

**Changing Pattern of Information Seeking Behaviour  
of Santal Community of Suliapada Block in  
Mayurbhanj District, Odisha.**

Thesis Submitted for the Degree of  
Doctor of Philosophy (Arts)  
at  
Jadavpur University

By  
**Monoj Tudu**

Under the Supervision of  
**Prof. (Dr.) Subarna Kumar Das**

**Department of Library and Information Science  
Jadavpur University  
Kolkata 700032  
West Bengal, India  
2023**

**Certificate that the Thesis entitled**

**Changing Pattern of Information Seeking Behaviour of Santal Community of Suliapada**

**Block in Mayurbhanj District, Odisha.**

Submitted by me for the awarded of the Degree of Doctor of Philosophy in Arts at Jadavpur University is based upon my work carried out under the supervision of \_\_\_\_\_

**Prof. (Dr.) Subarna Kumar Das.**

And that neither this thesis nor any part of it has been submitted before for any degree of diploma anywhere / elsewhere.

Countersigned by the

Supervisor: *Subarna K. Das*

Dated: *20/3/2023*

Candidate: *Monoj Tudu*

Dated: *20/03/2023*

**DR. SUBARNA KUMAR DAS**  
PROFESSOR  
DEPARTMENT OF LIBRARY & INFORMATION SCIENCE  
JADAVPUR UNIVERSITY

**Dedicated To...**

**My Mom, my teachers and  
Exceptional one whom I Admire**

## DECLARATION

The thesis entitled "**Changing Pattern of Information Seeking Behaviour of Santal Community of Suliapada Block in Mayurbhanj District, Odisha**". Is submitted to Jadavpur University for fulfilment of the requirements for award of the degree of Doctor of Philosophy (Ph.D) in Library and Information Science. I hereby declare that this thesis is original record of my research work under the supervision of Prof. Subarna Kumar Das, Department of Library and Information Science, Jadavpur University.

I further declare that; it has not been previously submitted either in part or full to this or any other University or Institution for any degree. Every time something has been taken from another source or cited; the appropriate acknowledgement has been made.

Date:        /        /2023

(Monoj Tudu)

## ACKNOWLEDGEMENT

Beyond my efforts, the support and recommendations of many others play a significant role in any project's success. I would want to take this opportunity to thank everyone who contributed to the successful completion of this project. I would like to show my greatest appreciation to my Ph.D. supervisor Prof. Subarna Kumar Das. I can't say whether thanking her is enough for her tremendous support and help. I feel motivated and encouraged every time I discuss with her. Without her support and direction, this study project would not have come to fruition.

I would want to sincerely appreciate and thank some outstanding individuals in my profession: Prof. Goutam Maity, (HOD), Department of Library and Information Science, Jadavpur University; Late Prof. Tarun Kumar Mandal, Department of Library and Information Science, Jadavpur University; Prof. Udayan Bhattacharya, Department of Library and Information Science, Jadavpur University; Prof. Durga Sankar Rath, Department of Library and Information Science, Vidyasagar University; Prof. Arabindo Maity, Department of Library and Information Science, University of Calcutta; Prof. Biplab Chakrabarti, Department of Library and Information Science, University of Calcutta; Prof. Parthasarathi Mukhopadhyay, Department of Library and Information Science, University of Kalyani; Dr. Sukumar Mandal (HOD), Department of Library and Information Science, University of Burdwan Prof. Sudip Ranjan Hatua, Department of Library and Information Science, Rabindra Bharati University; Dr. Kanchan Kamila, Deputy Librarian, University of Burdwan; I express my gratitude to Shri Bijay Kumar Nayak (Director & Additional Secretary to Government, Odia Language, Literature & Culture/ HKM State Library) for allowing me to access the books and journals in the library for my Ph.D work. Again, I also express my gratitude to Shri Daulat Chandrakar, OAS, Chief Development Officer-cum-

Executive Officer, Zilla Parishad, Mayurbhanj, who served as district Tribal Welfare officer under Scheduled Tribe and Tribal Welfare Department under the Mayurbhanj District, for his constant encouragement during the journey of my Ph.D.

Again, I want to thank Prof. Goutam Maity, the HOD, department of library and information science, Jadavpur University, for his ongoing support and encouragement during the course of my doctoral work.

My thanks also go to Ananda Kumar Saha, Librarian and all other staff of the Department of Library and Information Science, Jadavpur University for their immense support. I would like to extend my thanks to all the staff of Ph.D. section, Faculty Council (Arts), Jadavpur University, for the administrative support. My sincere thanks also go to all staff of the Central Library, Jadavpur University for allowing me to access the library resources as and when needed.

I would want to express my sincere gratitude to all the people, especially the Santal in the study areas and the official workers and Staff of the Suliapada Block for helping me with my research. I would like to express my sincere gratitude to all of the villagers, especially the Santal Community in the study Mouza, as well as to the officials and personnel of the Suliapada Block for helping me with my research.

I express my sincerest gratitude to Sarpanch (Prdhan) Hitousi Tudu, Chuhat Gram Panchayat and Rabi Tudu (Viillage Member) and Bharat Bindhani (Village Member), Chuhat Gram Pnchayat, for their co-operation in collecting the data and thankful to all my friends for support and encouragement for completing this research within the stipulated time.

I express my sincerest gratitude to all the respondent and Sarpanch (Prdhan) Bidesi Naik Kumari, Kanimahuli Gram Panchayatand, Suklal Marandi, (President MASA Army), for extending their hand to conduct my research work. Again, I also express my sincerest gratitude to all the respondent and Sarpanch (Prdhan) Sosi Bisoi, Ufalgadia Gram Panchayat, for their co-operation in collecting the data and thankful to all my friends for support and encouragement for completing this research within the stipulated time.

The writers and publishers of the books, journals, reports, articles, and papers referenced in the bibliography, who generously gave the information I needed to continue with this study work, are also acknowledged.

At last, my parents, and brothers deserve my sincere gratitude for their kind assistance during my academic career. Especially, my mother is a great role model of resilience, strength and character to me and without her inspiration I would have not completed my Ph.D. work. I would especially like to thank my older brother and younger brother for their tremendous help in all areas.

Date:

(Monoj Tudu)

## CONTENTS

	<i>Page No.</i>
Certificate	i
Dedication	ii
Declaration	iii
Acknowledgement	iv-vi
Contents	vii-xii
Preface	xiii-iv
List of Tables	xv-xviii
List of Figures	xix-xxi

<b>Chapter 1: Introduction</b>	<b>Pages</b>
1.1 Background of the Study	1
1.2 Objectives of the Study	3
1.3 Scope and Limitation of the Study	3
1.3.1 Area Demarcation	4
1.3.2 Limitation of the Study	4
1.4 Choice of the Community	4
1.5 Hypothesis	5
1.6 Significance of the Research Study	5
1.7 Chapterization	6
References	8
<b>Chapter 2: Review of the Related Literature</b>	<b>10-55</b>
2.1 Introduction	10
2.2 Information Needs and Information Seeking Behaviour	11
2.3 Information needs of the Santal Community	25
2.4 Literature related to Community Studies	29



2.5 Community Information Services (CIS)	34
2.6 Role of the Library as Community Information Services	37
2.7 Statement of the Problems	40
References	43
<b>Chapter 3: Research Design Methodology</b>	56-63
3.1 Research Design	56
3.1.1 Design of Questionnaire	56
3.1.2 Data Collection	58
3.1.3 Data Compilation	58
3.1.4 Reference (APA Style)	59
3.2 Research Methodology	59
3.2.1 Literature Search	59
3.2.2 Population of the Study	60
3.2.3 Visit and Tour Programmes	60
3.2.4 Community Study	61
3.2.5 Sample of the Study	61
References	63
<b>Chapter 4: Information Needs and Information Seeking Behaviour</b>	64-74
4.1 Definition of Information Needs and Information Seeking Behaviour	64
4.1.1 Information Needs	64
4.1.2 Information Seeking Behaviour	66
4.1.3 Model of Information Seeking Behaviour	68
References	72

<b>Chapter 5: Mayurbhanj District: An Overview</b>	<b>75-97</b>
5.1 Background of Mayurbhanj District	75
5.2 Location	75
5.3 Origin Development	76
5.4 Natural Resources	76
5.5 Demographic Profile	78
5.6 Climate	79
5.7 Administrative Divisions	80
5.8 Tribal Profile of the District	81
5.9 Infrastructure	83
5.9.1 Road Transport and Communication	83
5.9.2 Electricity	84
5.9.3 Irrigation	84
5.9.4 Banking	85
5.9.5 Literacy and Education	86
5.10 Poverty	88
5.10.1 Health Care Systems	89
5.10.2 Child Health and Maternity	90
5.10.3 Drinking Water facility and Sanitation	91
5.11 Occupation	91
5.12 Agriculture	92
5.13 Production Sector	93
5.14 Conclusion	94
References	95

<b>Chapter 6: Santal Community: An Overview</b>	98-127
6.1 Historical Background of Santal	98
6.2 Origin of Santal	98
6.3 Santal in Mayurbhanj District	103
6.4 Physical features of Santal	104
6.5 The Language and Script of Santal	104
6.6 Education	105
6.7 Economical Background	105
6.8 Settlement and Housing	106
6.9 Traditional dress and Ornaments	106
6.10 Food and Drinks	106
6.11 Professional Occupation	107
6.12 Religion	107
6.13 Celebration of Spiritual Festival	108
6.13.1 Baha/Maghmore Porab (Flower Festival)	108
6.13.2 Sohoray Porab (Diwali Festival)	108
6.13.3 Dasai Porab (Durga puja Festival)	109
6.13.4 Sakrat Porab (Makar Sankranti)	109
6.13.5 Maghsim Bonga (Conclusion of the Santal Year)	110
6.13.6 Jomsim Bonga (Gate together Festival of Santal)	110
6.13.7 Gomha Porab (RakshaBandhan)	111
6.13.8 Karam Bonga (Karam Puja)	111
6.14 Political Organisation or Judicial Systems	111
6.14.1 Village Council (More Hor)	111

6.14.1.1 Majhi Halam (Village Headman)	112
6.14.1.2 Paranic (Assistant Village Headman)	113
6.14.1.3 Jog Majhi (Deputy of Headman)	113
6.14.1.4 Jog Paranic (Deputy of Paranic)	113
6.14.1.5 Godet (Secretary of Village Headman)	113
6.14.1.6 Naeke (Village Head Priest)	114
6.14.1.7 Kudam Naeke (Assistant to Village Prist)	114
6.14.2 Mapanjhi (Council of Five Majhis)	114
6.14.3 Pargana or Parganit (Village Constitute Body)	115
6.14.4 Lo Bir (Forest Council or Khunt Council)	115
6.15 Development of Political Organization of Santals of Mayurbhanj District	116
6.16 Marriage	117
6.16.1 Types of Santal Marriages	117
6.16.1.1 Sange Bariyat Bapla	118
6.16.1.2 Sangha Bapla	119
6.16.1.3 Kadam Bapla	119
6.16.1.4 Kiring Bapla	120
6.16.1.5 Apangir Bapla	120
6.16.1.6 Tunki Dipil Bapla	121
6.16.1.7 Itut-Sindur Bapla	121
6.16.1.8 Kondel Napam Bapla	121
6.16.1.9 Duar Lebed Bapla:	122
6.16.1.10 Haram Bariyat Bapla:	122

6.16.1.11 Ghardi-Jawain Bapla	122
6.17 Divorce	122
6.18 Ritual at the time of Birth	123
6.19 Death and Funeral	123
References	124
<b>Chapter 7: Data Analysis and Findings</b>	128-212
<b>Chapter 8: Conclusion and Suggestions and Scope for Further Research Work</b>	213-220
<b>Bibliographical References (APS Style)</b>	121-125
<b>Appendix 1: Different Maps of Study Areas</b>	I-V
<b>Appendix 2: Different Photos of Studies Areas</b>	VII-VIII
<b>Appendix 3: Questionnaire</b>	IX-XXIV
<b>Appendix 4: Publications</b>	

## PREFACE

The tribal communities of India constitute 8.6% of the population, according to the census 2011, most of the tribes included in the scheduled, are the most deprived and marginalized groups all over the India. If we look at the community's historical background, we can see that it has endured more hardship than the rest of the country. This group includes the Santal community, which has issues with housing, education, economics, and other aspects of daily life.

The research study is based on my experience which specifying "Changing Pattern of Information Seeking Behaviour of Santal Community of Suliapada Block in Mayurbhanj District, Odisha". The experience about the research study on Community Information Service is over come, when I have a special paper in MLIS on Patial Community in Cooch Behar District. In M.Phil Dissertation I had also chosen my same topic on Community Information Service because, I have a just idea about the Community Information Service and another most important thing is that, I have also belonging from the Santal Community. I know that how the Santal Community suffer their daily life like- health problems, drinking water, and the different reasons for lack of development. I have relied that, the Santal Community have so many crises. The social system of this Santal Community is guided by self-sustainable, eco-friendly, use-value based production and exchange. Accumulation, Planning and Individualistic idea are not valued much in the Community. They live in close association with nature. There is a wide gap between the culture, lifestyle, and social values of the Santal Community. So, I think for the development of this Community is needed same awareness programmes introduced by the Government and concentrated on the development of the Santal Community.

After completing M.Phil in Library and Information Science from University of Calcutta, I got the opportunity to pursuing Ph.D. as a research scholar in the Department of Library and Information Science in Jadavpur University, Kolkata my previous knowledge on the tribals and interest to know about their social, economic and cultural life got shape as in the field of Library and Information Science, there is a scope of community study. While going through the literature I found many studies on the information needs and information seeking behaviour of the people of different communities but there is no exact article on Santal community from Odisha and Mayurbhanj district. Then I decided to do my Ph.D in this tribal areas. I gave my proposal to my guide and finally, he accepted my proposal and encouraged me to start the work immediately.

A community information service identifies the strengths and resources available in the community to meet basic needs of rural peoples. Community information service provide a frame work for developing and identifying services and solutions, and building communities that support to the rural people's livelihood. This paper mainly highlighted the socio-economic condition of the life of Santal community. In this research work I have tried to bring together the different points of Santal community and explore the communities and differences of such information needs and demands of these neglected communities.

