 5% belong to the category of doubtful to unsuitable, while Gibbs mechanism displays 68% samples belonging to the category of rock dominance and the rest 32% in precipitation dominance category. This kind of study obviously demand an important space as groundwater quality is directly related to human health. So, for the sustainable development of human health, this type of study opens a new dimension for the betterment of the society and the concerned region.

Keywords Groundwater quality · Multivariate statistical analysis · Hydro-chemical facies

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Chapter 22

Applicability of Geospatial Technology, Weight of Evidence, and Multilayer Perceptron Methods for Groundwater Management: A Geoscientific Study on Birbhum District, West Bengal, India



Niladri Das, Subhasish Sutradhar, Ranajit Ghosh, and Prolay Mondal

Abstract Groundwater resource is one of the prime essential but rapidly declining resources in the present era of so-called development. Rapid industrialization, massive irrigation in agriculture, and other economic and domestic activities accelerate its declining rates. So, most of the researchers and planners keep their concentration for the development of groundwater resources. In geoscience, a large number of methods and techniques are used for the sustainable development of these resources. The aim of the study is to determine groundwater potential zones in one hand, but on the other hand, this study is used to compare two methods, viz., statistical method and machine learning method, and test which one is more reliable in present methodological revolution. Weight of evidence or WoE method is applied here as statistical method, and multilayer perceptron or MLP method is applied here as machine learning method. The result of both methods is to some extent similar, where both methods depict that the eastern part of the study area is more potential than the western part. To run both methods, nine thematic layers have been used as inputs, viz., slope, geology, rainfall, soil texture, pond frequency, drainage density, aquifer thickness, lineament density, and land use/land cover. Two methods have been validated using receiver operating characteristic curve or ROC curve, where ROC curve of WoE method shows the accuracy of 76% and ROC curve of MLP method shows the accuracy of 89%. Therefore, this ROC curves make a conclusion that machine learning method is more reliable and acceptable than the statistical method.

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Identification of Groundwater Potential Zones Using Multi-influencing Factors (MIF) Technique: A Geospatial Study on Purba Bardhaman District of India



Niladri Das, Prolay Mondal, Subhasish Sutradhar, and Ranajit Ghosh

Abstract In the present era, the resource crisis and the deterioration of quality of resources is the primary concern of the geographical study. Groundwater resource is the primary depleted resource today due to massive population pressure and indiscriminate use in agriculture. Hence, proper planning and strategies are needed to facilitate groundwater recharge. Therefore, a study, like the delineation of potential groundwater zones, is one of the prime tasks of the geographer, the environmentalist, and the scientist also. Present research involves the assessment of potential groundwater recharge zone by using a popular statistical method, i.e., multi-influencing factors (MIF) along with the application of GIS. Based on the study, three major potential zones have been identified viz. high potential zone, which comprises 20.65% area, moderate potential zone with 45.61% area, and low potential zone covering 33.74% area out of the total geographical area of the Purba Bardhaman district of West Bengal, India. High potential zones are predominantly observed in the extreme west and east of the test area as well as along the river course. Moreover, low potential zones are found in the middle and the southern part of this concerned region. In the end, validation of these potential zones has been made by taking actual yield from the field observation and comparing it with the prepared potential model. Therefore, this kind of study for the delineation of potential groundwater zones is very much relevant for the improvement of groundwater status in the era of the water crisis. The validation of this model proves that this model is 73.17% accurate for the identification of the potential groundwater zones.

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DIGITALISATION AND ITS IMPACT ON SANTALS' ECOLOGY : A PHILOSOPHICAL OUTLOOK

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Abstract: *The Santals are one of the Adivasi communities of India. Their way of living and cultural identity is uniqueness. Their livelihood and survival is intimately linked with Nature. Their life co-exists with Nature, not in the way to dominate Nature but to have mastery over Nature so that the life, both human and non-human, can be preserved without depletion. In this way, interconnectedness with the natural environment makes their life as eco-friendly. However, slowly, due to the nationalisation of non-timber forest products, some forest goods have gained market value, and are now included in trade to earn cash money.*

In this paper, an attempt is made to understand the Santals' ecology philosophically, and how their way of life is threatened due to digitalisation. For example, many Adivasis/Tribals in Odisha, especially Santals whose subsistence depends on collection of sarjom sakam (leaf of Shorea robusta) and making plates and bowls out of them, are directly affected by GST. Further, Adivasi/Tribal communities in central India depend on tendu leaf (Diospyros melanoxylon) collection for subsistence but owing to the implementation of GST on it, their rights to these have been abrogated. In contemporary India, due to the notions of the modern development, globalisation and industrialisation through the corporate houses, the trade and infrastructure is designed to feed its personal profit interests. The consequence is that Adivasis/Tribals gets deprived. The strategy of Indian development, globalisation, and industrialisation ultimately means Adivasis/Tribals being alienated, marginalised, and oppressed. The anthropocentric conceptions of modern development and globalisation depleted the ecological balance and destroyed the traditional Adivasi/Tribal environment of holistic, integrated and elementary harmony between Nature and Culture. And such evasive actions erase/suppress the very life of indigenous group identities and knowledge networks.

Due to lack of cash during demonitisation Adivasi/Tribal daily labourers did not receive their wages on regular basis, notes of smaller amounts, in particular. They felt that banking transaction are just for the wealthy as if the amount hacked or deposited money will not get back in time. They have to spend the entire day for withdrawing money. Again, majority of their survival depend upon daily works. So, they used the new technology only for entertainment purpose. Further, modern technology changed their agriculture model as instead of using available traditional fertiliser from their locality they are using modern fertiliser these days. They are taking modern medicine in place of locally available traditional ones. Imitating the modern music and musical instruments they are avoiding their traditional style. Furthermore, advent of social media the majority of Santal youths are addicted in Face book and WhatsApp and increasing the lack of interest in work. Moreover, as modern wine has come in the market they are gradually not consuming homemade rice beer.