Date:

Kolkata:

(Monoj Tudu)

## *LIST OF TABLES*

<b>Mayurbhanj District: An Overview</b>			
<b>Sl. No</b>	<b>Table No.</b>	<b>Title of the Tables</b>	<b>Page No.</b>
1	1	Geographical and population details (2011 Census) of The District	79
2	2	Administrative set-up of Mayurbhanj District.	81
3	3	Road Transport and Communication	84
4	4	Irrigation Project potential produced in 2010–11	85
5	5	Deposit and Credits of Credit of all Banks in Mayurbhanj District	85
6	6	Position of ATMs in Mayurbhanj District as on 31.12.2018	86
7	7	Branch Network of Mayurbhanj District as on 31.12.2018	86
8	8	Numbers of Literatures and Literacy Rate by Sex in Mayurbhanj District	87
9	9	Number and Percentage of Scheduled Tribes Literacy Rate by Sex in Mayurbhanj District	87
10	10	No. of different Educational Institution, Teachers / Lecturers and Enrolment of Students in Mayurbhanj district 2017-18	88
11	11	Subsidize Rice Quantity Given to The Ration Card Holder	89
12	12	Health Care Infrastructures (Allopathic) in different Blocks & Urban areas of Mayurbhanj district.	90
13	13	Health Care Infrastructures (Allopathic) in different Blocks & Urban areas of Mayurbhanj district.	90
14	14	Availability of Drinking Water facilities in different Blocks of Mayurbhanj District	91
15	15	Mayurbhanj District Calculated areas and Kharif Paddy Coverage of Odisha During 2018-19	92
16	16	Mayurbhanj District Kharif and Rabi Cropped Areas During 2018-19	93



<b>Data Analysis and Findings</b>			
<b>Sl. No.</b>	<b>Table No.</b>	<b>Title of the Tables</b>	<b>Page No.</b>
1	1	Distribution of Total Population	128
2	2	Distribution of Santal Population	130
3	3	Distribution of Respondents under Chuhat, Kanimahuli and Ufalgadia Gram Panchayat.	131
4	4	Distribution of respondents according to their age, sex composition of Chuhat Gram Panchayat.	133
5	4a	Distribution of age, sex composition of Kanimahuli Gram Panchayat.	134
6	4b	Distribution of age, sex composition of Ufalgadia.	134
7	4c	Distribution of three Gram Panchayats age, sex composition.	135
8	5	Distribution of marital status of respondents.	137
9	6	Distribution of House Pattern.	139
10	6a	Distribution of Total House Pattern	141
11	7	Distribution of House Hold Size	142
12	7a	Distribution of total House Hold	143
13	8	Distribution of Educational Status of Chuhat Gram Panchayat	145
14	8a	Distribution of Educational Status of Kanimahuli Gram Panchayat	150
15	8b	Distribution of Educational Status of Ufalgadia Gram Panchayat	155
16	8c	Distribution of Total Three Gram Panchayat Educational Status	160
17	9	Distribution of Occupational Status	161
18	10	Distribution of Economic Assets of Household	162
19	11	Distribution of Respondents on their Housing Information Need.	165
20	12	Distribution of Respondents on their food and Nutrition Need.	166

21	13	Distribution of Respondents on their Clothing Information Need	168
22	14	Distribution of Respondents on their Health Information Needs	170
23	15	Distribution of Respondents on their Educational Information Need	172
24	16	Distribution of Respondents on their Employment Information Need	173
25	17	Distribution of Respondents on their Agricultural and Animal Husbandry Information Need	175
26	18	Distribution of Respondents on their Political Information Need	177
27	19	Distribution of Respondents on their Law-and-Order Information Need	178
28	20	Distribution of Respondents on their Cultural Information Need	179
29	21	Distribution of Respondents on Government Project Information Need	180
30	22	Distribution of Respondents on their Economic Information Need	182
31	23	Distribution of Respondents according to their Forest Product Information Need	183
32	24	Distribution of Respondents in Relation to the Information Seeking on Housing.	185
33	25	Distribution of Respondents in Relation to the Information Seeking on Food and Nutrition.	187
34	26	Distribution of Respondents in Relation to the Information Seeking on Clothing	189
35	27	Distribution of Respondents in Relation to the Information Seeking on Health	191
36	28	Distribution of Respondents in Relation to the Information Seeking on Education.	192
37	29	Distribution of Respondents in Relation to the Information Seeking on Employment.	194

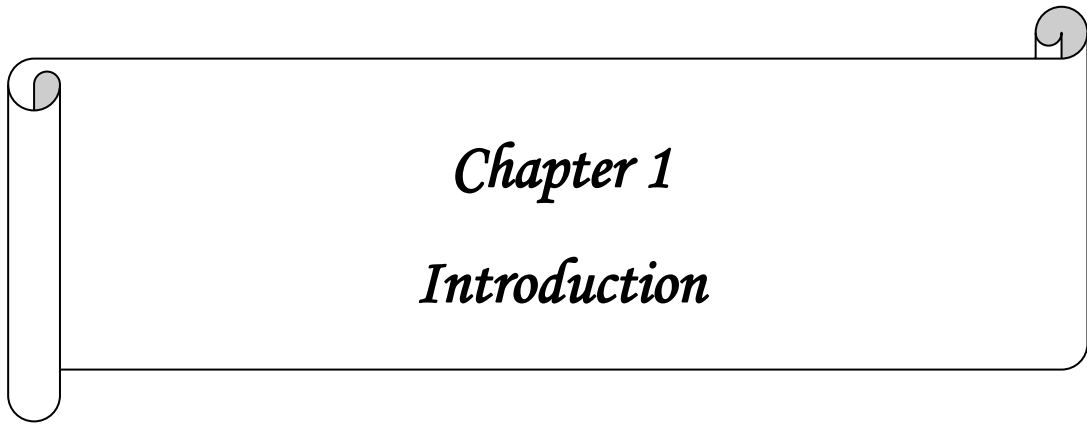
38	30	Distribution of Respondents in Relation to the Information Seeking on Agriculture and Animal Husbandry.	196
39	31	Distribution of Respondents in Relation to the Information Seeking on Politics.	198
40	32	Distribution of Respondents in Relation to the Information Seeking on Law and Order.	200
41	33	Distribution of Respondents in Relation to the Information Seeking on Culture	202
42	34	Distribution of Respondents in Relation to the Information Seeking on Government Project.	203
43	35	Distribution of Respondents in Relation to the Information Seeking on Economy.	205
44	36	Distribution of Respondents in Relation to the Information Seeking on Forest Product	207

## *LIST OF FIGURES*

<i>Figure No.</i>	<i>Title of the Figures</i>	<i>Page No.</i>
1	Wilson's (1981) Model of Information Behaviour	70
2	Wilson's (1996) Model of Information Behaviour	71
3	Distribution of Total Population	129
4	Distribution of Santal Population	130
5	Distribution of Respondents under Chuhat, Kanimahuli and Ufalgadia Gram Panchayat	132
6	Distribution of three Gram Panchayats age, sex composition.	136
7	Distribution of Marital Status of respondents.	138
8	Distribution of House Pattern.	140
9	Distribution of Total House Pattern	141
10	Distribution of House Hold Size	142
11	Distribution of total House Hold	144
12	Distribution of Educational Status of Chuhat Village	146
13	Distribution of Educational Status of Jalghati Village	148
14	Distribution of Educational Status of Badputuka Village	151
15	Distribution of Educational Status of Julka Village	153
16	Distribution of Educational Status of Sansasole Village	156
17	Distribution of Educational Status of Murgapahadi Village	159
18	Distribution of Total Three Gram Panchayat Educational Status	160
19	Distribution of Occupational Status	161
20	Distribution of Economic Assets of Household	164
21	Distribution of Respondents on their Housing Information Need.	165
22	Distribution of Respondents on their food and Nutrition Need.	167

23	Distribution of Respondents on their Clothing Information Need	168
24	Distribution of Respondents on their Health Information Needs	171
25	Distribution of Respondents on their Educational Information Need	172
26	Distribution of Respondents on their Employment Information Need	174
27	Distribution of Respondents on their Agricultural and Animal Husbandry Information Need	176
28	Distribution of Respondents on their Political Information Need	177
29	Distribution of Respondents on their Law-and-Order Information Need	178
30	Distribution of Respondents on their Cultural Information Need	179
31	Distribution of Respondents on Government Project Information Need	180
32	Distribution of Respondents on their Economic Information Need	182
33	Distribution of Respondents according to their Forest Product Information Need	184
34	Distribution of Respondents in Relation to the Information Seeking on Housing.	186
35	Distribution of Respondents in Relation to the Information Seeking on Food and Nutrition.	188
36	Distribution of Respondents in Relation to the Information Seeking on Clothing	190
37	Distribution of Respondents in Relation to the Information Seeking on Health	191
38	Distribution of Respondents in Relation to the Information Seeking on Education.	193
39	Distribution of Respondents in Relation to the Information Seeking on Employment.	195
40	Distribution of Respondents in Relation to the Information Seeking on Agriculture and Animal Husbandry.	197
41	Distribution of Respondents in Relation to the Information Seeking on Politics.	199

42	Distribution of Respondents in Relation to the Information Seeking on Law and Order.	201
43	Distribution of Respondents in Relation to the Information Seeking on Culture	202
44	Distribution of Respondents in Relation to the Information Seeking on Government Project.	204
45	Distribution of Respondents in Relation to the Information Seeking on Economy.	206
46	Distribution of Respondents in Relation to the Information Seeking on Forest Product	207



*Chapter 1*  
*Introduction*

## Chapter 1: Introduction

### 1.1 Background of the Study

Information is recognized as a vital source indispensable for the development of an individual and society. "Information needs" is an individual or group of desire to locate and obtain information to satisfy a conscious or unconscious need. Information need is one of the important aspects for every community. This "information need" term has become umbrella under which a variety of interpretations fall. Because it is a generic term, it often hides more than it reveals. If information need can be considered a generic concept, then there are subjects which address two types i) Information demands or requirement and ii) Information wants or desires. It has been found from Administrators, Anthropologist, Ethnologists, Social Scientist Researcher and other Studies that the tribal communities usually unable to express their need for information in various matter. Information need is the most essential aspect of our society and it plays a vital role for the overall development. In this society, the different types of community and their caste, religion, tradition are belonging. Where, the Santal community is one of them, and is defined as the most deprived and largest community in India. The Santal dominated area of Suliapada Block in Mayurbhanj District, where most of the santal were engaged in agricultural activities from several years. The agricultural activity fulfilled a positive physical need in the daily requirement of the people and also served to satisfy for self-expression which reveals conscious aesthetic approach. Today Santal community are needed a proper trend, lack of fund, making facility which is cope up with the present demand of the society.

"Information seeking behavior" refers to the way people search for and utilize information. The term was coined by Thomas D. Wilson in his 1981 paper, on the grounds that the current 'information needs' was unhelpful as a basis for a research agenda, since 'need' could not be directly observed, while how people behaved in seeking information could be observed and investigated. However, there is growing research linking behaviours to underlying demands in the realm of information needs. In 2000, Information behaviour, which includes both active and passive information-seeking as well as information use, was defined by Wilson as the entirety of human activity in respect to sources and channels of information. He defined knowledge seeking as a deliberate behaviour that results from the need to achieve a specific



objective. The micro-level of conduct used by the searcher when engaging with information systems of all kinds is known as information seeking behaviour.

“Mayurbhanj District is situated in the northern part of Odisha. “The district is bounded in the North-East by Medinipur district of West Bengal, Singhbhum district of Jharkhand in the North-west, Baleswar district in the South-East and by Kendujhar in the South-West”. ([mayurbhanj.nic.in](http://mayurbhanj.nic.in)). There is total 62 tribal groups settled in this District. Odisha is a tribal dominated State with the largest number of tribal communities. Almost 44.21 per cent of the total land areas in Odisha have been declared as Scheduled area. The total tribal population of the State is 8.15 million, who constitute 22.13 per cent of population.” (Mohanty, 2017)

The tribes constitute 57.67% of the total population of this District. Through the population of Mayurbhanj is only 6% of the States total population, the tribal population shares a 15.42% of the States total S.T population. (Census-2011). Various groups live in this area. Those tribes include Munda, Hos, Kharrias, Bhumujias, Santal and some other tribes. It is said that the Santal inhabiting in Southeastern Chatonagpur Plateau, Chatonagpur is one of the most attractive parts of the Indian peninsula. They have migrated to the Western part of the District of West Benagal, Santal Pargana of Bihar, northern hilly District of Odisha and Tea Plantation area of Assam. Most of the Santal Community mainly concentrated in Rajabasa Gram Panchayet, under the Block in Mayubhanj Distric of Odisha. The Santal have their own Script which is known as “OLCHIKI” or “OLCHEMED” which belong to the Munda group languages of the Austro-Asiatic language family.

Santal community in Mayurbhanj District constitutes the larger percentage of the population whose information and development need are not adequately met and consequently they have not been able to productively participate in the development process and enjoy the benefits thereof. Equity and justice can be required to any progromme for Socio economic development, whether general or in a specific sector should cover and benefit all sections of the society, irrespective of race, cast, colors, religion, culture and other social, economic or political differences. If we study the long history of the Santal community, we have seen that rural communities in Mayurbhanj District have suffered from enjoying any meaningful development largely because of policy implementation gap artificially created by the Odisha Govt. and political leaders. The consequence of those neglected resulted in rural communities lacking access to basic needs such as water, food, education, health care, sanitation, information and security. Community information can play a major role by providing them

proper information in right time which enables them to raise their standard and knowledge of their law and rights.

## **1.2 Objectives of the Study**

The objectives of the research study are: -

- i. To draw out the changing pattern of information needs and information seeking behaviour of Santal community of Suliapada Block in Mayurbhanj District, Odisha.
- ii. To understand their traditional information needs and information seeking behavior pattern and judge their changing patterns of information needs which fulfill their daily requirement.
- iii. To study their information requirement regarding various areas such as Education, Agriculture, Occupation and to identify the sources of income.
- iv. To find out the condition of their health and hygiene like sanitation, medicine etc, and
- v. To provide the possible suggestions for upliftment of the community.

## **1.3 Scope and Limitation of the Study**

The scope of this study is to focus on the Changing Pattern of Information Seeking Behavior of Santal Community of Suliapada Block in Mayurbhanj District, Odisha. Besides that, the present investigation focused on the Santal community those who are engaged in daily labourer, farmer, Self-employer, Government and Non-Government Employes. Mayurbhanj District has four sub-divisions: Baripada, Kaptipada, Bamanghati, and Panchapid. The highest numbers of the Santal population are found in Baripada Sub-division and Bamanghati Sub-division. The total block/Tahasil of Mayurbhanj District is 26, the total Gram Panchayat of Suliapada Block is 16, and the total village of Suliapada Block is 156. From the above-mentioned Suliapada Block, three Gram Panchayats are covered in this study, namely: Chuhat, Kanimahuli, and Ufalgadia. Then, from each Gram Panchayat, two villages are selected for study. Therefore, from one block a total of six villages (mouzas) are covered for the sample survey, namely: Chuhat, Jalghati, Badputka, Julka, Sansasole, and Murgapahadi. It is founded that the total Santal population of six villages is 3,484. Here, only the adult Santal population, which is 500 has been taken for interview.

### 1.3.1 Area Demarcation

“Suliapada is a Town and Tehsil in Mayurbhanj District of Odisha. In India, a tehsil is a sub-division of a district that is responsible for the administration and revenue collection of a particular area within the district. It is an important part of the local governance structure, and plays a crucial role in the development and administration of its local community.