Key Words: *Santals, Ecology, Digitalisation, Mastery and Dominance, Modern Development.*

1. INTRODUCTION:

The Santals are one of the Adivasi communities of India with unique cultural identity. Their entire livelihood along with survival efficiency is intimately linked with Nature. The existential establishments as economical life, foods and drinks, dwellings, festivals, ceremonies, culture, religious beliefs and rituals are immensely related with Nature. Their life co-exists with Nature, not in the sense of domination but to have mastery over Nature so that the life, both human and non-human, can be preserved without depletion. The behaviour of conjunction endeavoured their relation with the natural environment makes their life eco-friendly. But, gradually, a few forest produce acquired market interest as a result of nationalisation of non-wood forest goods. Because of this change, the Santal inhabitants involved themselves in the trade system avoiding their traditional way of earning. Furthermore, in contemporary India, the need of land for development is forcing Adivasis/Tribals especially Santals for displacement. And landless Santals have been rising rapidly. As a result, in the name of development they are getting deprived.

2. SANTALS' MODE OF SUBSISTENCE:

The close adaptive relationship between the Santals and the environment has enabled them to survive while leading a relatively isolated life in a difficult environment. In the ancient time, the Santal people confided on forest based activities like hunting, food gathering and farming. But those pristine manners are vanishing fast with the changing circumstances. Due to these changes, they proceed with agriculture, in order to maintain their economic activities, influenced by primitive technology generating fairly sufficient quantity of grains.

According to their environmental conditions their major occupations are agriculture, animal husbandry, hunting, gathering, pastoralism, fishing etc. They construct *sukri ura* (pig chamber) near their house with mud, straw, bamboo etc, for taming pigs. Pigs (*sukri*) are used for eating purpose as well as sacrificial purpose. *gede gudri* (duck chamber) and *sim gudri* (chicken chamber) is also created by them for the same purposes. *merom* (goat) and *vidi* (sheep) *gura* (chamber) is built for same motive too.

Interesting thing is that, during these livelihoods based works male as well as female actively work together. Along with these, they indulge in subsidiary occupations such as, mat-weaving out of date palm leaves, trays and bowls making with *sarjom sakam* (leaf of *Shorea robusta*), broom weaving out of *siroms* (*Chrysopogon zizanioides*), toddy-tapping etc. Further, although some Santals are employed as school teachers, professors, doctors, nurses, engineers and government employees nowadays, but they are very few. Therefore, it can be understood that ecology accomplishes a very important life-sustaining role in shaping the Santal economy.

3. SANTALS' HOME:

The Santals depend upon their surrounding environment for their survival and livelihood. For example, Santals' home is made of mud, several wooden logs, bamboo, straw, palm leaves, etc which they collect from their own immediate surroundings. Their houses are very neat and tidy; they swab the courtyard and the terrace with cow dung daily. The way the houses are built, the roof is thatched, the floor decorated, the doors carved and the walls painted signify Santals' artistic skills and creative abilities. In their lives, the adaption of artistic creativity has emerged from Nature and requires in their day-to-day life and where some are from one generation to another. For example, *aloni* a kind of decoration of wall (frescos) is portrayed with the symbols derived from the objects and beings of their natural surroundings.

Their rope cots, baskets, bows, arrows, fishing materials, mouse trap, birds trap, and almost everything are prepared by the materials which are available in their neighbouring forest area. The rope cots being necessary furniture spontaneously appear in their house for hospitality. The earthen vessel is used for preparing foods and earthen pitcher is to preserve drinking water also visible in their home. Santals villages are typically established in a high place near to the forest or river. There is a wide *kulhi* (street) from one end to the other end of the village so that bullock carts can be easily moved through. There are rows of houses on the both sides of the *kulhi* (street). The houses in villages are built in a way that they coordinate linearly with every house, also in mid of the village a wide space is left and *akhra* (an open place for dancing and singing) is created. It is a place where all people gather together, they sing, dance and enjoy all festival together. *Jaher Than* (sacred grove) is situated on the entrance of every Santal villages for worshipping their deities. *Manjhi Than* is also located near the house of the *Manjhi* (village headman) for worshipping the predecessors of the village headman and their deities and they also use it as a centre for important meetings.

4. JOM-NU (FOODS AND DRINKS):

Due to their intimate exposure with the immediate forest ecosystem, Santals have adequate traditional knowledge of the qualities and varieties of exhaustive forest products and also become acquainted with which of them are esculent and which are not. The food chart is very much balanced with their local environment such as, leaves, roots, tubers, flowers, mushrooms, etc which they gather from nearby jungle or neighbouring area. Furthermore, as they are settled cultivators too, they cultivate paddy, wheat, maize, potato, mustard, several types of millet and pulses. As they plant rice, rice is used as their staple diet. Settled agriculture does not provide them sufficient food due to indifferent geographical location and as most of them have deficient cultivable land, they depend upon natural food resources. The vegetables that they eat are often of leafy type, which grows like wild weed. It has become their habit, and these edible plants have been important part of their diet until now.

The Santals have traditional ethnic knowledge and technique of use of parts of different plants as well as wild edible forest mushrooms and understanding of ecology. They collect various kinds of edible weeds from their agricultural and non-agricultural fields to supplement their staple food. For example, *kantha arak* (*Trainthema monogyna*), *garundi arak* (*Alternanthera sessilis*), *seta kata arak* (*Gynandropsis gynandra*), etc. Again in winter time they dry these under the sun and make curry with *da mandi* (rice soup).

They take different kinds of mushrooms to make curry such as, *sim sandi ud* (*Russula sanguine*), *tarmal ud* (*Amanita vaginata*), *putko* (*Astraeus hygrometricus*) etc. Besides, they use some mushrooms for medicinal purposes

such as, *tumbo ud* (*Pisolithus arhizus*) and *lutur ud* (*Pleurotus ostreatus*) is used as medicine for the treatment of wounds and so on.

They also eat local vegetables such as, *kundha* (pumpkin), *hotod* (gourd), *saru-boho* (colocasia), *pinde da* (*Amorphophallus campanulatus*), soup of dry *janum* (*Ziziphus zizyphus*) etc. They make curry with fig too. They also consume some cereals such as, *ghangra kolai* (*Asparagus bean*), *horej del* (*Macrotyloma uniflorum*), *raher kulai* (*Cajanus cajan*), etc.

They consume various kinds of locally available fruits such as, *tali* (*Borassus flabellifer*), *hisa* (*Ficus religiosa*), *baare* (*Ficus benghalensis*), *kadam* (*Anthocephalus*), *lawa bili* (*Ficus glomerata*), *Sa* (*Ribes nigrum*), etc.

They also consume different types of non-vegetarian items too such as, pork, meat of rat, beef, meat of iguana, meat of squirrel, meat of weasel, meat of rabbit, meat of tortoise, small snail, large snail, oyster, crabs, dry fish, meat of frog etc and meat of some local birds such as, *kisni chere* (*Acridotheres tristis*), egret, owl, stork, etc. Another interesting thing is that their knowledge of preparation for consuming different kinds of meat by *lat* process (meat is roasted by warping in leaves) is really wonderful.

Santal's food habit also varies and run by time and space in their daily life as well as in religious practices, and festivals/ceremonies according to season. For example, during hot season they eat *riyar daka* (boiled rice mixing with cold water) by adding little *bulun* (salt) in it with onion/green chilli. In winter and rainy season they eat *lolo daka* (warm boiled rice) with *katkom sipi* (the crabs are burnt and crushed with salt and chili) and consume warm *da mandi* (rice soup) adding little salt. For example, Santals do not consume first fruits of *matkom* and *sarjom* without offering these by *Nayke* (the village priest) to their *Bongas* (spirits) at *Jaher Than* (sacred grove) at *Baha porob* (the flower festival). Besides, they do not consume first rice without offering it by *Nayke* to their *Bongas* at *Jaher Than* during *Janthar* (the harvest festival).

“Cooking of *pitha* (sweet or salted cake), a food of religious and social importance is also regulated by time. *Arsa pitha*, for example, is prepared to welcome the guest at any social ceremony; *buka pitha* is made only on the occasion of name-giving ceremony of a new-born baby; *dombok pitha* is prepared during festivals in the months of November-December; *jel pitha* must be prepared at *Sohrae* (the harvest festival) and so on. Not only *pitha*, but cooking of some other foods such as *nim-dak-mandi*, *nimsure*, etc., is also regulated by time. *Nim-dak-mandi* (rice-gruel with margosa leaves) must be cooked and eaten at the time of name-giving ceremony of a new-born baby to remove pollution of the spirits and the whole village. *Nim sure* (rice and *Margosa* leaves mixed) must be cooked and eaten by all the members of a household when the farmer comes home after having sown the first paddy to ensure that the flies will not eat the ears of the corn” (Nita Mathur, 2001: 39).

Consuming food is also regulated by space. For example, in any festival or religious practices especially during the sacrifice to *Abge Bonga* (Clan Deity), flesh of any animal sacrificed to their *Bongas* at the *Jaher Than* must be cooked and consumed there itself. They believe that the *Bongas* will enter into the village along with such foods and bring harm. “Remains of sacrifices to the Bahre bonga (village outskirts spirit) must be cooked and eaten outside the village lest the spirit will be angry and cause harm to the whole village... It is strictly forbidden for any Santhal to cook or eat anything at the kherei (the threshing ground). It is believed that if the prohibition is not followed, the Kharachatani bonga (the spirit of the threshing ground) will become very angry” (Nita Mathur, 2001: 39-40). In that way Santal's knowledge of consuming foods is run according to season.

5. HANDI-POURO (RICE BEER-LIQUOR):

Handi (homemade rice beer) and *matkam pouro* or the wines made out of *matkom* (*Madhuca indica*) are also favorite and sacred to them. Sometimes they drink rice beer in the *furu/khala* (bowl/big bowl like item) made of *tali sakam* (palm leaf) and offer every times to their *Bongas* in the *furu* (bowl like item) made of leaves of *Sarjom*. It is also used for purification as well. For example, the religious and communal pollutions at the time of birth, initiation, marriage and death, are removed by the libation of *handi* to the *Bongas* (spirits). *Handi* symbolizes greeting too. For example, at any occasion and ceremonie Santals are greeted with a drink of *handi*. *Tari* (toddy) from *tali dari* (*Borassus flabellifer*) and *khijur* (date palm tree) is also consumed by them. “*Handi*, i.e. ricebeer, is the most sacred and indispensable drink of the Santhals. According to a myth, the Supreme deity, *Maran Buru*, taught the first human pair of Pilcu Haram and Pilcu Budhi to prepare *handi*. It is, therefore, a very sacred food to them. The festivals of the Santhals would appear lifeless without ricebeer. It may be noted that the Santhals drink not only to enjoy its taste, but to become nearly intoxicated, so as to forget the troubles of this world” (Nita Mathur, 2001: 41).

Each and every time before taking these foods and drinks, especially at the time of drinking *Handi* (rice beer) and other liquors they *Barha* or *Chodor* (offer) to their ancestors and deities with the belief that, they will save them from ruin, destruction or harm. In that way their food habits are also closely associated with Nature through festivals, ceremonies, religious practices and ancestors' worshipping.

6. IMPACT OF MODERN NOTION OF DEVELOPMENT ON ADIVASIS/TRIBALS:

The Adivasi/Tribal way of life and their traditional systems of governance are perceived to be eco-centric and democratic as prudent use of natural resources still exists among the maximum Adivasi/Tribal people, especially in Santals of India. These communities are the best suited to conserve their biodiversity and resources through their traditional practices as their entire survival depended on the sustainable use of these resources.

Historically saying, due to the economic interests of the different dominant ruling classes, they have been forced to corners. The requirement of their land for development continues to drive them into displacement. In addition, the trade and services are also built to serve the capitalist interests, which increasingly growing landless class. Development programs have destroyed their physical, cultural and cognitive survival. It has thus turned into a symbol of plunder and violence. As a result, the bourgeois-shaped development drives forward the neoliberal capitalist agenda that has caused victimisation of Adivasis/Tribals in general and Santals in particular in the name of development.