According to census 2011 information the sub-district code of Suliapada Block (CD) is 02877. Total area of suliapada tehsil is 273 km<sup>2</sup>. Suliapada tehsil has a population of 86,355 peoples. Suliapada tehsil has a population density of 316.1 inhabitants per square kilometre. There are about 21,297 houses in the sub-district.” ([villageinfo.in](http://villageinfo.in))

### 1.3.2 Limitation of the Study

The present research study is limited to the Suliapada Block. In this study, Santal community are covered under the study. Those farmers who have engaged in agriculture land but at present, most of them are engaged in collecting forest product and animal husbandry. The Suliapada Block is selected for this study. The total Santal population of suliapada Block is 36,017 where male is 18,035 and female population is 17,982 ([censusindia.co.in](http://censusindia.co.in)). During the sample survey, the researcher chose three Gram Panchayats, with two villages chosen for each Gram Panchayat. The results of the study were undoubtedly based on information gathered from the study's target population. Therefore, the study's findings will have direct relevance for that region even if they might also be applicable to other similarly situated regions across the nation.

### 1.4 Choice of the Community

Some of the important reasons for why, the Santal community has been chosen for this study:

- i. Majority of the Santal community of Suliapada block are illiterate and living on the poverty line. Till today they have been victims of poverty and neglected. To be aware about the exact sources of information seeking behavior of this undeveloped community the researcher has selected the community.
- ii. Suliapada Block of Mayurbhanj District is the neighbor state of West Bengal, so this is another reason for chosen the research area. Suliapada Block is the Santal dominated area that's why the researcher decided to survey this community.

- iii. Researcher, he owns belonging from the Santal community, he knows more about the poverty of Santal community, that's why he selected to work on this particular area.

### 1.5 Hypothesis

The present study based on rural areas of Suliapada Block in Mayurbhanj District of Odisha.

The following hypothesis are as follows: -

- i. The majority of the Santal people from Suliapada Block are illiterate and economically background.
- ii. Majority of the Santal people are not aware of Information, Information Needs, and Information Literacy.
- iii. Very few people are aware about the food and nutrition related information.
- iv. Very few people are aware about the Clothing related information related information.
- v. Very few respondents using health related information as their sources of information.
- vi. Numbers of information service centre in the rural areas are very few and not functional.
- vii. Very few respondents using Government Project related information as their sources of information.
- viii. The gap is wider in between the Santal people and government departments meant for rural development.
- ix. The total change in the attitude of rural people is highly required to develop the rural economy as well as the total growth of the state.

### 1.6 Significance of the Research Study

There are 16 Gram Panchayat and 156 Villages in Suliapada Block. Suliapada Block of Mayurbhanj district has a total population of 86,355 as per the Census 2011. Out of which 43,238 are males while 43,117 are females. In 2011 there were a total 21,297 families residing in Suliapada Block. The Average Sex Ratio of Suliapada Block is 997. Total Santal population of this Block is 36,017 out of which 18,035 males and 17,982 females (**Census 2011**). Large numbers of poor Santal community are residing in this Gram Panchayat. They always depending on farming, but the benefits of this are not getting due to the shortage of information needs and information seeking behaviour. It is felt that to achieve the information

needs; both research workers and Santal community to be enriched with the latest updated information according to their need with easy accessibility. In this context, the present study will try to find out what kinds of information are needed by the Santal community for livelihood and which types of problems they face for getting the daily requirement. In this Block most of the Santal people are not well educated, they recognize that it might be challenging to receive the appropriate response from the field officers since they occasionally fail to properly frame their questions for the individual from whom the responses are sought. A study is required to see how information seekers behave in the field of farming in order to discover this gap and benefit the Santal as a whole. This study was conducted at a time when the Santal community has a higher need for ongoing, targeted, regionalized, and organization-oriented research for the creation and administration of better information systems in the state and nation. If the Santal, as well as the village people, suffer from lack of first-hand information in their respective fields of work, better quality and higher quantity of production cannot be achieved, and hence this study is very important to remove this gap.

Information's nature is difficult to define and explain. Today's rapid development of information technology has had a significant impact on how people obtain information and behave when seeking it out. In addition, a vast amount of literature is being published in a variety of print, non-print, electronic media etc. To provide information services, plan new information systems, interfere with the operation of existing systems, design commission programmes, and plan service programmes, librarians, library staff, and government officials must comprehend and examine the Santal community's criteria for information seeking and information use. This study will help in identifying the information needs & information seeking behaviour of the Santal community of six mouza under Suliapada Block.

### **1.7 Chapterization**

The main purpose of this research study is to find out the changing pattern of information seeking of the Santal community of Suliapada Block, in Mayurbhanj District of Odisha. The study tries to identify the daily requirement of the disadvantage community and existing sources of information that can satisfy those daily requirements. For their convenience the Santal are selected different types of sources of information for fulfilling their actual needs. The entire research work will run into eight chapters.

**Chapter 1:** First Chapter is “Introduction” it covers six sub-topics, Background of the Study, Objectives of the Study, Scope and Limitation of the Study, it again di sub-divided into two-part Area Demarcation and Limitation of the study. Choice of the Community, Hypothesis, Significance of the Research Study and all the chapters has been given in the Chapterization.

**Chapter 2:** Second Chapter is “Review of the Related Literature” it also covers seven sub-topics: Introduction, Information Needs and Information Seeking Behaviour, Information needs of the Santal Community, Literature related to Community Studies, Community Information Services (CIS) and Role of the Library as Community Information Services and Statement of the Problems.

**Chapter 3:** The chapter third is “Research Design and Methodology” Research Design divided four sub-topics, Design of Questionnaire, Data Collection, Data Compilation and Reference (APA Style). Research Methodology is also divided into five sub-topics Literature Search, Population of the Study, Visit and Tour Programme, Community Study and Sample of the Study.

**Chapter 4:** Fourth chapter is “Information Needs and Information Seeking Behaviour” “Definition of Information Needs and Information Seeking Behaviour” covers three sub-topics, Information Needs, Information Seeking Behaviour and Model of Information Seeking Behaviour.

**Chapter 5:** The chapter fifth is “Mayurbhanj District: An Overview” it covers fourteen sub-groups, Background of Mayurbhanj District, Location, Origin Development, Natural Resources, Demographic Profile, Climate, Administrative Divisions, Tribal Profile of the District. Infrastructure divided into five sub groups: Road Transport and Communication, Electricity, Irrigation, Banking and Literacy and Education. Poverty divided into three sub-groups: Health care Systems, Child Health and Maternity and Drinking water facility and Sanitation. Occupation, Agriculture, Production Sector and Conclusion are also included in this chapter.

**Chapter 6:** The chapter six is “Santal Community: An Overview” it covers nineteen sub groups, Historical Background of Santal, Origin of Santal, Santal in Mayurbhanj District, Physical features of Santal, The Language and Script of Santal, Education, Economical Background, Settlement and Housing, Traditional dress, Food and Drinks, Professional Occupation, Religion, Celebration of Spiritual Festival, it again sub-divided into eight

groups, Baha/Maghmore Porab (Flower Festival), Sohoray Porab (Diwali Festival), Dasai Porab (Durga puja Festival), Sakrat Porab (Makar Sankranti), Maghsim Bonga (Conclusion of the Santal Year), Jomsim Bonga (Gate together Festival of Santal ), Gomha Porab (Raksha Bandhan), Karam Bonga (Karam Puja). The Political Organisation or Judicial Systems is sub-divided into four groups, Village Council (More Hor), Mapanjhi (Council of Five Majhis), Pargana or Parganit (Village Constitute Body) and Lo Bir (Forest Council or Khunt Council). Village Council (More Hor), again divided into seven sub groups: Majhi Halam (Village Council), Paranic (Assistant Village Headman), Jog Majhi (Deputy of Headman), Jog Paranic (Deputy of Paranic), Godet (Secretary of Village Headman), Naeke (Village Head Priest) and Kudam Naeke (Assistant to Village Prist). Development of Political Organization of Santals of Mayurbhanj District, Marriage, Types of Santali Marriages: Santal marriage is sub-divided in to eleven subgroups, Sange Bariyat Bapla, Sangha Bapla Bapla, Kadam Bapla, Kiring Bapla, Apangir Bapla, Tunki Dipil Bapla, Itut-Sindur Bapla, Kondel Napam Bapla, Duar Lebed Bapla, Haram Bariyat Bapla, and Ghardi-Jawain Bapla. The Divorce, Ritual at the time of Birth and Death and Funeral are some important topics also discuss in this chapter.

**Chapter 7:** The chapter seven is “Data Analysis and Findings” of the research study.

**Chapter 8:** The chapter eight is “Conclusion and Suggestions and Scope for Further Research Work”.

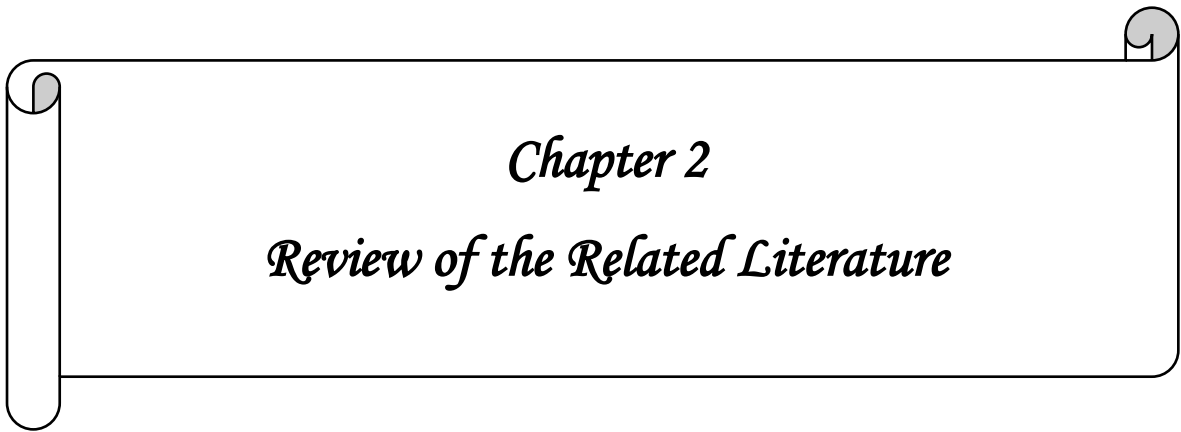
Bibliographic citations have been provided in accordance with APA guidelines. For your convenience, references are included at the conclusion of each chapter in the order that they appear in the text. Citations are used as follows in the thesis' text: based on APA citation guidelines. A complete list of references is provided at the conclusion of each chapter and is listed alphabetically. It must be noted that only the APA standard handbook has been used for referring and citations. But on other arrangements in the thesis APA style has not been followed. Finally, several maps, pictures, questionnaires, and indexes are given in the appendices at the conclusion of the textual portion.

### References:

1. **Mohanty, B. (2017).** Tribal Population of Mayurbhanj, IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 22, Issue 1, Ver. 5 (Jan. 2017) PP 57-60 e-ISSN: 2279-0837, p-ISSN: 2279-0845. [www.iosrjournals.org](http://www.iosrjournals.org)
2. <https://www.scstrti.in/index.php/communities/tribes> (Access on 23/12/2022)

3. <https://mayurbhanj.nic.in/>(Access on 23/12/2022)
4. <https://villageinfo.in/odisha/mayurbhanj/suliapada.html>(Access on 23/12/2022)
5. <https://www.censusindia.co.in/subdistrict/suliapada-block-mayurbhanj-odisha-2877>(Access on 25/12/2022)
6. <https://www.censusindia.co.in/subdistrict/suliapada-block-mayurbhanj-odisha-2877>  
(Access on 25/12/2022)





*Chapter 2*

*Review of the Related Literature*

## Chapter 2: Review of the Related Literature

### 2.1 Introduction

A literature review is a comprehensive summary of previous publish or research on a particular topic. The literature review surveys different sources of information like- scholarly articles, books, periodical and their sources relevant to a particular area of research. It also recapitulates the various important topics on the subject previously served by different research scholar and it also search and evaluation of the available literature in particular given subject or chosen topic areas. The importance of the literature review is given new interpretation of the any old material. This literature review is very helpful for different readers, researchers and future scholars. The literature reviews also find out various present problems those are closely related to the research topics and tries to find out a solution to it. It allows scholar to gain familiarity with the present knowledge in a particular field, as well as the boundaries and limitations of that field. Literature review is an excellent away of synthesizing research findings to show evidence of uncover areas and fulfill research gap.

The propose of literature reviews are as follows: -

- ✓ The Literature review helps the researchers to compare his/her own study with other relevant studies.
- ✓ It helps us to find out the relationship between the old research and the current research.
- ✓ Literature review help the researchers to learn about the studies similar to his/her study.
- ✓ It helps to identify the research methods and research strategies between used in the studying areas.
- ✓ It gives clear knowledge for researchers as well as future scholars.
- ✓ It is very helpful for filling up the research gaps that exist in the literature.
- ✓ It helps to avoid unintentional duplication of research wok and to define the limit of the study.

The above Literature review has been categorized under six sub-headings. Information needs, Information seeking Behaviour, Information needs of Santal Community, Literature Related

to Community Studies, Community information Service (CIS) and Role of the Library as Community Information Services. Information needs discusses about the information needs of Santal community. Information seeking behaviour discusses the information seeking behaviour of Santal community, it identifies the particular sources of information by which they collect the information. Information Need discusses the various needs of Santal Community. Literature related to community information studies shows the importance of community information service for Santal community and how it can help in the socio-economic development of the individuals. Community Information Service discusses about the Santal community living in Suliapada Block, Mayurbhanj District of Odisha and Role of the Library as Community Information Service has been discusses about the responsibility of library as service to Santal Community.

## 2.2 Information Needs and Information Seeking Behaviour

- **Afzal. (2017).** The study titled on “Conceptualization and Measurement of Information Needs: A Literature Review”. This review of the literature highlights the lack of clarity in conceptualizing information need. It also explores the measurement of information need. Literature pertaining to terminological debates, contextualization of information needs, theoretical frameworks, research methods, survey instruments and longitudinal reviews of the research on information needs informs this review. The evaluation of selected literature shows that there are terminological issues associated with defining information need; lack of theoretical foundations underpinning empirical research and use of weak proxies, such as information seeking behaviour and information use in the measurement of information need.
- **Ansari (2021).** Has discuss in his thesis “Developing Need Based Information System for Weaver Community”. He points out about the Small-Scale Industries are those industries in which manufacturing, providing services, and productions are done on a small or micro scale. The aim of the study is to know about the problems faced by weavers due to lack of information about raw market, material, technology capital, etc. The major objectives of this study are to identify the sources of information used by weavers to meet their information need and to identify the information needs of the weavers.
- **Kumar and Naick (2015)** Information needs and seeking behavior play a vital role to the way user search and utilize information for improve their knowledge. The survey

information, of seeking behavior in sample study among the engineering faculty members to examine the purpose of visiting the library is evaluated to find the satisfying level of the services of the library. The main findings of the study help the library professionals providing better sources and services to the user community.