7. LAND AND ADIVASIS/TRIBALS:

Hasa (land) is the *jiui* (life) of Adivasis/Tribals. So, it is imperative to claim land rights for them. Emergence of land alienation due to modern development and commercialisation of agriculture have adversely affected their economy. And the right over the bio-resources of the area of these people has become minimal. The modern development is driving out them from their traditional occupations and from their residence. For example, because of development projects like construction of reservoir, nuclear and thermal power plant, industry and mining, roads, railways, hydroelectric dams, missile testing bases, tourist lodge, park etc have ruined the cultural life-world of Adivasis/Tribals. Thus, in the name of development they are being evicted.

As a result, several significant resistance movements of various Adivasi/Tribal groups had emerged, especially against land grabbing and economic exploitation. For instance, in recent times, on April, 2018, in Jharkhand several Adivasi/Tribal groups, especially Santals protest against changes in Jharkhand Land Laws as they understand that the amendments is for grab their land to sell to corporate. Again, on September, 2018, in West Bengal Adivasi/Tribal communities protest against power project in Ayodhya Hills because the project harms the forests, elephants and Adivasis/Tribals. Further, on June, 2018, in Odisha these peoples of Niyamgiri ranges collectively oppose the bauxite mining by Vedanta Company. Because the Niyamgiri hills are home of many of them as well as they consider the hills as sacred and worship the hill. Recently on October, 2018, a 182 meter high tallest statue of Sardar Vallabhbhai Patel is built in Gujrat and in response of it several Adivasi/Tribal organisation protested, saying it takes away their land and livelihood. Many farmers and Adivasis/Tribals protest by saying the statue takes away their land and livelihood, and they have not been adequately compensated for it. Besides, on April 2018, over 40, 000 Adivasis/Tribals in North Bengal protest against displacement by Railways project for construction of Sikkim-Bengal Railway corridor.

8. FOREST AND ADIVASIS/TRIBALS:

Forest environment plays a chief role in shaping the socio-economic and religious life of the Adivasi/Tribal people; hence forest to them may be conceived as heart of their livelihood. The forest resources not only give livelihood to them but they also provide them with a social bond, a culture reminiscent of their ancestors. In fact, this sort of knowledge can only be acquired due to intimate association with the immediate environment. They are ecologically adapted to a forest environment. So, they have symbiotic relationship with the forest and they are the best suited to conserve their biodiversity and resources as their entire survival depends on the sustainable use of these resources. They collect various kinds of non-timber forest products from the forest, such as, grasses, leaves, fruits, fibres, gums, medicinal plants, seeds etc, it primarily meet their personal requirements.

But, gradually, some forest products acquired commercial value due to nationalisation of non-timber forest products. However, in most cases, the collection is done through government agents or the men of the private contractors. In this process, they have been deprived of some of their natural rights over forests. “The Forest Department reported that nearly 7 lakh hectares of forests were under encroachment in early 1980, which has gone to 12.5 lakh hectare today. However, more significant is the fact that of the 43 lakh hectares forestland diverted between 1950 and 1980, only half was for agricultural practices. By 2001, 2.5 lakh acres of encroachments had been regularized and 50 per cent of these were in tribal areas. These figures reveal that the government refused to make a distinction between encroachment for commercial purposes and encroachment for livelihood. Further, it is also necessary to emphasize that most of the encroachment that occurred for industries and big projects had an adverse impact on tribals and weaker sections of the society” (Archana Prasad, 2004: 34). From the report of Forest department it is obtained that, immense encroachment happens for the purpose of establishment of industries and mega projects, whereas a minimal encroachment occurred for agricultural purpose. Furthermore, minimal encroachments by marginalised communities occurred only for subsistence or livelihood. So, commercial encroachment devastatingly affected livelihood of Adivasi/Tribal people as a whole.

They have lived in harmony with their forest surroundings from time immemorial and therefore have the first right to their forest lands. The livelihood of these people is inherently dependent on their immediate forest environment

too. So it is not possible to class them as ‘encroachers’ as their very existence is dependent on forests, and it is just a frustrating practice to view them as encroachers. From the colonial time, in the name of reserve forest, they have been evicted from their own forest areas. Therefore, the development programme would not provide an alternative form of subsistence rather they were deprived of their productive assets and converted into daily wage labourers while the forest was actively utilised for commercial and industrial purposes.

As a consequence, many resistance movements of various Adivasi/Tribal communities had occurred against forest exploitation in India. The movements were the outcome of a long course of oppression by the dominant officials. “There were also several movements during the colonial times that demanded the restoration of their traditional rights on the natural resources of their own regions. The most prominent amongst these were the Munda and the Santhal rebellions of the nineteenth century, The Bastar rebellion of 1910, the Gundem Rampa movement of Bengal, the Forest Satyagraha of the Central Provinces, etc” (Archana Prasad, 2004: 19). Again, Chipko movement (1973) in Garhwal (U.P.), Narmada Bachao Andolan in Manibeli (Maharashtra) etc, questioning the worst impact of modern development pursued by the officials and for conservation of ecology.

Furthermore, recently there were also several struggles raised for forest, water and land rights. For example, on January, 2018, in Maharashtra 467.5 hectares of reserved forest land is transferred to the Anil Dhirubhai Ambani Group for cement plant. Again, thousands of farmers, Adivasi/Tribal groups and agricultural workers from around the country came out in the protest in Delhi on September 5, 2018, seeking farm loan waivers, better minimum wages and recognition rights of these communities over the forests.

9. PRESENT SITUATION OF ADIVASIS/TRIBALS:

The modern notion of development is affecting the livelihood and traditional occupations of Adivasi/Tribal people, especially Santals. As a result, they have to change their traditional occupations and become unskilled labourers that lead them to misery. For example, many Adivasi/Tribals in Odisha especially Santals whose subsistence depends on collection of *sarjom* leaf and making plates and bowls out of them, are directly affected by GST. Again, Adivasi/Tribal communities in central India depend of *tendu* leaf collection for subsistence but due to imposition of GST on it resulted in the abrogation of their rights over these subsistences. Besides, due to availability of tharmokol/plastic plates and bowls the demand of plates and bowls made of *sarjom* leaf is reduced. Furthermore, planting other trees in the *sarjom* forest, such as, *sona jhuri*, eucalyptus etc for business purpose the *sarjom* tree is reducing. Because the leaves of *sona jhuri* and eucalyptus are creating infertility for *sarjom* trees in the land they situated.

The survival and livelihood of Adivasis/Tribals depend upon collecting forest produce but due to forest plantation and transfer of forest to the contractor, resulted deprivation. So, they are depending upon government schemes but these too stop working due to digitalisation. For instance, in the name of social security they face problems due to Aadhaar in the form of data entry errors, network glitches, biometric authentication failures, cut on fingers and so on. And some government schemes for Adivasi/Tribal welfare such as rations distribution is delivering less or no quantity of grain to them because they did not have Aadhaar or had failed to link their social security details with Aadhaar. Again, the monthly pensions are not received because of failure of biometric authentication. In spite of Supreme Court’s order that no child could be denied school admission for not having Aadhaar, some poor children of them may be refused because their family could not locate their Aadhaar numbers.

Further, due to lack of cash during demonitisation Adivasi/Tribal daily labourers did not receive their wages in regular basis especially notes of smaller amount. They felt that bank transactions are for rich people only as if their deposited money will not be got back in time. For withdrawing money they had to spend whole day.

Again, modern technology changed their agriculture model as instead of using available *guri j hasa* (traditional fertiliser) from their locality they are using modern fertiliser these days; those are costly as well as harmful. Again, as they are mostly daily labourers, their livelihood depends on daily wages. But due to modern technology they are losing their worker job too. For example, because of paddy cutting machine and rice transplanted machine the daily labourers are getting fewer jobs nowadays. They are compelled to work with low wages. As a consequence of it, many Santal men and women go to neighbouring areas for some days or daily basis to work as *namal* on cash payment.

One interesting incident is that, earlier some old persons and children would collect the remaining paddy (*hulo*) after harvesting from the field as one of the subsidiary occupation. But after coming of the paddy cutting machine this occupation is also getting vanished. Besides, the straws are not in use after using paddy cutting machine and the left straws are burnt in the field. As a result, burnt soil loses its fertility and disturbs ecology. Furthermore, as the paddy straws are out of availability the cattle rearing is getting reduced and nowadays they are roofing their houses with modern tools, such as, adbester, tin etc. In this manner their traditional technique of roofing their mud house getting missed through these modern tools are not comfortable. Again, with the advent of modern technology, such as, tractor, harvesting machine, the cattle rearing is getting reduced. For example, the *Sahrai* festival of Santal is for thank offering to the cattle, has got affected.

They are taking modern medicine in place of locally available traditional ones (*rehed ran*) those are available in their locality. Imitating the modern music and musical instruments they are avoiding their *ari-chali* (traditional style). As a result, they are on the way to identity crisis. Because it is believed that they are fond of *reske* (enjoyment) with their traditional music, song and dance. It is said that after entering to their *akhra* (music spot) they forget all of their hunger, thirsty, tiredness and so on. Furthermore, majority of their survival depends upon daily works. So, they use the new technology only for entertainment purpose rather than to know the present situations. But with the advent of social media the majority of Santal youths are addicted to in Face book and WhatsApp and increasing the lack of interest in work. Instead of their poor condition, anyhow they want to buy a multimedia mobile phone and they are not doing their work. Moreover, as modern wine has come in the market they are gradually not consuming homemade rice beer and *matkom pouro* (wine made of *Madhuca longifolia*). But the modern wine is costly and harmful too. Besides, as rice beer is the main item in their every life cycle rituals they are forgetting their culture.

Furthermore, by producing huge nuclear power, India dreams of very early being efficient. So, the government has been started large scale of uranium mining. Consequently, large number of health hazards, such as, muscular dystrophy, illness and so forth occurred in many Adivasi/Tribal areas. Besides, the land acquisition process has recently begun by the government of Maharashtra for Bullet Train project. In addition to this, Suresh Oraon, an anti-coal mining activist had recently shot dead in Purnadih Chatra as he protested land grabbing of Central Coal fields Limited. Again, in the recent past in Uttar Pradesh, the police brutality that assaulted many women, children, as they were in claim to forest land under Forest Rights Act 2006.

10. CONCLUSION:

It is evident that Santals are hermetically knit relating to their local natural environment using Nature in their everyday life in harmony with Nature. But, in contemporary India, due to digitalisation through the modern development, globalisation and industrialisation by the private enterprise within capitalism, inherently implies alienation of the living down to Nature of Adivasis/Tribals in general and Santal in particular. Again, the anthropocentric conceptions of modern development depleted the ecological balance and destroyed their traditional mould of coherence and basic balance between Nature and Culture.

It is true that modern science and technology is necessary to develop a nation as whole. But, the capitalist model of development induced inequalities as these have used corporate control over natural resources for the benefits of the elite whereas Adivasi/Tribal people are deprived. The modern capitalism thus entails unsustainable and unhealthy commercial use of natural resources resulting environmental degradation and marginalisation of traditional Santal ecology.

Therefore, protection and restoration of traditional socio-cultural ecology and community rights of them on their own natural resources must be implemented. The steps must be taken to envisage and build a feasible model of development that is non-capitalist in nature and on behalf of Adivasi/Tribal society as well. Besides, the local control over natural resources as well as local body governance and democratic control of people over natural resources is essential.

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THE WORLD VIEW OF TRIBALS AND BAULS: A COMPARATIVE STUDY WITH SPECIAL REFERENCE TO SANTAL AND LALON FAKIR

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Abstract: *The Tribals are the Adivasi communities in India having distinctive way of living and cultural identity. On the other hand, the Bauls are mainly residing in West Bengal and Bangladesh, having their own lifestyle. Their way of life, religious beliefs and culture emerged out of their everyday life. Furthermore, their ecology and supernatural world are derived from the concrete understanding of natural environment as well as social environment, which are the essence of their existence. As a result, their society is devoid of discrimination and untouchability. For example, Santal philosophy and the philosophy of Lalon Fakir are the aggregate of hospitality, solidarity, openness to other religions, connectedness and joy in simple living celebration of life through festivities, and so on, in their own way.*

Key Words: *Tribals, Santals, Bauls, Lalon Fakir, Simple Life.*

1. INTRODUCTION:

The primitive/old inhabitants of India are known as the Adivasis. So, they are considered to be the first/original residents of the land in India. They are also known as Tribals, having native to the soil. According to the Constitution of India, Adivasis/Tribals are classified as Scheduled Tribes. They have a distinct culture and worldview of their own. They constitute a significant portion of India's total population. India is the abode of many Adivasis/Tribals, who reside in the rural locations as well as in the areas adjoining forests and mountains of the country. Their livelihood, religion, customs, and tradition have enriched the cultural landscape of India. The Santals are one of the Adivasi/Tribal communities of India belonging to the Proto-Astraloid, having a distinctive way of living and cultural identity too.