- **Sultan & Huda (2015).** Most parents needed information at the time of diagnosis, with information about educating the children having the highest mean. Doctors and physicians were the most preferred information sources, followed by books. Online support groups and social media applications were least desirable as information sources. Varieties of Arabic resources was identified as the greatest information seeking barrier, followed by lack of information to help parents cope with their child's disability. Information sources and services for Kuwaiti parents of disabled children need further development and total improvement. Librarians can assist by providing parents with information appropriate to their stage in understanding the child's diagnosis and education. This study mainly investigates the information needs of parents in Kuwait with special needs children during and after their children's diagnoses.
- **Sharma (2014).** The research work conducted to assess the agricultural information needs of the farmers. Findings revealed that majority of the farmers requires technical information regarding weather forecast, soil management disease control and cropping system. Most of them are require different types of social information like risk management in agriculture, farmers, disaster relief and agriculture programmer in mass media. The main demands of legal information by the farmers were related to loan procedures, farming contract agreements, agricultural insurance and citizen rights. Finally, the methodology of the study is used questionnaire-based survey method.
- **Martina et al. (2013).** The increase in the adoption of electronic health records has contributed to physicians and nurses experiencing information overload. To address the problem of information, overload an assessment of the information needs of physicians and nurses will assist in understanding what they view as useful information to make patient care more efficient. To analyses studies that assessed the information needs and information seeking behaviour of physicians and nurses in a primary care setting to develop a better understanding of what information to present to physicians when they making clinical decisions.

- **Pattanaik & Parida (2013).** The research study worked on information need and seeking habits of the scientists. The study tries to find out the information seeking habits of agricultural scientists working in different agriculture research institute of Odisha. The study mainly developed structured questionnaire to find out the information needs and seeking behavior of agricultural scientists. The study also discussed sources used to seek information by the agricultural scientists in meeting their information needs.
- **Sahu and Shing (2013).** The study findings show differences in information seeking behaviour and needs for various academic sub fields of Indian astronomy and astrophysics and also highlights the value of information seeking behaviour to scientists working in astronomy and astrophysics. The main objectives of this study is to examine different aspects of information seeking behaviour and information needs of Indian astronomy and astrophysics academics, including the relationship between various variables such as rank wise statuses, academic, age wise of characteristics and methods for keeping their knowledge up to date.
- **Singh & Rani (2013).** The analysis of information seeking behaviour and preferences of users allow the Library Science and Information Professionals to design and develop the library and information services according to the user's needs. The research paper provides an insight into the information seeking behaviour of the University faculty. The faculty's purpose of seeking information, information sources, preferred place of accessing information, use of search engines, etc. have been examined.
- **Skov (2013).** This research paper explores the characteristics of online museum visitors in an everyday life. Information seeking context is based on the serious leisure perspective and data analysis led to the identification of two different user groups named collectors and liberal arts enthusiasts. The present research study contributes to the research area of everyday life information seeking within serious leisure and it also contributes to the emerging field of museum informatics by adding to the characteristics of the online museum visitor.
- **Islam & Ahmed (2012).** The research study worked on the information needs and information-seeking behaviour of rural dwellers in developed and developing countries. The research analysis suggests that the information needs of rural

communities from all countries are very similar, although rural communities they do vary from region to region and from country to country depending on socio-economic conditions. These needs are closely related to the daily life of rural dwellers.

- **Etubi (2011).** The research study investigates the information needs and information seeking behavior of Arabic studies students at University of Jos, Nigeria. In this study questionnaire and interview methods as instruments for data collection and the study consisted of 29 Arabic studies students in three different years of study. The result of the study revealed Arabic studies students need information on their class assignments which is followed by information on their next lecture topics. The students use their personal collections first when seeking information followed by library textbooks and Arabic Scholars collections off campus. The library has inadequate Arabic studies reading materials and seating capacity. It is recommended among other thing that adequate and relevant Arabic studies reading materials and enough seats be provided to meet the information needs of the Arabic studies students.
- **Ansari & Zuberi (2010).** The research work investigated the use of various information channels, the awareness of the existence of information sources, ways used for disseminating information and use of libraries among media professionals in Karachi. The main objectives of the study are to indicate that library is the most used channel among newspaper professionals and television professionals. All groups of the practitioners mentioned reading of book reviews published in newspapers to know the existence of an information source.
- **Manjunath & Babu (2018).** This paper examines that the information needs and information seeking behaviour of research scholars in Bangalore University, Bangalore: A Survey. The objectives of the paper are to find out the information needs and information seeking behavior of research scholar. A survey method is used for data collection with total 130 respondents.
- **Nicholas et al. (2006).** The paper reports on the results of the project ‘Evaluating the usage and impact of e-journals in the UK’. The aim of the study was to investigate researchers’ digital behaviour and to ascertain whether it varied by subjects and disciplines or in relation to the institutions. The findings of the paper revealed significant subject and institutional differences. Life scientists were the biggest users and economists made the greatest use of abstracts. Historians proved to be the most

active searchers. Research intensive universities were characterized by high volume use and short session times, light sessions and sessions which utilized few of the search functions available. Open access journals featured strongly in the ranked lists of life sciences and history and google was an extremely popular means of accessing journal content especially so in the case of historians.

- **Prabha, (2013).** The study titled on “Information seeking behaviour of different types of users in selected libraries of Delhi”. Libraries and information systems are designed and built with the primary objective of meeting the information needs of a group of people who constitute their clientele. In the past, information systems and services were developed based more on ‘literary warrant’ rather than ‘users warrant’. The key aims of the study are to directions and contents of any and all information activities is the users.
- **Rajpurkar (2018).** Present paper investigates the Information Seeking Behaviour of undergraduate and postgraduate students of teachers and researchers in different academic environment. The paper is an overview of the studies on Information Seeking Behaviour done in India. Mainly doctoral studies conducted in India are included for the present study. The study included literature from the year 2002 to 2015 for the analyses. Findings of the study revealed that Information Seeking Behaviour of teachers, researchers and students affected by the new syllabus pattern their Information Seeking Behaviour largely influenced by the academic information needs.
- **Shanmugam & Natarajan (2018).** This research paper presents the results of a survey of the information seeking behaviour of students in Digital Enlivenment, Particularly in Annamalai University Engineering Students. The main purpose of the survey was to explore the use of information technology by the University students for seeking information and to know how they access e-resources. The study made an effort to determine the sources of accessing e-resources in particular. The study is based on questionnaire com interview of 200 students those who visited the library. The overall response rate was 7 5 %. It was revealed that, less than 30% of the respondents were not aware about e-resources.
- **Sinha, A. K. (2018).** The study titled on “Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of the Santals of Birbhum, West

Bengal". The objectives of the study are to investigate information seeking behaviour and role of media in socio-economic empowerment of the Santals of Birbhum district, West Bengal. Most of the Santals suffer for lack of education and information due to various socio-economic and cultural factors like economic backwardness, unemployment, massive poverty, illiteracy, language problem etc. The study finally suggests for balanced combination of traditional and mass media in human empowering as well as aware the Santals towards active participation in various ongoing developmental programmes, which in turn will help to achieve sustainably developed of the Santals.

- **Cross et al. (2017).** In this research study using self-report survey data and models, there is a lack of content analysis techniques that can be directly applied to classify help seeking behaviour. First of all, we propose a coding scheme which is then applied to an open dataset that we have created by carefully selecting sub groups from two popular discussion sites namely Reddit and Stack Exchange. Then we explore the possibility for automatically classifying help seeking behaviour using machine learning models. A preliminary model provides good initial results, suggesting that it may indeed be possible to construct student support systems that build off of an accurate classifier.
- **Gandhi & Dash (2017).** This paper hinged upon exploring the patterns and determinants of healthcare utilization and financing amongst particularly vulnerable tribal groups (PVTG's) in Nilgiri district of Tamil Nadu. Three PVTG's namely Paniyas, Kattunayakans and Bettakurumbas are explored in the study. These three groups have some quint essential features impacting the healthcare seeking behaviour e.g. Paniyas were subject to historical repression after they were brought over from Kerala as agricultural labourers culminating into their seclusion and accentuated patient provider wedge. Kattunayackans have their behavior embedded in using magico-religious beliefs and indigenous medicines and the last one Bettakurumbas are the other forest dwellers residing in Nilgiris biosphere reserve and contemporaneously seek institutional care. Quantitative and qualitative method was adopted and the households were selected through two stage stratified random sampling. The health seeking behavior was captured by running a Logit model and Blinder Oaxaca decomposition analysis was conducted to decompose the health gap amongst the tribal groups.



- **Kaur & Lal (2016).** The research study conducted on Information seeking behavior of different types of users of public Libraries of Southern Punjab. The public libraries are the standing testimonies of democracies and are the social transformers and cultural saviors. They are the store houses of intellectual heredity of our forefathers. They are the lighthouses fostering creative leisure activities. This study is mainly conducted with the help of structured questionnaires to analyze the information seeking behavior of different types of the users with randomly selected of total 112 users of three Public Libraries in Southern Punjab. The data was entered and analyzed using simple average and percentage methods.
- **Kehinde et al. (2016).** The research study examined the Information needs and seeking behaviour of master's student at the University of Ilorin, Nigeria using Elis information seeking behaviour model. The research results indicated that major information needs of master's students at the faculty of Communication and Information Sciences, University of Ilorin, Nigeria is for academic purpose and the masters and their primary purpose of seeking for information is for their reading activities. The result for this study correlates with Elis information seeking behaviour model.
- **Vighnarajah et al. (2016).** This research paper acknowledges the importance of promoting good information seeking behaviour among distance learners in the scholarship of learning and research work. The paper also amplifies the important role library plays in minimizing students' sense of isolation in university learning experience. Wawasan Open University Library undertook a survey study, based on the Wilson's revised model of information behaviour (1999), to profile information-seeking behaviour of their distance students in using library resources in their research and learning activities. The paper aims to discuss these issues.
- **Buadi & Dzandza (2015).** The findings of the study showed that traditional leaders sought information on issues that bordered on their community as well as information for their personal use. This paper aims to investigate the information-seeking behaviour of traditional leaders in the Shai Osudoku District of Ghana. Questionnaire interview schedule was designed to elicit information from 12 chiefs from the Shai Traditional Council. The study brought to light the challenges traditional leaders encountered in executing their roles. It was therefore recommended that government agencies collaborate with them to enhance their work.

- **Chandwani & Pandor (2015).** In this research study healthcare-seeking behavior is of prime importance and is pivotal in the well-being of the individual as well as the community. The aims of this research were to determine the possible factors that affect the healthcare-seeking behavior of mothers for their children in a tribal community of Narmada district, Dediypada Block in Narmada District Gujarat, India. Finally, the study was conducted through questionnaire method. The chi squared test was used to determine the association between various factors and the healthcare-seeking behaviors of mothers.
- **Midhula & Pillai (2015).** This research study tries to investigate the information seeking behaviour of hearing-impaired students in school libraries. The study highlight that the information needs of hearing-impaired students have become complex and problematic due to the insufficiency of adequate information sources and services and there are quite a number of challenges faced by the hearing-impaired students in accessing information from the libraries. The study also found that, even though assistive technologies are playing a vital role in the educational aspects of differently-abled students, it is not playing a role in the progress in library services for differently-abled. Finally, the research work was based on a questionnaire survey and data collected from the students of government vocational higher secondary school for deaf, Thiruvananthapuram.
- **Bhattacharjee, Sinha & Bhattacharjee. (2014).** The present study was undertaken with a view to know the status of information seeking behaviour of college library users of Cachar district, Assam. The study is conducted of undergraduate student's faculty members and research scholars. The respondents of the present study are mainly drawn from the five selected college libraries of Cachar district, Assam where the penetration of Computers and Internet is very low and teachers, research scholars and students are not very much comfortable using computers.
- **Jacob (2014).** The research study brings out concept of health as conceptualization by the tribal communities in India, their health issues and status, and health seeking behaviour from socio-cultural perspective. The study is mainly based on review of secondary literature and attempt made to develop a model of health seeking behaviour among the tribes.

- **Kostagiolas et al. (2014).** The main purpose of this paper is to examine information seeking behaviour targeted to music information seeking by amateur musicians, accompanied with empirical evidence from a survey on a community concert band. The survey provides new information behaviour results for designers of music information spaces which in turn are creating a new model of the relationship between music and society. The theoretical construct of the survey is informed by Wilsons' macro model of information seeking behaviour. This is employed in order to understand information motives and needs, as well as obstacles in information seeking of musicians.
- **Mahmood & Saeed (2014).** The research study was focused on to reveal the digital information seeking behaviour of research fellows M.Phil and Ph.D. of private universities in Karachi. The study examined and realized the behaviour of research students towards the information to investigate the main sources of literature consulted by students to determine students' awareness of the resources available to them to establish whether students have had any instruction on use of resources or not. The summary of findings revealed that there is significant association between the respondents with regard to their research information needs, use of information sources awareness of digital information of the respondents' searching skills and satisfaction about quality of information with the help of findings some concrete recommendations are listed in the end of study.
- **Naresh et al. (2014).** This research paper titled on "Information seeking behaviour of Library and Information Science Professionals in India". The study found that various attitudes and behaviour to seek information received through internet from one hundred library and information science professionals having different designations in various organizations of different states in India. It also indicating a detailed study on which types of information sources are available in library which information services are provided and with the access of internet user can get various information as per their requirements. Further, its showing details study which policy system is adopted to attract the more users.
- **Sarma & Sarma (2014).** This study was undertaken to determine the information seeking behavior and use of information resources by students of Life Science Dept. of Rajiv Gandhi University. In the course of seeking the individual may interact with manual information systems or with computer-based systems. The study made an

effort to determine the sources used for accessing e-resources in particular. Libraries are regarded as beating heart of a university setup. It can play important role in student's information seeking behavior which is considered as a multifarious, dynamic, social human behavior that needs a picture as rich as possible to truly understand the phenomenon.

- **Mahajan & Kaur (2013).** The research work tries to find out the changes in the information seeking behaviour of the users of the technical, medical and university libraries of North India. A survey work was found out through telephonic questionnaire/interview. An effort has been made to know the level of awareness about the quality check of this research and findings of the study shows that quality check is very disappointing and so on.
- **Pareek & Rana (2013).** This research study titled on information seeking behaviour and library use pattern of researchers. This research work was undertaken to determine the information seeking behaviour and library use, by research scholars at the Banasthali University. The overall purpose of the study was to determine what their information requirements and also find out their awareness of library services available to them.
- **Ahmad (2012).** This research study has worked on information seeking behaviour of the scientists. This research study also identified that the main motivation for seeking information the scientist's group was their interest in personal development, conducting research, and keeping up to date.
- **Anwar, Green & Norris. (2012).** This research study was carried out to collate the work of researchers on "health seeking behaviour in Pakistan", to discuss the methods used highlight the emerging themes and identify areas that have yet to be studied. An overview of studies on health-seeking behaviour in Pakistan, found via searches on scholarly databases intended to locate material of medical and anthropological relevance. The sociocultural and religious background of Pakistan means that health seeking behaviour resembles a mosaic. In this study, there is a need to improve the quality of service provided by the public healthcare sector and the recruitment of female staff. Traditional healers should be trained and integrated into the mainstream to provide adequate healthcare. Serious efforts are required to increase the awareness

and educational level of the public especially women in rural areas in order to fight against myths and superstitions associated with health seeking behaviour.

- **Natarajan (2012).** This research study reports the most important aspects of Information seeking behaviour of the students for whom the library and information centres are being maintained. It deals with the libraries of management institutions in National Capital Region of Delhi. The research study found that most of the students use the library daily and the resources are utilized effectively and they used internet as the major source of information. The respondents are satisfied with the library facilities and services.
- **Norbert & Lwoga (2012).** The research study investigated the information seeking behaviour of physicians at the Muhimbili National Hospital in Tanzania. The objectives of the study are physicians needed specific medical information to enhance their knowledge on a daily basis particularly they needed information on patient care rather than information for research and further education purposes. In order to fulfil their information needs physicians preferred to seek information from formal sources which included printed textbooks, printed journals and electronic resources.
- **Rahman et al. (2012).** This research study was carried out to collate the work of researchers on health and healthcare seeking behaviour among the Bengali population in Bangladesh, relatively few studies have focused specifically on the tribal groups in the country. This study aimed at exploring the context, reasons, and choices in patterns of healthcare seeking behaviour of the hill tribal population of Bangladesh to present the obstacles and challenges faced in accessing healthcare provision in the tribal areas. The following four main findings emerged from the study suggesting that the tribal communities may differ from the predominant bengali population in their health needs and priorities. The first one is traditional healers are still very popular among the tribal population in Bangladesh. The second is perceptions of the quality and manner of treatment and communication can override costs when it comes to provider preference. The third is gender and age play a role in making decisions in households in relation to health matters and treatment seeking and fourth is distinct differences exist among the tribal people concerning their knowledge on health awareness and treatment seeking behaviour. The findings challenge the present service delivery system that has largely been based on the needs and priorities of the plain land population.

- **Al-Muomen, Morris & Maynard (2011)**. The research work tries to find out the changes in the information seeking behaviour were found to be related to library awareness, information literacy, organizational and environmental issues, source characteristics, and demographics. The objectives of the paper are to report the results of research conducted to model the information seeking behaviour of graduate students at Kuwait University and the factors influencing that behaviour.
- **Kadli & Kumbar (2011)**. This study was undertaken to examination the characteristics of information behaviour of the users. Progress in information technology has offered today's information seekers different opportunities to access the information resources in variety of formats including commonly available electronic information sources such as CDROMs, databases, Web-OPACs, and the Internet. In some instances, these are replacing the print-based information sources as the primary media for the storage and communication of recorded information. The increase in information available on the Web has affected information seeking behavior with many types of information in many different locations all available in one place.
- **Mansour & Alkhurainej (2011)**. The research study titled on "Information seeking behaviour of Members of the Kuwaiti Parliament. Library Review". The study investigated the information seeking behaviour of Members of the Kuwaiti Parliament in terms of their thoughts, perceptions, attitudes, motivations, techniques, preferences, ways, tools and problems encountered by them towards accessing information. The study found that Members of the Kuwaiti Parliament were mainly seeking information to make a parliamentary request inquiry to make a speech and to make a decision. The study also revealed that the most important sources of information Members of the Kuwaiti Parliament were seeking for were minutes of sessions, mass media, personal letters and information networks. It was also found that Members of the Kuwaiti Parliament preferred printed formats, with a very good use of the internet and computers. The study revealed that the MKPs' confirmation of using the English language, beside the use of the Arabic language, as the most dominating foreign language used to access information. The study also found that consultants, secretaries and colleagues were the most important assistants of information to Members of the Kuwaiti Parliament.

- **Mnubip-Mchombu & Mostert (2011).** This paper titled on “information seeking behaviour of orphaned and vulnerable children in Namibia to ensure their own and the children’s survival”. The study revealed that the disparities between rural and urban areas in terms of information access and use were found. The rural dwellers expressed need for information on educational support, psychological and counselling services, childcare, and job opportunities. In urban areas, educational support and the establishment of small businesses featured as prominent needs. Radio, traditional leaders, regional councilors, friends and relatives were identified as channels of information in Ohangwena while in Khomas, friends and relative’s community leaders and regional councilors were most popular.
- **Younger (2010).** The Reviews of how doctors and nurses search for online information are relatively rare, particularly where research examines how they decide whether to use Internet based resources. Original research into their online searching behaviour is also rare, particularly in real world clinical settings as is original research into their online searching behaviour. Articles were excluded where the main focus was on patients searching for information or where the focus was the evaluation of online based educational software or tutorials. Articles were included if they were review or meta-analysis articles, where they reported original research and where the primary focus of the online search was for participants’ ongoing Continuing Professional Development. Further research is recommended into the difference between the idealized academic model of searching and real-world practicalities and how other user groups search for example patients.
- **Nicholas et al. (2008).** The study reveals that the information seeking behaviour associated with students and differences between them and other members of the academic community. For example, students constituted the biggest users in terms of sessions and pages viewed and they were more likely to undertake longer online sessions. Undergraduates and postgraduates were the most likely users of library links to access scholarly databases suggesting an important “hot link” role for libraries. This study provides evidence on the actual information seeking behaviour of students in a digital scholarly environment not what they thought they did. It also compares student information seeking behaviour with that of other academic communities and in some cases for practitioners.

- **Skov & Ingwersen (2008)**. This paper reveals that the preliminary results of a case study of task based interactive information seeking and retrieval behavior of virtual museum visitors in context. The research described here is part of a larger study: first is leisure tasks/interests and derived information needs and second is main characteristics of virtual museum visitor's information seeking behaviour. Finally, four main characteristics of virtual museum guest's information seeking behaviour were identified.
- **Marcella et al. (2007)**. The study shows that the information seeking behaviour and skills of the PDC clients are discussed as are the criteria by which they assess information quality. The study revealed that users were frequently uncritical and pragmatic in use of the most readily available information, sacrificing quality in favors of ease of access. The purpose of this paper is to discuss the results of a customer knowledge study commissioned by the Parliamentary Documentation Centre of the European Parliament in order to elicit a better understanding of the views and needs of its actual and potential client base.
- **Mathiyazhagan et al. (2007)**. The findings of the study revealed that the tribals tend to believe in interpersonal communication as compared to other modes of communication, availability of electronic media viz. radio and television with the tribals is limited however, their accessibility to these media is somewhat better, IPC followed by traditional media is the choice of combination of channels preferred by the tribals and last is tribals prefer to watch television or listen to radio only in the evening hours but information seeking behaviour among them from various sources is casual. The purpose of this paper is to discuss about the communication channel of tribal community.
- **Chandraiah & Reddy (2004)**. The study shows that the information seeking behaviour of the users is the fundamental criteria for design and development of Information Services. This paper attempted to know the awareness of the faculty on the technologies and resources in the library to facilitate to design suitable systems.
- **Sarkar & Singha (2019)**. The study discusses the influence of social, economic and cultural factors on health seeking behaviours of the Santals living in six villages of Birbhum district in West Bengal, India. The analysis shows the link between educational, social, economic and cultural factors and health seeking behaviour. The



study argues that the existing services are inadequate and often inappropriately implemented. The findings have implications for enhancing the role of education and improving the quality and quantity of services.

### 2.3 Information Needs of Santal Community.

- **Bandyopadhyay., & Mukhopadhyay, (2012).** The study titled on “Community information services in India: Current Prospects and Problems. Community information. May be categorized in to 3 groups- Survival information and Citizen Action information and local information. Community information are different from conventional information in some respects. Actually, they emerge from the community and useful for the community as well. Digital media has changed the horizon of community information in last few decades. Our country India is not far behind in providing Community Information services. In India the Central as well as State governments of various states started e-government initiatives and also NGO based initiatives through Web for providing services to the citizens also exist. But in spite of strong, heartily attempt to develop mechanism for free access to information to the community members there are some constraints in the flow of CI in India. Efforts to be taken from a stakeholder of Community Information Service to overcome these barriers.
- **Guha and Ismail (2015).** The study titled on “Socio-Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal”. The paper tries to explain heartening situation of Indian tribes with reference to Santhal communities in Birbhum district and also finds out various cultural as well as food habits, religious practices, social system like marriage and various types of awareness. The study highlights the Socio-cultural changing status of tribal community. The study also highlighted the existing opportunities facilitating the preservation, promotion and dissemination of tribal and folk art & culture. Finally, it traces out the socio-cultural and socio-economic factors which are hindering the promotion of tribal and folk art & culture.
- **Kamila & Das (2011).** The study shows that the “Assessment of Information Needs and Patterns of Information Seeking Behaviour of Santal Community of Jamboni Block in West Midnapore District, West Bengal: A Survey”. The present survey, information needs and information seeking behaviour of the Santal community of

Jamboni Block are being surveyed and lastly on the basis of survey results researcher recommends the ways to fulfil the information needs of the Santal community to bridge the information gap between developed community as well as to develop their present status of life.

- **Mallik, and Sahu, (2021).** The article titled on “Information needs and Information Seeking Behaviour of a Tribal Community: A study on selected Blocks in West Bengal”. The present study tries to investigate the information needs of a tribal community. The Lodha community at Senna and Chandana mouza in the Keshiary block and Khamar and Kattara mouza in the Binpur II block in the Paschim Medinipur district of West Bengal. The study reveals that the information need and use of information sources differ from place to place. The Lodha people in the said places do not have same type of information need and they do not use same type of information resources to satisfy their needs. Though these people have information need they are ignorant about the fact from where they will satisfy their information needs. So, their needs remain as it is and their condition in the society remains the same.
- **Kharel, Subba1 and Tamang (2019).** The study titled on “Traditional hunting tools of Santhal community of Jhapa district, Province No.1, South - East Nepal”. Santhal community is a unique ethnic group of eastern Nepal. The present study helps to describe the traditional hunting tools with photographs, the way of using them, find the average number of annual killings and to study their psychology behind hunting rituals. No any previous research works done about the hunting tools of Santhali people yet in East-Nepal. The method of study was the survey method. Regular field visits made three days a week for the period of three months. Sampling areas and respondents selected by purposive sampling method. Altogether 13 types of traditional hunting tools used by Santhali people observed during the survey. Most of their hunt include Indian hare, jungle cat, golden monitor lizard, mongoose, squirrel, flying fox, white-breasted waterhen, birds and fishes. Approximately, 40-60 Indian hares and 2500-3000 individuals of rats hunted by each group of Santhali hunters in every year.
- **Sen and Bhakat (2021).** The study titled on “Conservation of resources by religious and social prohibitions by Santal communities in South West Bengal, India”. This paper highlights the conservation and cultural values of the *Santal* community

surrounding the sacred groves of Binpur II block under Jhargram District in West Bengal. The study also discus about the religious activities. The study shows that, in addition to the conservation of 191 species of angiosperms, these groves have certain direct and indirect socio-economic impacts. Therefore, there is an urgent need not only preserve the sacred forest but also revive and reinvent some traditional form of plant conservation.

- **Shamsuddoha & Jahan M (2018).** The study shows that the “Santal Community in Bangladesh: A Socio-historical Analysis”. This study tries to explore the social customs, livelihood and cultural features of Santal community keeping a special focus on the historical development. It indicates that they have historically been deprived in many ways, but they are still able to uphold their distinct cultural features in most of the cases.
- **Sharif (2014).** The study tries to find out the Education and Skill Development of Santal Children and Youth in Bangladesh. This paper explores education and skill development situation, needs, expectations, and challenges of Santal children and youth in Bangladesh. Santal are do not speak Bangla at home or in their community it is essential to bridge the gap between home and school through mother tongue based bi/multilingual education in primary school. The Government and development partners need to consider necessary steps for enabling Santal children to access basic education. They also need to initiate TVET opportunities appropriate for Santal youth along with support for entrepreneurship to improve their livelihood prospects.
- **Kumar et al. (2016).** The study shows that the assessment of oral health status and treatment needs of Santhal tribes of Dhanbad District, Jharkhand. The main aims and objectives of the study is India has an assortment of tribal population living in isolated pockets and the Santhals are numerically predominant in Jharkhand. This study was aimed at assessing the oral health status and treatment needs of Santhals residing in Dhanbad, Jharkhand. Finally, the study showed that a majority of Santhal tribals used twigs to routinely clean their teeth. Poor oral hygiene and periodontal status was seen among the tribes.
- **Abdullah (2011).** The study survey on Socio demographic and Health status of Tribal community of Bangladesh: Santals. The purpose of the study is lack of evidence-based information particularly in Bangladesh about the status of health and disease

condition of different tribal community especially about Santals. The study was performed so that the critical aspect and condition of health of the Santals along with their socio demographic status has been revealed. Finally, the outcome of this study will give an authentic view about the Santals current health status and will draw the attention of the authority in order to make the available public health intervention and medical care available for not only them but also for other vulnerable tribal communities.

- **Chakraborty & Basnett (2018)**. The study reveals that the “Cultural Communication Pattern of Santal Community in Bishnupur”. The study titled Culture and Communication Pattern of Santal Community in Bishnupur study the cultural communication process of the Santal Tribals living in Bishnupur. The study focuses on the village named Dhabon in Bishnupur. Santals are immigrants of the Aryan origin who have advanced themselves with a rich traditional belief and a language evolved out of trans Himalayan lingos. This paper studies how the Santals communicate through various forms such as interpersonal communication, group communication and mass communication etc.
- **Sahoo (2017)**. The study titled on “Marginalization, Communication and Media Life: An Explorative Study of Santal Community in India”. This paper seeks to analyze media life in the context of access and consumption to modern mass media and as well as the cultural life of Santal. What are these symbiotic relations between the media life and marginalization among Santal community. Study suggests that due to the globalisation and the intervention of state’s policy both form of media life emerged and prevalent in Santal villages where it has substantially occupied and captured the everyday life. It also creates new form of communication, information and knowledge in Santal society. Thus, the symbiotic relation between media life and marginalization among Santals has narrowed down to some extent. Finally, the study implicates to highlight the different aspects of marginalisation among Santal tribal community and explored their mediated life as well.
- **Debnath (2010)**. The thesis titled on “Living on the Edge: The Predicament of a Rural Indigenous Santal Community in Bangladesh”. This thesis explores the ways in which the legacy of colonialism continues to shape the material and non-material conditions of rural indigenous communities in Bangladesh. This research examines the complex confluence of power, politics, economics, and identities in rural

Bangladesh, it explores the web of local, national, and global mechanisms that re-create and maintain oppressive systems and structures. The research findings reveal that colonial structures of oppression are perpetuated by the devaluation of indigenous people's mother tongue, education, culture, and religion and by distancing them from the land that has belonged to them for centuries. The findings present a shift from the ritual based, cultural matrix of the rural indigenous community and its tradition-oriented socio political and education systems. This dissertation suggests that there is urgent need for activism to resist colonial structures of oppression that continue to this day. This study contributes to literature on anti-colonial struggles across the globe and offers a framework for understanding other colonial and indigenous contexts.