On the other hand, the Bauls live primarily in West Bengal and Bangladesh, and have their own lifestyle. Their way of life, society, and religious belief have originated from their daily life. Furthermore, their ecological and spiritual life stems from the practical perception of both the natural environment and the social climate, which are the core of their life. As a consequence, their society is non-discriminatory and is stripped of untouchability. For example, especially the Santal philosophy and the ideology of Lalon Fakir is the sum of hospitality, unity, tolerance to other faiths, communication and joy in simply celebrating life through festivities, etc. Here in this article an attempt is made for a comparative study to understand the philosophy of Adivasis/Tribals as well as philosophy of Bauls/Fakirs in general and Santals and Lalon Fakir in particular.

2. WAY OF LIFE OF ADIVASIS/TRIBALS:

The Adivasis/Tribals of India for example, the Gonds, Santals, Mundas, Hos, Uraons, Mahalis, Koras etc, have almost resembling manner of sociocultural observance that co-exist with the agricultural and natural cycle. Their feasts and festivals are the consequences of their age-old material understanding in connection with the land, water and forest. The existence and living of the Adivasi/Tribal communities rely on relating to land, forest and ecological environment. In that way, they unify their philosophy of life cycle coincides with the agricultural wheel throughout the year based on the natural phenomena.

Further, they are so dependent on forest that their whole economy runs around the forest environment. They feel more secure in the surroundings of the forest because it provides them food, shelter, drink, raw materials for building huts, basket weaving and herbal medicines, and so forth. For example, they construct their houses with several wooden logs, bamboo and branches of trees available in or near the forest. The roof of their house is sometimes thatched with a kind of locally available grass, and palm leaves. Thus, all these natural things are collected by them from or nearby forest for constructing their dwellings. Their food chart is also very much enriched with the forest products such as roots, tubers, flowers, leaves, mushrooms, honey, etc, which they collect from their immediate natural environment.

The festivals of Adivasis/Tribals are mainly seasonal and coincide with events in the agricultural cycle. Some of these festivals are: *Karama, Sarhul, Sohrai, Maghe, Phagua, Dhanbuni, Hariyari*, and so on. All these festivals of them are often interconnected with the annual agricultural cycle. For all primitive societies, festivals have had religious significance. The tradition of the Adivasis/Tribals to honour the ancestors shows clearly the role of the festivals in

linking with the world beyond. They believe that the deities live in jungle, hills, rivers, fields of agriculture, winds, waves, and some trees as well. Among their other deities, both their ancestors and pens are highly respected by them. In many festivals through which they offer thanks to their deities after harvesting crops. Their sacred grove and other sacred places (except the ancestral chamber) are mainly established in the lap of Nature, sometimes under some trees, or beside a water sources, or on the hill tops. Thus, their sacred beings are in general found related with hills, mountains, jungles, water sources, and also with their agricultural fields, etc. Interestingly, they are allowed to take crops/grains, only after offering it to the deities and their ancestors. For specific social, economic and religious purposes, they are also not permitted to cut many trees. Hence their beliefs, rituals, etc, are very much associated with their day-to-day life, and it is difficult to isolate/separate those from them.

Therefore, from the above discussion, it made explicit that the Adivasi/Tribal understanding of spiritual approach to life is completely and concretely dependent upon their local natural environment.

3. WAY OF LIVING AND THOUGHT OF BAUL/FAKIR:

Generally there are two kinds of Hindu Bauls, such as, *sadhak* (meditation) Baul and *gayok* (singer) Baul. Their wearing apparel is normally saffron in colour, interestingly saffron colour stands for sacrifice. On the other hand, Muslim Baul is called Fakir. Their clothing in general is white in colour, especially the Lalon Fakir community. As the sole aim of the Fakir community is to conserve white *birjo* (semen), consequently their dress and all the other requirements for *sadhona* (meditation) are white. The following songs signify their concrete realisation of life and body:

1) *Atyatatto je jenechhe babar khobor se peyechhe*

Sotto kore amar kachhe bolo.

Bolo babar rupborno nam rup tar vinno vinno

Ononto koi bises chinho

Baba amar kalo noi, dholo. (Who has felt self-realisation have got the words of the father; speak the truth to me; speak the different shape and colour of the father; that has specific sign; father of mine is not black, it is white.)

2. *Je bostu jibone karon*

Tai Baul kore sadhan. (The thing that is necessary for every time in life; that is the object of meditation of Baul.)

3. *Sukro dhatu vobet pita*

Rojo dhatu vobet mata

Sunyo dhatu vobet prano (Semen comes from father; menstrual flux comes from mother; life comes from nihil.)

4. *Ei deho mithhe noi mon*

Ei dehei achhe achhe roton. (This body is not false; the jewel is here in this body.)

5. *Pani theke borof hoi*

Borofer modhhe pani roi-

Borof kintu pani noi

Pani kintu borof noi. (Ice comes from water; water is there in ice; but ice is not water; water is not ice. This is the theory of father and child and even the theory of *Guru* and *Sishya*.)

It is seemed that the life and song of Baul, especially Lalon Fakir is not completely analysed till now. It is not possible to explore their normal village life by enquiring merely through oriental outlook. Modern Social science or Social Anthropology is the only way to realise their lifestyle. They are very soft as well as at the same time they are protestful in nature. Baul song is not emotional expression but implication of real and openness mind of the sex control of a men and a women Baul/Fakir *sadhok* through meditation. Feelings of love, respect to the speech of their Guru and age old traditional path are their foundation of belief. Through the song, they protest against the true nature of caste system and against the communal disputes. And spread the daily message of communal harmony and casteless society. They are over and above the existing social system as well as their livelihood is devoid of shame, hate and afraid, as their thinking is inartificial and genuine. Therefore, their main target is to abolish the dogmatism, discrimination, untouchability, superstition, and so forth. They believe that it is unnecessary to go any Temple, Masjid, Church, Gurudwar, and follow any rituals to attain God as God dwells in humans only. Further, they think that human is God.