- **Commentary (2020).** The study titled on “Thinking rural health in Santal community in West Bengal: An inter professional bottom-up approach to rural health”. In the public health service sector, chronic diseases are a serious economic and social burden, affecting individuals and entire communities. Chronic diseases increase the mortality rate and are a primary reason for the rising costs of medical care (WHO 2017, 2018). Great emphasis has been placed on the necessity for preventive measures and the promotion of health-related measures, which is a guide to chronic care improvement. These measures can slow down or even stop the process of chronic diseases. This cannot be completed without an inter professional and community-based approach with focus on current and future needs of people within the community.

#### **2.4 Literature Related to Community Studies.**

- **Arensberg (1954).** The study reveals that the Community Study. Community study has come to be one of the common methods of social science deepening older social surveys with descriptive techniques based on field observation and contributing to sociology, anthropology, and social psychology. Critical re-examination of the use of the method shows it to be the study of social science problems and phenomena in vivo. Its success lies in its yielding priorities of relevance among factors, more realistic hypotheses, and better explanatory models. Community studies have proved communities to be structural units of cultural and social organization and transmission. They have revealed unexpected relationships among social, cultural and

psychological phenomena and a better basis for comparative ecology and urban sociology.

- **Blackshaw (2010)**. The study main key concepts are Community Studies. The key concepts in this book are arranged into the six themes that comprise the crux of community studies and within each of these themes the chapters are arranged in alphabetical order except the extended essay at the beginning of book *Setting the Record Straight*. “What is Community? and What Does it Mean Today?” As its title suggests, it is an important chapter in this book as it sets out a way of understanding and appreciating the complexity of a concept that is impossible to escape from these days.
- **Arroyo & Armesto (1985)**. The paper titled on “Community studies in pollination ecology in the high temperate Andes of central Chile II”. The lower visitation rates at the higher elevations are due to lower insect abundance relative to plant resources and lower levels of activity for the insects present, stemming from the generally lower ambient temperatures. Seasonal differences in visitation rates may also be related to differences in insect abundance levels. The total probability of ovule pollination cannot be estimated directly from the pollination rates, because stigmas are probably receptive for longer periods at the higher elevations. These results underline the inherent dangers of predicting pollination possibilities directly from pollination rates. They also suggest that the impoverished pollination conditions assumed in hypotheses predicting higher amounts of self-compatibility at high altitudes might not be justified for all high temperate mountains.
- **Natrajan (2005)**. The study titled on “Caste, Class, and community in India: an ethnographic approach”. The anthropology of India has been dominated by an emphasis on caste that has inhibited an integrated approach to understanding class in India. This article focuses on the attempts to form a ‘community’ of potters among a large group of potter artisans in central India. It is problematic however to view this community as a federation of potter castes or as simply a bloc of classes.
- **National Curriculum Framework & Guidelines (2020)**. This article emerged from UGC’s long-standing commitment to strengthen social responsibility and community engagement of Higher Education Institutions in India. An earlier policy of Ministry of Human Resource Development, Government of India had been developed into a

Scheme to promote stronger community engagement amongst Higher Education Institutions in the country. This article provides the National Curricular Framework and Guidelines for 'Fostering Social Responsibility and Community Engagement' of Higher Education Institutions in India. It has been developed by the Expert Group through a series of consultations over this period. To achieve the objectives of socio-economic development of New India, Higher Education Institutions can play an important role through active community engagement. This approach will also contribute to improvements in quality of both teaching and research in Higher Education Institutions in India. It is also important that the institutional mechanisms are developed to adopt a holistic and functional approach to community engagement encompassing all the three functions of Higher Education Institutions like- teaching, research and service.

- **Saha (2011).** The study titled on "Community Participation in India". Community Participation refers to the direct engagement of the citizens in service delivery and decision making in matters pertaining to their community. This paper discusses the situation of community participation in India. The various programmes initiated to facilitate it and the roles of various interest groups towards the same. The paper is divided broadly into three sections. The first section is "National Context: Facilitating Community Participation via Decentralization - discusses the provisions undertaken by the government to facilitate community participation". The second section is "Local Expressions of Community Participation - discusses acts of community participation that have evolved independent of government interventions" and the third section is "Participation: A critical analysis - critically analyzes participation and the role of civil society in the same".
- **Dash (2020).** The study titled on "Role of community in enhancing the learning level of Government School Children: My experience in Mayurbhanj district, Odisha". The report implies that, how the relationship between community and school played a big role in enhancing the learning level of children in Government schools of Mayurbhanj in the state of Odisha, India. The current scenario depicts the non-association of schools with communities. In order to build a strong relationship between schools and communities for an overall development of Children aged between six to nine years, CARE India during its intervention in Mayurbhanj district initiated some actions to

bridge the gap between school and community. The results mentioned in this paper are quite visible in the community library study report prepared by CARE India.

- **Kumar et al. (2005).** The study titled on “A Socio-Economic and Legal Study of Scheduled Tribes’ Land in Orissa”. The findings of the study are preliminary, yet they have broad policy implications which need further consideration, including more empirical research. The main objectives of the paper are to identify typologies of factors constraining access of land for tribals<sup>1</sup> and the consequences for tribal livelihoods and welfare. The study also implies explore causes and modalities of poor access of land for tribals. It explores constraints and opportunities to guarantee, restore and enforce tribal land rights and also explore positive and negative impacts of the existing legal and regulatory framework for tribal lands on the welfare and livelihoods of tribals. Finally, it identifies outcomes of laws and policies aimed at improving tenure security for tribal groups and possible policy changes required to improve access to land and land-based livelihoods by tribals.
- **Patel et al. (2020).** The research paper titled on “Voices of rural people: Community-level assessment of effects and resilience to natural disasters in Odisha”. This study explores the effects of, and resilience to, cyclones, floods, droughts, and heatwaves in Odisha, and identifies government strategies that help mitigate these natural disasters. The findings show that floods, cyclones and drought in recent years along with heatwaves and lightning have severely affected the people of Odisha. The study indicates that natural disasters have impacted the population of the state socioeconomically, physically and psychologically. The effect on livelihoods, directly and indirectly exacerbates income, food security and health. There is an urgent need to focus on reducing people’s underlying vulnerabilities by taking proactive measures engaging the community in decision making, and generating alternative and sustainable livelihoods.
- **Dungdung & Pattanaik (2020).** The study titled on “Tribal Development Disparities in Odisha: An Empirical Analysis”. This research study based on an analysis of primary data collected from 400 households in eight different tribal communities in Odisha. Such data identify significant development disparities and confirm the existence of a “creamy layer”. While many households in these eight communities still lack basic amenities notable differences regarding food security, landholding,



income and overall development were identified. The supporting arguments for devising more sophisticated differential forms of intervention.

- **Igbinedion & Ojeaga1 (2012).** The study titled on “Use of Career Education and Occupation Information Services in Boosting Enrolment into Vocational and Technical Education Programs in Nigeria. *International Education Studies*”. The paper posits that despite the evidence of numerous reforms in vocational and technical education programs over the years, they still remain greatly detested by students and parents in Nigeria as evidenced in low enrolment when compared with sciences, engineering, banking and finance and medicine just to mention but a few. This paper therefore, examines the factors responsible for low enrolment into technical and vocational education programs, its implications for Nigeria and suggests how career education and effective occupational information service can help to stem this trend.
- **Moly (2007).** The study focusses on Career guidance through libraries in higher educational institutions. This paper highlights the role of libraries in providing career information services to college students. It also discusses different methods to be used by the libraries to disseminate career information. The importance of providing Internet services to career seekers is also highlighted. An attempt has made to identify some of the problems faced by the libraries in providing qualitative career information services to its users and few suggestions are made to improve career information services in libraries.
- **Amasuomo (2014).** The study tiled on “Occupational Choice and Job Opportunities in Technology and Vocational Education: The Need for Informed Decision-Making by Students”. The study investigated the need for students of technology and vocational education to be adequately informed when making decision in occupational choice and job opportunities. The information required by students when making informed decision in occupational choice and job opportunities were self-profile evaluation; information on available occupations and job opportunities; information on the recognizable risk in various occupations and job opportunities as well as socio-economic information. The findings established that at probability level of 0.50, there was a significant relationship between student’s opinion on the need for informed decision making and choice of occupation and job opportunities.

- **Chan et al. (2018).** Information Needs of Vocational Training from Training Providers' Perspectives in a transition economy, there is an increasing need for vocational training and career counseling for workers to cope with changes in the job market. This study seeks to enhance career guidance services by means of an information and communication technology-based career information and guidance system. The study aims at revealing the perspectives of training providers in offering counseling services to individuals, through an ICT based career information and guidance system, prior to the enrollment of on-the-job training or retraining programs. Findings from participants from five institutions showed positive views on the use of ICT based means that enables the collaboration of career counselors, educators and professionals from different industries for providing tailor made career guidance services.
- **Mariyammal (2016).** The research paper titled on “The Role of Tribal Women, Their Occupation in Rural Economy in Kodaikanal”. In society men gets power, respect, happiness, self-complacency and authority by his occupation. Economy is the basic need of all the people. A county's poverty and its prosperity rest on its production. The study aims at economy of the nomadic tribe was entirely based on the accumulative method of food gathering and hunting. The tribes who were the original inhabitants, enjoyed total freedom. Later they were pushed into the hills and jungles by the advance of the more vigorous people. It also highlights the rest of the people who learnt to till the soil and sow seeds were not prepared to abandon their land but were enslaved by the new comers. Thus, isolated some of them came to live in a hostile environment by a simple substance like gathering food, forest produce, hunting and fishing and by axe cultivations.

## 2.5 Community Information Services (CIS)

- **Joselin & Panneerselvam (2015).** The study titled on “Community Information Services in Public Libraries: A solution to Information Poverty”. Information explosion and the rapid growth in the field of Information and Community Information Technology have made tremendous changes in the life of human beings. This paper provides an analytical overview of the existing literature on information poverty and explores strategies of reducing information poverty through Community Information Services in Public Libraries.

- **Datta & Bipasha (2018).** The research study titled on “Community Information service in public library through social network: A conceptual model”. with rapid development of the information and communication technology the web-based services particularly social networking services help the users to interact and work collaboratively with other users, including the ability to browse, search, invite friends to connect and interact with web world. This article has intended to describe the possible implications of social networking technologies in the field of library and information services particularly Community Information Service. Finally, the authors have tried to develop a conceptual model of CIS where social networking is an important part. Usually, on that day, every Santal has a Jil pithe, Leto and Sole Daka (Briyani) arrangement at home.
- **Das (2018).** The article titled on “Community Information Service Through Public Libraries: Present Scenario”. Information is the basic need of life of all human beings which helps in the proper fulfillment of other needs such as food, shelter etc. for its survival and growth. Public libraries can play important role in providing effective Community Information Services. These are the only institutions entrusted with the duties of providing right information to right users at right time, thereby help people to deal with daily problem solving or in improving the quality of their lives. This paper will discuss about the present scenario of Community Information Services that can be provided by the public libraries in addressing such challenges.
- **Chatterjee (2017).** The study titled on “Community Information Service (CIS)”. Community information service is not an entirely new phenomenon. The study focus on two point, first is to improve access to information was noticed as early as in 18th century which involved establishing collections of books and printed materials, what was then called “community libraries” and second is however, the modern day CIS was initiated in late 19th century and early 20th century by social welfare organizations. They did so to assist the members of the community in solving their day-to-day problems. Librarians came to the picture much later, but today CIS has become one of the important functions of the public libraries. Simultaneously, many NGOs, local governments and sometimes even corporate houses now provide such services.
- **Supriya M., & Dhritiman (2017).** The study titled on “Public Library and Community Information Service: A Study”. Information is considered as a basic input to all developmental activities. Due to information explosion massive amount of information generate every fraction of time. In this context Community Information Service is very

essential for socio economic development of the said community because a society cannot achieve its ultimate success avoiding the proper development of people of every section of that particular society. Public library plays an active role to disseminate information according to the need of the community to solve problems and able to aware about their social rights and privileges. But without proper planning and policies it is not possible to deliver effective Community Information Service.

- **Sarkar (2019)**. The research article titled on “Public Libraries and Community Information Services: An Experience in Blocks of Sundarban Region, South 24 Parganas”. Public libraries are called people’s university. The objective of this paper is to examine the relationship between public library and Community Information Services in various blocks of Sundarban region of South 24 Pgs. district. Community Information Services is one through which a public library provides community information to members of the community it serves. This paper also discusses Community Library cum Information Centres. Examining the librarians’ as well as users’ perspectives, an effort has been made to offer some suggestions.
- **Kumar (2020)**. The paper titled on “Public Library as Community Information Service Provider: A study in North East India”. The primary goal of a public library is to serve the community for its well-being with optimum services. Due to the services for community development the public library is rightly termed as Arsenal of Democracy. This paper presents a theoretical picture of the role of public library as Community Information Service Provider. It also discusses the role of public libraries in overcoming the Digital divide among the rural masses.
- **Meitei & Devi (2004)**. The conference paper titled on “User Needs: A Case Study of Community Information Centres of Manipur State”. An attempt has been made to study the IT awareness of the user community in the State of Manipur. The paper highlights the information needs and dependence of information on Community Information Centres are analyzed. The conclusion focuses on the considerable work and effort needed for imparting computer literacy, information literacy for preparing and powering the masses for the construction of knowledge-based society. Further, according to the requirements of the user community, content preparation is necessary and it has been suggested that, the information available on internet may update on a frequent basis usually in local language for the benefit of local communities.

- **Lokaraja & Gowda (2021).** The study titled on “Information Services to Rural Community Through Libraries with Special Reference to Dakshina Kannada and Udupi Districts”. Information is basic need of human life, In India most of the population will lives in rural areas. if we plan for the development of rural area through information center with ICT, we can achieve the goal. So, libraries in rural area should be given more importance and it has to be up graded as community information center with a strong leadership and qualified person to do something better for their development. This paper focusses on the library resources, facilities and its information services to the rural community. Study also includes the channels used by the rural community.

## 2.6 Role of the Library as Community Information Services

- **Balasubramanian & Shanmugam (2018).** The paper titled on “Information Seeking Behaviour of Users at District Central library, Tirunelveli: A Study”. Public libraries play a key role as social reforming embodiments in preserving our age-old culture. This study was undertaken using survey method through well-structured questionnaires distributed to 150 users of District Central Library, Tirunelveli. The responses were collected from the 125 filled in questionnaires out of 150 and analyzed in this study. The study tries to find out what the users of DCL, Tirunelveli really expect from the library. The findings of the present study would help the DCL, Tirunelveli improve its functioning and services.
- **Banerjee & Adhikary (2017).** The article titled on “Multiculturalism and Academic Libraries: a case study of Santal Tribe of West Bengal, India”. Multiculturalism is a very important concept in library and information science, and it has emerged recently. The Santal tribes are one of the largest tribal groups in South Asia and Santali female students are not much progressive. Therefore, to bring them in the mainstream, and to socially include them there, the academic libraries play an important role. A college library has been chosen to demonstrate how these students are helped by the librarian and his staff to be made socially inclusive. The role of this library in solving the multicultural issue is reflected in this paper.
- **Baski (2018).** The study titled on “A brief introduction of Santal life and culture and our approach to development. We, the Santals are one of the largest homogeneous tribal communities of India”. The objectives of the paper are brief introduction of Santal life and culture. It also tries to find out the social and religious system is very complex and complete in itself. The Santal are also regarded as slow and lethargic people, reluctant to

accept new ideas and changes. They are said to suffer from an inferiority complex. These are some of the broad ethnographic impressions that are prevalent about the Santals.

- **Chatterjee et al. (2020)**. “Role of Public Libraries in Providing Community Information Services”. The goal of this paper is to analyze the role played by public libraries in driving community education and promoting information literacy in digital society. Public libraries being storehouses of knowledge, they have always supported user education while undertaking active part in community information services. We design a simple model to explain and analyze the effects of public libraries on user education and community literacy drive. We also discuss the relevance and value of public libraries in this age of digital technology. Our findings reinforce the claim that public libraries are still relevant even in this digital age, and they indeed support user education for the progressive improvement of society.
- **Lal (2018)**. The paper titled on “The Role of Public Libraries in Socio-Cultural Development in Rural Areas in India”. This article discusses the broadly accepted conceptualization of information for development of social and cultural activities in people of rural areas by providing the information at all the levels necessary for that. In turn it links between community development, empowerment and rural public library usage in India.
- **Vavrek (1995)**. The study titled on “Rural Information Needs and the Role of the Public Library”. The purpose of this article is to highlight some of the conditions affecting rural and small libraries in the United States and to describe their roles in providing information services. This article also reviews the major findings of two research investigations conducted by the author under the sponsorship of the U. S. Department of Education.
- **Mia (2020)**. The paper titled on “The role of community libraries in the alleviation of information poverty for sustainable development”. This paper focused on the role of rural community libraries in minimizing information poverty. The potentials of rural community libraries in promoting sustainable development are discussed in this article. The necessity of information poverty alleviation for sustainable development is also discussed. The study found that information poverty is an obstacle whereas information is a key to achieving sustainable development. The study also found that community library is not only a library of few shelves of books but also a hub of the local communities,

particularly of the rural and disadvantaged communities offering a continuously changeable information resource for the community. It empowers individuals and communities to help them reach their goals. It lays down the foundation stone for sustainable development.

- **Umoh et al. (2018)**. The article titled on “Role of Public Library in Community Development in Kano State”. The paper highlighting the roles of public library in community development in Kano State. This paper aims at examining the concept of community development and, public library and community development. It also examines the roles of public library in community development and problems militating against public library in community development in Kano State. Based on the paper, public library services towards community development are militated by poor infrastructure lack of awareness of the roles played by public libraries, inadequate funding and inadequate staffing. Therefore, the paper suggested the provision of adequate funds by government provision of adequate and world class infrastructure, training and retraining of staff, enlightenment, sensitization and outreach services so as to promote patronage.
- **Srikanth (2017)**. The paper titled on “Role of Public Libraries: Information Literacy in an Information Society”. Information plays a very important role in the Economic & Social development of a nation. Access to information facilitates all round development of individuals. Therefore, the citizen’s capability to use the available information in an effective manner to attain their goals is a key factor and assumes great significance in a developing country like India. This article discusses the role of public libraries in implementing the information literacy programs initiated by Government of India, constraints faced by public libraries in implementing the Information Literacy programs, and marketing and promotion of Information Literacy programs. Suggestions are made for offering effective Information Literacy programs by the public libraries.
- **Mallik & Nayek (2018)**. The thesis titled on “Public library role for the development of socio-economic conditions of Lodha Community in Senna and Chandana mouza, Keshiary block, Paschim Medinipur”. Public libraries play an important role in promoting rural community development of rural areas. Information needs of rural public library users ‘especially backward community people with lower income group’ are different from other public library users. To study their need, a survey has been conducted on Lodha community in Senna and Chandana Mouza at Keshiary block of Paschim

Medinipur. The aim of our study is to know the basic community information needs and information seeking pattern of public library users of Keshiary block, Paschim Medinipur. Some case studies also have been incorporated to analysis their need. The study has clearly shown that, it is necessary to make public library in every rural village and make the economically backward people aware about the need and importance of the rural public library. So, state government should take steps for the proper growth, recruitment, and development of rural public libraries located in the remote areas of West Bengal.

## 2.7 Statement of the Problems

The Santal are an ethnic group native to India and Bangladesh in South Asia. Santals are the largest tribe in the Jharkhand state of India in terms of population and are also found in the states of Odisha, West Bengal, Assam and Bihar. Santals are the largest ethnic minority in northern Bangladesh Rajshahi Division and Rangpur Division. Other than the India they have spread in other country like-Nepal, Bhutan and Bangladesh. The Santals mostly speak in Santali language, the most widely spoken of the Munda languages. “The name ‘Santhal’ which means quiet and serene is derived from two words ‘santha’ which means calm and ‘ala’ which means man. The Santal are Munda ethnic group native to South Asia. However, the exact date of the origin of the Santhal community is not known due to the paucity of written records. But it is believed that their origin was from the Chai-Champa kingdom of North Cambodia but gradually they came to settle down in the Chota Nagpur plateau, the end of the 18th century, they migrated to the Santhal Parganas of Bihar and then they came to Odisha.” (**Journals of India, 2022**). “Austro-Asiatic language speakers probably arrived on coast of Odisha from Indochina about 4.000–3.500 years ago”. (**Sidwell, 2018**). “The Austroasiatic speakers spread from Southeast Asia and mixed extensively with local Indian populations.” (**Joachim, 2016**). After arriving in India, Munda peoples extensively mixed with Dravidian tribal groups. Due to the lack of significant archaeological records, the original homeland of the Santals is not known with certainty. “The folklore of the Santals claims they came from Hihiri Pipiri, which scholars have identified as Ahuri in Hazaribagh district. From there, they claim, they were pushed onto Chota Nagpur Plateau, then to Jhalda, Patkum and finally Saont, where they settled for good. This legend, which has been cited by several scholars, has been used as evidence that the Santals once had a significant presence in Hazaribagh. Colonial scholar Colonel Dalton claimed in Chai there was a fort



formerly occupied by a Santal raja who was forced to flee when the Delhi Sultanate invaded the territory.” (Sen, 1997).

“Santals always live in villages, that is collectively; they are never found dwelling in isolation.” (Bodding, 2016). “The Santals do not build houses for themselves away from the others; they build villages and there they live together in one place. To found a village three to four men will go with a leader and investigate a forest. When they, after having entered the forest, see any of the three kinds of quails flying, they say: some day in the future a village here will be deserted. But if they see these birds sitting quietly on their eggs, or they meet a tiger or see footmarks of a tiger, they say: some day in the future we shall become a very populous village and we shall be settled there. Thereupon, continuing to investigate, they select a place of this kind, viz., where there is dry ground, where there will be good high land and homestead fields, where rice fields can be prepared and where water is easily available.” (Hansda, 2022). “Now all of them clear the jungle for homestead fields and the trees they have cut down also serve them for house-timber and build houses. Running along the middle of the place they keep a village street and at the end of this they arrange a sacred grove.” (Bodding, 2016).

“Agriculture is the main source of income for the Santal community. Earlier, traditional cultivation practices were applied in his own land like in case of paddy only traditional varieties of paddy used for cultivation purpose, cow and bullock power is used for tillage operation in traditional way and also cow dung is applied in field as organic manure etc. At the present time they are adopting modern cultivation practices like power tillers, tractors those are used for tillage operation and sprayers for pesticide application, paddy threshers for threshing operation and High yielding varieties, chemical fertilizers, pesticides etc. are applied for increasing more yield in limited areas etc. Lack of irrigation facilities is a major problem in this village. For irrigating their own lands, earlier they were dependent on monsoon rainfall and thus single crop was received or not received sufficient water for proper growth and development. But the introduction of water harvesting structure sponsored by various scheme of Government. changes in their cultivation practices and reduce the risk of cultivation, consequently received the harvest crop without loss. Many changes have occurred in the features of their social organizations and cultural activities or life. Culture is a broad ethnographic sense which includes knowledge, beliefs, art, morals, law custom and any

other capabilities and habits acquired by man as a member of society.” (Murmu, and Patra, 2022).

Santal community over the years have become identified as most disadvantaged tribe, exploited and the neglected a lot in our society. Santal are live at the margin of periphery and dwell in forest areas. Their deep-rooted started history is completely invisible, historically ignored and unnoticed. (Sing, 2007)

“Santal society in India have a very ancient and alive history and heritage of their own. Santal have their own cultural, religious, social, economic and political structures over generation for the centuries. The indigenous peoples’ myths, stories, tales and songs reflect their social, political and cultural organization. Nature, environment and ecology play important role in their lives. They have developed their religious beliefs and practices around these life-giving forces. But modern and literate society finds their religion ‘animistic a derogative term that looks down upon the tribal religious way of life, makes them inherently marginalized.” (Sahoo, 2017).

“The Santals (Tribals)are one of the most primitive tribal people in India. Originally the Santals (Tribals)were found living in different countries of Southeast Asia. People of Santal (Tribal) tribe live in Assam, West Bengal, Jharkhand, Bihar, Orissa and Madhya Pradesh in eastern India. Jharkhand has the highest number of Santals (Tribals). They have their own language, culture and religious beliefs.” (Mal, and Patra, 2020).

The study is based on the following Question: -

1. Which types of information sources is used by Santal community of Suliapada Block for satisfying their information needs?
2. Which types of information seeking behavior model are closely related to the Santal Community?
3. What is the socio- cultural and economic back ground of the Santal community of Suliapada Block?
4. Do the Santal know about the Government Welfare Schemes for the betterment of their socio-economic condition?
5. Do they know the developments and benefits by the Central and State Government provide to them.

**References: -**

1. **Afzal, W. (2017).** Conceptualisation and Measurement of Information Needs: A Literature Review. *Journal of the Australian Library and Information Association*, VOL. 66, NO. 2, 116–138. <https://doi.org/10.1080/24750158.2017.1306165> (Accessed on 21 August 2019)
2. **Abdullah, N. (2011).** A survey on Socio-demographic and Health status of Tribal community of Bangladesh: Santals, Ph. D. thesis Department of Pharmacy East West University, Aftabnagar, Dhaka.
3. **Ahmad, S. (2012).** Information seeking behavior of the forestry scientists of the Pakistan forest institute, Peshawar. *Pakistan Journal of Library & Information Science*.13, 25-54.
4. **Al-Muomen, N, Morris. A and Maynard. S (2011).** Modelling information-seeking behavior of graduate students at Kuwait University *Journal of Documentation*, Emerald Group Publishing Limited, Vol. 68 No. 4, pp. 430-459
5. **Amasuomo, D. J. O. M. (2014).** Occupational Choice and Job Opportunities in Technology and Vocational Education: The Need for Informed Decision-Making by Students, *Journal of Educational and Social Research* MCSER Publishing, Rome-Italy, ISSN 2239-978X ISSN 2240-0524 Vol. 4 No.1
6. **Ansari, M. S. (2021).** Developing Need Based Information System for Weaver Community (Doctoral Thesis), Banaras Hindu University. Retrieved from Shodhganga. <http://hdl.handle.net/10603/375571> (Accessed on 21 August 2019)
7. **Ansari, M. N., & Zuberi, N. A. (2010).** Information seeking behaviour of media professionals in Karachi. *Malaysian Journal of Library & Information Science*, 15(2), 71-84.
8. **Anwar, M, Green. J and Norris. (2012).** P Health-seeking behaviour in Pakistan: A narrative review of the existing literature. [Available online at [www.sciencedirect.com](http://www.sciencedirect.com)] PP. 507-517 (Accessed on 21 August 2019)
9. **Arensberg, C. M. (1954).** The Community-Study Method, *American Journal of Sociology* Vol. 60, No. 2 (Sep., 1954), pp. 109-124 (16 pages)
10. **Arroyo, M. T. K., & Armesto, J. J. (1985).** Community studies in pollination ecology in the high temperate Andes of central Chile II. effect of temperature on

- visitation rates and pollination possibilities *Plant Systematics and Evolution* volume 149, pages 187–203
11. **Sarkar, A.K, and Singha, S (2019).** Factors Influencing Health of the Santals: A Study of Selected Villages of Birbhum. *The International Journal of Community and Social Development* 1(1) 58–74, Reprints and permissions: [in.sagepub.com/journals-permissions-india](http://in.sagepub.com/journals-permissions-india) DOI: 10.1177/2516602619826261 [journals.sagepub.com/home/cod](http://journals.sagepub.com/home/cod) (Accessed on 21 August 2019)
  12. **Bandyopadhyay, S., & Mukhopadhyay, P. S. (2012).** Community information services in India: Current Prospects and Problems. *current prospects and problems*. New Delhi, Zenith Publication.
  13. **Banerjee, S., & Adhikary., B. (2017).** Multiculturalism and Academic Libraries: a case study of Santal Tribe of West Bengal, India, IFLA, WLIC 2017 WROLAW, <http://library.ifla.org/id/eprint/2071/1/143-banerjee-en.pdf>(Accessed on 21 August 2019)
  14. **Balasubramanian, P., and Shanmugam., A. P. (2018).** Information Seeking Behaviour of Users at District Central library, Tirunelveli: A Study” *Research gate* [Available at <https://www.researchgate.net/publication/327832177>] (Accessed on 21 August 2019)
  15. **Baski, D. B. (2018).** A brief introduction of Santal life and culture and our approach to development. for publication by Tribal Cultural Heritage in India Foundation ([www.indiantribalheritage.org](http://www.indiantribalheritage.org)) under the following Creative Commons licence: Attribution-Noncommercial-No Derivative Works 3.0 (Accessed on 21 August 2019)
  16. **Bhattacharjee. S, Sinha. M., and Bhattacharjee. S. (2014).** Information Needs and Information Seeking Behaviour of College Library Users of Cachar District, Assam: A Case Study. *International Journal of Emerging Trends in Library and Information Society*. ISSN: 2320-5040, Volume 2, pp. 11-24 © Ocean Research Journals [Available at <http://www.orphjournals.com>] (Accessed on 08 June 2019)
  17. **Blackshaw, T. (2010).** *Key Concepts in Community Studies* SAGE Publications Ltd *Human Geography (general), Sociology of Communities* Print ISBN:9781412928441 Online pub date: December 20, 2013 Online ISBN:9781446279076, DOI: <https://dx.doi.org/10.4135/9781446279076> (Accessed on 08 June 2019)