Their livelihood, food, manner of hospitality, musical instrument, dress, rhythm of song and presentation are simple and unique. They express their inner realisation by singing and sitting on the mat made of date palm tree leaves under the tree or in the open field along with the audience.

Bauls/Fakirs are the *vogmokshovadi*, disconnected from the main stream society but not completely out from the society. As they mainly belong to the lower labour class of the dominant society, their singing and thinking is accurately very concrete and materialistic. They temporarily live in *dera* (camp) in the one side of the village. They move by singing from one village to another with their female meditation partner and collect some money, rice, dal and vegetables whatever available, and then return and make rice and curry and eat together. If somebody goes their home

they try to give unique hospitality as far as possible. They believe that as a creator of life, God will manage food for them anyhow. Generally, Guru does not eat alone but share equally to the disciples. They treat all the people, such as, familiar-unfamiliar, rich-poor, higher caste, lower caste equally. They do not have greed, and do not deceive anybody. They have only love, respect, and nursing to the people. Their ideal/norm of life is to live always a happy life. In that way they are devoid of discrimination and untouchability.

As a realist they accordingly deny the sacred text, vedic karma kanda, Brahminism, Muslim moulovada, idolatry, *mantra*, *tirthayatra* (pilgrimage), and vow. They are against the *sanatan dharma* and main stream. So, they have become the enemy of the main stream society. They think that the ultimate truth is the material world, human beings, desire, liberation from superstition, sex and so on. They have understood that sexual relation is natural. So, they spent their whole life with a man or woman meditation partner. Sometimes they change their partner naturally and live a happy life through their own way by begging. They can mix with any people and love human beings as they believe that *Khoda* or God resides in human body. 'This man has that man- son is in father' is their ultimate believe. Their ultimate goal is not to attain the heaven or God but to attain the *moner manus* ('dying at living' firstly by doing the sex then controlling the sex) by going beyond the sex without rejecting the reality of the sex.

4. BRIEF OVERVIEW OF LALON FAKIR'S LIFE AND THOUGHT:

Lalon's past life was interesting that he was from Hindu Kayostho community, but later got Muslim identity. As child marriage existed then, he got married at his very early age. It is known that during a pilgrimage with his native villagers to the Jagannath temple, he suffered from smallpox and was abounded by his mates on the bank of Kaliganga River, from which Malam Shah and his wife Matijan rescued and brought him home to recover. In the smallpox, Lalon lost sight of an eye. The villagers spread the dead news of Lalon to his parents, wife and relatives. He later returned his home after a couple of years. He then bravely revealed his illness to members of his family, and the hospitality he got from the Muslim community. But the Hindu society as well as his family has not consented to admit him into society. He asked his wife to come with him, but she denied it as well. So, he finally went back to Malam Shah and Matijan again.

Lalon was a philosopher, saint of Baul, writer of songs, social reformer, and thinker. He opposed religious strife and did not believe in caste distinctions, hierarchical society, and spoke up against racism. He condemns all caste-based divisions of persons whether material or spiritual. He criticised the superficiality of religious distinctions. His view is that there is not any religion, we all are humans only. He had taken the initiatives to empower people in spiritual, social and ethical values. His target was to liberate himself and the common people from the rigid religious dogmas, superstitions and rituals. Through coherence discourses in his song, Lalon expected a society where all religions and beliefs would stay in harmony. On account of this conception, he was also accused of heresy during his lifetime and after his death.

He too, being a realist, rejects the holy text, vedic karma kanda, Brahminism, Muslim moulovada, idol of God, *mantra*, *tirthayatra*, and vows accordingly. Same as Baul/Fakir community, he was up against the *sanatan dharma* and main stream society as well. So, he becomes the enemy of the main stream society. For him, the truth is the material world, humans, desire, liberation from superstition, sex and so on. He holds that human body as well as the material world is composed of five kinds of material elements (panchabhuta), namely, ether, air, fire, water and earth. He believes that *Khoda* or God dwells in human body.

Through the song, he protested against the cruelty of caste system and against the communal disputes, and spreads the daily message of communal harmony and casteless society. Therefore, his main target was to abolish the dogmatism, discrimination, untouchability, superstition, and so on. His belief is that that it is unnecessary to go any temple, church, masjid, and girja and follow any rituals to attain God, as God dwells in human body. Human is God for him. It is not only to liberate human from material wealth but also from power, position and domination that destroy equality.

Followings are some of his songs that signify his concrete life-centric thought:

- 1) *Sudhho prem sadhle Jodi kam-rotike rakhle kotha?*

Aage uday kamer roti

Ros-agomon tari sathi

Sei rose hoye sthiti Khelchhe manus dekhge tora (If pure love is hoped then where have you put your sexual desire? Sexual desire emerge first; *ros* comes with it; getting static with that *ros*; the human is playing, you people see.)

- 2) *Porge namaj ved bujhe sujhe-*

Borjokh nirikh na hole thik

Namaj aro michhe.

Panchrokto namaj pore

Sora dhore ke pai tare? (Do *namaj* after understanding; without right to Borjokh (guru); the *namaj* is false/wrong; by doing *namaj* five times; by obeying *sora* (Muslim rituals) will anybody attain God?)

- 3) *Kar ba ami ke ba amar,*
Asol bostu thik nahi tar,
Boidik meghe ghor andhokar,
Udoy hoi na dinmoni (For whom I am and who am I; real thing is not right to him; there is deep dark in Veidic cloud; knowledge of sun is not rising.)
- 4) *Ami ekdino na dekhilam tare.*
Amar barir kachhe arshi-nogor,
Ek porshi bosot kore.
Ami ekdino na dekhilam tare. (I have not seen that even for one day; the mirror-city is near my home; by living together; I have not seen that even for one day.)
- 5) *Upasona nai go tar*
Deher sadhon sorbo-sar
Tirtho-broto jar jonno
A dehe tar sob milee. (That don't have worshiping; meditation of body is the essence; pilgrim-vow necessary for whom; everything is available here in this body.)
- 6) *Achhe adi mokka ei manobdehe*
Dekh na re vai mon veye.
Des-desantor doure ebar
Moris keno hapaye.
Dos-duyari 'manus'-mokka,
Gurupode dube dekh ga
Dhakka samlaye. (Mokka is here in human body; see it through mind; moving country to country; why are you dying; ten-door human is Mokka; see from your Guru; after difficult meditation.)
- 7) *Je panche panchabhut hoi*
Mole ta Jodi tatei misai
Tobe iswar-onso isware jai
Swargo-norok kar mele? (We have created from five material elements (*panchabhut*) and ultimately we shall reduce in *panchabhut*, what then the left part that will go to heaven or hell?)

5. CONCEPT OF HUMAN AND NATURAL WORLD:

It seems that Lalon's conception of the nature of the world is materialistic descriptions of the physical world. The development of his materialistic account of the world is the consequence of his daily experience and direct realisation of the universe. As a realist, he has asserted that the physical world which exists is real. Thus, his understanding and experience strengthen him to accept the reality of the material world. He loves Nature so deep that he loves to live in it with harmony.

Therefore, he asserts that it is *sadhana* (meditation) that can reveal the true nature of the physical world. His philosophy of the physical or the material world and supernatural world is conceived as the synthesis of his everyday life, and supernatural believes, as for him there is an inner unity among them. He seeks for the real in his own way.

He conceives human beings as unique, peculiar and gives special dignity to human. The picture of human that emerges in the philosophy of Lalon Fakir is an organised unity of the physical and the spiritual. But spirituality does not imply mysticism in his philosophies. He has never undermines the importance of the physical nature of human. For him, human is not merely a body of reactions, but his physical behaviour generally follows a plan that gives him a unique status in the world. The uniqueness of its physical nature is also due to the presence of spirituality in it. The true/real nature of human consists in his capacity of going beyond his physical nature through meditation and self-control. He accepts that every individual is a mixture of the body and the spirit. In spite of the fact that the bodily aspect of human also has its own importance and value whereas, human's essential nature consists in his spirituality. He conceived that the body is the sacred place in which the spirit resides. Therefore, it is clear that any human being has an aspect of godhood. And if the divine ingredient is used in the right manner by doing meditation and self-control, human can attain their '*Moner Manus*' in their present life.

6. SIMPLICITY IN THE WAY OF LIFE OF SANTAL:

According to Santal's environmental conditions their major occupations are agriculture, animal husbandry, hunting and gathering, fishing etc. Along with these, they indulge in subsidiary occupations such as, mat-weaving, trays and bowls making, broom weaving, toddy-tapping etc. Although the Santals are involved in agricultural activity, they are very much dependent upon forest for their existence. They run their livelihood by collecting and selling forest

products which are obtainable in their surroundings and buy the essential commodities from adjacent market. For example, Santals' home is made of mud, several wooden logs, bamboo, straw, palm leaves, etc which they collect from their environment. They acquire the forest products from their immediate environment to construct their houses as they adopt themselves with the pristine environment radically that synthesize their affinity with nature. Being the part of pre-eminent, they are deeply conversant with Nature and accumulate their necessities as blessings. Apart from being a part of Nature, they believe that their existence co-exists with the spirit of the ancestors who passed away. They setup an area as a consecrated place to worship the deities and spirits.

Their food chart is very much balanced with their local environment such as, leaves, roots, tubers, flowers, mushrooms, etc which they gather from nearby jungle or neighbouring area. Furthermore, as they are settled cultivators too, they cultivate paddy, wheat, maize, potato, mustard, several types of millet and pulses.

Homemade rice beer and *Matkam Pouro* or the wine made out of *Matkom* (*Madhuca indica*) is also their favourite drinks and these are sacred to them. Toddy from *tali dari* (*Borassus flabellifer*) and date-palm tree is also consumed by them. Each and every time before taking these foods and drinks, they offer (*Barha* or *Chodor*) to their ancestors and deities with the belief that they will save them from ruin, destruction or harm. In that way their food habits are also closely associated with Nature and ancestors, they worship.

Santal festivals too emerge centring their daily routine and the concerns of ecology. For example, they celebrate *Baha* (flower) festival as the beginning of the renovation of life in Nature and the renewal of creation. It is celebrated during spring season when the new leaves and flowers blossom. Until the festival is over, the women do not gather *matkom* (*Madhuca indica*) blossoms which supply them with both food and drink, nor *sarjom baha* (flower of *Shorea robusta*) which is worn by Santal girls on their hair. It implies that this festival sanctions the use of flowers for the community for the purposes of everyday life. During this festival, *Nayke* (the village priest) offers *Sarjom* and *Matkom* flowers to the benevolent *Bongas* at the *Jaher Than* (the village sacred grove), sacrifices fowls as thanks offerings and offers supplications to protect the village for the sake of all the villagers.

Thus Santals living together is natural. Relating to the material world is part of their daily routine. Their festivals and ceremonies are concerned with the ecology. And they are closely connected with their ancestors and deities through festivals and ceremonies. In short their way of life is unique as their livelihood is attached with immediate environment, such as, land and forest.

7. CONCLUSION:

After comparative analysis of their (Adivasis/Tribals, especially Santal and Bauls/Fakirs particularly Lalon Fakir) worldview that assist to determines their way of life is very much simple. They are devoid to discrimination and intangibility that illustrate the uniqueness in their livelihood. Moreover, there is no hesitation to anticipate that Lalon Fakir took great efforts to transform the deprived and underprivileged masses into open-mind and self-respect. Although their perspective of thought and understanding establish several resemblances among them, but dissimilarities are in excess. Therefore, it can be stated that Adivasi/Tribals philosophy, especially Santal philosophy is pre-eminently Nature-centric with concerns of ecology, whereas philosophy of Baul/Fakir particularly Lalon Fakir is not in same degree.

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