18. **Bodding, P.O. (2016).** Studies in Santal Medicine and Connected Folklore. Kolkata: The Asiatic Society. p. 429
19. **Bodding, P.O. (2016).** Traditions and Institution of Santals. New Delhi: Gyan Publication. pp. 100-101.
20. **Buadi, D.W., & Dzandza, P. E. (2015).** Information seeking behaviour of traditional leaders in the Shai Osudoku District of Ghana. *Library Review*, Emerald Group Publishing Limited, Vol. 64 No. 8/9, pp. 614-628
21. **Chakraborty, R., & Basnett P. D. (2018).** Cultural Communication Pattern of Santal Community in Bishnupur, *Res. J. Humanities and Social Sciences*. 9(4): 975-978. doi: 10.5958/2321-5828.2018.00163.8
22. **Chandraiah, I, Madhusudan. P and Readdy. A. B (2004).** Digital Information Seeking Behaviour of Sanskrit Academics. 2nd International CALIBER, New Delhi, PP.11-13
23. **Chandwani. H and Pandor. J. (2015).** Healthcare-Seeking Behaviors of Mothers regarding their Children in a Tribal Community of Gujarat, *Electronic Physician* (ISSN: 2008-5842) India. Volume: 7, Issue: 1, Pages: 990-997
24. **Chan, A. W. Y. et al. (2018).** Information Needs of Vocational Training from Training Providers' Perspectives, *International Journal of Systems and Service-Oriented Engineering* Volume 8. DOI: 10.4018/IJSSOE.2018100102 (Accessed on 08 June 2019)
25. **Chatterjee, A. (2017).** Community Information Service (CIS). Elements of Information Organization and Dissemination, DOI: © Elsevier Ltd. All rights reserved. <http://dx.doi.org/10.1016/B978-0-08-102025-8.00019-3> Page- 297 (Accessed on 08 June 2019)
26. **Chatterjee, S. et al. (2020).** Role of Public Libraries in Providing Community Information Services (February 11, 2020). Available at SSRN: <https://ssrn.com/abstract=3535051> or <http://dx.doi.org/10.2139/ssrn.35359051> (Accessed on 08 June 2019)
27. **Commentary, D. K. (2020).** Thinking rural health in Santal community in West Bengal: An interprofessional bottom-up approach to rural health, *Journal of Research in Nursing* Vol. 25(6-7) 538-540! The Author(s) 2020 Article reuse guidelines:

- sagepub.com/journals-permissions DOI: 10.1177/1744987120938338  
journals.sagepub.com/home/jrn (Accessed on 08 June 2019)
28. **Das, M. (2018).** Community Information Service Through Public Libraries: Present Scenario. IJCRT1705219, International Journal of Creative Research Thoughts (IJCRT), Volume 6, ISSN: 2320-2882. Page-1541, www.ijcrt.org
29. **Cross. S. et al. (2017).** Classifying Help Seeking Behaviour in Online Communities, Vancouver, BC, Canada, 5 pp 13-17 [Available at <http://dx.doi.org/10.1145/3027385.3027442>] (Accessed on 08 June 2019)
30. **Dash, L. P. (2020).** Role of community in enhancing the learning level of Government School Children: My experience in Mayurbhanj district, Odisha. International Journal of Advance Research, Ideas and Innovations in Technology, ISSN: 2454-132X, Impact factor: 4.295, (Volume 5, Issue 2): <https://www.researchgate.net/publication/339933756> (Accessed on 08 June 2019)
31. **Datta, S., & Bipasha., B. (2018).** Community Information service in public library through social network: A conceptual model, International Journal of Library Information Network and Knowledge Volume 3 Issue 1, ISSN: 2455-5207, page-128. www.slp.org.in (Accessed on 08 June 2019)
32. **Debnath, M. K. (2010).** Living on the Edge: The Predicament of a Rural Indigenous Santal Community in Bangladesh. A thesis submitted in conformity with the requirements for the degree of Doctor of Education, Department of Sociology and Equity Studies in Education, Ontario Institute for Studies in Education of the University of Toronto. [https://tspace.library.utoronto.ca/bitstream/1807/26415/1/Debnath\\_Mrinal\\_K\\_201011\\_EdD\\_thesis.pdf](https://tspace.library.utoronto.ca/bitstream/1807/26415/1/Debnath_Mrinal_K_201011_EdD_thesis.pdf) (Accessed on 08 June 2019)
33. **Dungdung, K., & Pattanaik., B. K. (2020).** Tribal Development Disparities in Odisha: An Empirical Analysis, South Asia Research Vol. 40(1): 94–110 Reprints and permissions: [in.sagepub.com/journals-permissions-india](https://www.sagepub.com/journals-permissions-india), DOI: 10.1177/0262728019894129 [journals.sagepub.com/home/sar](https://www.sagepub.com/home/sar) (Accessed on 08 June 2019)
34. **Etubi. M (2011).** Information Needs and Information Seeking Behaviour of Arabic studies students in University of Jos, Nigeria. Gateway Library Journal Vol. 14(1) PP. 39-46

35. **Gandhi, S, Verma. V. R., and Dash. U (2017).** Health seeking behaviour among particularly vulnerable tribal groups: A case study of Nilgiris. *Journal of Public Health and Epidemiology* Vol. 9(4), pp. 74-83
36. **Guha, S., and Ismail, M. (2015).** Socio-Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal. *Global Journal of Interdisciplinary Social Science (G.J.I.S.S.)*, Vol.4(3): pp.148-156, ISSN: 2319-8834. [www.gifre.org](http://www.gifre.org)
37. **Hansda, j. (2022)** “Communitarian Aspects of Santal Tribe’s Village Life and Inner Meaning of Nature from their Point of View” *Review of Arts and Humanities* June, Vol. 11, No. 1, pp. 31-35 ISSN: 2334-2927 (Print), 2334-2935 (Online) Copyright © The Author(s). All Rights Reserved. Published by American Research Institute for Policy Development DOI: 10.15640/rah.v11n1a4 URL: <https://doi.org/10.15640/rah.v11n1a4>
38. **Igbinedion, V. I. I., & Ojeaga1., I. J. (2012).** Use of Career Education and Occupation Information Services in Boosting Enrolment into Vocational and Technical Education Programs in Nigeria. *International Education Studies*; Vol. 5, No. 4; 2012 ISSN 1913-9020 E-ISSN 1913 9039 Published by Canadian Center of Science and Education doi:10.5539/ies.v5n4p229. URL: <http://dx.doi.org/10.5539/ies.v5n4p229> (Accessed on 08 June 2019)
39. **Islam M. S., and Ahmed. S. M. Z (2012).** The information needs and information-seeking behaviour of rural dwellers: A review of research. *International Federation of Library Associations and Institutions*, 38(2) 137–147
40. **Jacob. I (2014).** Health and Health Seeking Behaviour among Tribal Communities in India: A Socio-Cultural Perspective *Journal of Tribal Intellectual Collective India* (ISSN 2321 5437), Vol.2 Issue 1, No. 1, pp. 1 to 16. [Available at [http://www.daltrijournals.org/JTICI/recent\\_issue.html](http://www.daltrijournals.org/JTICI/recent_issue.html)] (Accessed on 08 June 2019)
41. **Joachim, S. (2016).** Origin of the Tai People 3: Genetic and Archaeological Approaches. *Booksmango*. p. 71. ISBN 9781633239623.
42. **Joselin, J. J., & Panneerselvam., D. P. (2015).** Community Information Services in Public Libraries - A solution to Information Poverty. <https://www.researchgate.net/publication/280244522>(Accessed on 08 June 2019)

43. **Kadli. J., and Kumbar. B.D (2011).** Faculty Information-Seeking Behaviour in the Changing ICT Environment: A Study of Commerce Colleges in Mumbai. Research Gate [Available at <https://www.researchgate.net/publication/266182433>] (Accessed on 08 June 2019)
44. **Kamila, (2012).** “Assessment of Information Needs and Patterns of Information Seeking Behaviour of Santal Community of Jamboni Block in West Mednipore District, West Bengal: A Survey.” Dynamics of Librarianship in the Knowledge Society: Festschrift in Honour of Prof. B. Ramesh Babu, edited by D. Chandran, P. Rajendran and S. K. Ashok Kumar, B. R. Publishing Corporation, pp. 509-523. (Accessed on 9 February 2019)
45. **Kamila, K., & Das, B. (2011).** Assessment of Information Needs and Patterns of Information Seeking Behaviour of Santal Community of Jamboni Block in West Midnapore District, West Bengal: A Survey, 8<sup>th</sup> International CALIBER-2011, Goa University, Goa [www.researchgate.net/publication/](http://www.researchgate.net/publication/) (Accessed on 08 June 2019)
46. **Kaur and Lal (2016).** Information seeking behavior of different types of users of public Libraries of Southern Punjab. International Journal of Digital Library Services Vol. (6) Issue-4, 95-104
47. **Kehinde. A. A et al. (2016).** Information Needs and Seeking Behaviour of Masters' Students in the Faculty of Communication and Information Sciences, University of Ilorin, Kwara State. Library Philosophy and Practice (e-journal). [Available at <http://digitalcommons.unl.edu/libphilprac/1463>] (Accessed on 10 February 2019)
48. **Kharel, M., Subba1, A., and Tamang, G. (2019).** Traditional hunting tools of Santhal (Satar) community of Jhapa district, Province No.1, South - East Nepal. International Journal of Advanced Research in Biological Sciences ISSN: 2348-8069. DOI: 10.22192/ijarbs Coden: IJARQG(USA) Volume 6, Issue 6. [www.ijarbs.com](http://www.ijarbs.com) (Accessed on 10 February 2019)
49. **Kostagiolas. P. Aet al. (2014).** Music, musicians and information seeking behavior: A case study on a community concert band, Journal of Documentation, Emerald Group Publishing Limited, Vol. (71) No. 1, pp. 3-24
50. **Kumar. G, et al. (2016).** Assessment of oral health status and treatment needs of Santhal tribes of Dhanbad District, Jharkhand, Journal of International Society of



- Preventive and Community Dentistry July-August, Vol. 6, No. 4, 338–343. doi: 10.4103/2231-0762.186798
51. **Kumar, H. S. (2020).** Public Library as Community Information Service Provider: A study in North East India. *Library Philosophy and Practice* (e-journal). 3843. <https://digitalcommons.unl.edu/libphilprac/3843>(Accessed on 10 February 2019)
52. **Kumar, K. et al. (2005).** A Socio-Economic and Legal Study of Scheduled Tribes' Land in Orissa. <https://www.researchgate.net/publication/232062518> (Accessed on 10 February 2019)
53. **Kumar. P. R. S., and Naick. D. B. R (2015).** Information Needs and Information Seekin Behaviour of Faculty of Malla Reddy Institute of Technology & Science, Telangana: Astudy. *International Journal of Digital Library Services IJODLS Geetanjali Research Publication* Vol. (5) Issue- 5, ISSN: 2250-1142 (Online), [www.ijodls.in](http://www.ijodls.in) ISSN 2349-302X (Print), PP. 662-75 (Accessed on 9 February 2019)
54. **Lal, D. J. (2018).** The Role of Public Libraries in Socio-Cultural Development in Rural Areas in India. *Library Progress (International)*. Vol.38 No.2, Jul-Dec 2018: P.299-313 Print version ISSN 0970 1052 Online version ISSN 2320 317X DOI: 10.5958/2320-317X.2018.00032.6 (Accessed on 9 February 2019)
55. **Lokaraja, V. S., & Gowda., P. M. (2021).** Information Services to Rural Community Through Libraries with Special Reference to Dakshina Kannada and Udupi Districts, *International Journal of Humanities and Social Science Invention (IJHSSI)* ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714 [www.ijhssi.org](http://www.ijhssi.org) ||Volume 10 Issue 3 Ser. I || March 2021 || PP 41-45 (Accessed on 9 February 2019)
56. **Mahajan, P., & Kaur, H. (2013).** Information seeking behavior and awareness about the quality of research in this era: a survey. *International Journal of Information Dissemination and Technology*, 2(4), 262-265. Retrieved on June 15, 2012, from <http://ijidt.com/index.php/ijidt/article/view/238/> (Accessed on 9 February 2019)
57. **Mahmood. A., & Saeed., D. A (2014).** To Study the Impact of Digital Information Seeking Behaviour of Research Fellows in Private Universities of Karachi *International Journal of Humanities and Social Science Invention* ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714 [www.ijhssi.org](http://www.ijhssi.org) Volume (3) Issue 12 PP.01-08 (Accessed on 9 February 2019)

58. **Mal, S., and Patra., B. (2020).** A study on educational status of Santal (tribal) community: a theoretical study on Gourangdih Gram Panchayet of Purulia (1978-2011). *International Journal of Social Science and Humanities Research* ISSN 2348-3164 (online) Vol. 8, Issue 1, pp: (356-359), Available at: [www.researchpublish.com](http://www.researchpublish.com)
59. **Mallik, S., & Nayek., J. K. (2018).** Public library role for the development of socio-economic conditions of Lodha Community in Senna and Chandana mouza, Keshiary block, Paschim Medinipur. Mallik, Supriya and Nayek, Jayanta Kr, "Public library role for the development of socio-economic conditions of Lodha Community in Senna and Chandana mouza, Keshiary block, Paschim Medinipur" (2018). *Library Philosophy and Practice* (e-journal). 1800. <https://digitalcommons.unl.edu/libphilprac/1800> (Accessed on 9 February 2019)
60. **Mallik, S., and Sahu, N. B. (2021).** Information needs and Information Seeking Behaviour of a Tribal Community- A study on selected Blocks in West Bengal. *Journal of Indian library association*, vol. 57 (3), pp. 1-11.
61. **Manjunath. N., and Babu. D. K. S (2018).** Information Needs and Information Seeking Behaviour of Research Scholars in Bangalore University, A Survey *International Journal of Library and Information Studies* Vol.8(1) Jan-Mar, 2018 ISSN: 2231-4911 PP. 332-342
62. **Mansour, E., & Alkhurainej, N. (2011).** Information seeking behaviour of Members of the Kuwaiti Parliament (MKPs). *Library Review*, 60(8), 671-684.
63. **Marcella. R et al. (2007).** The information needs and information-seeking behaviour of the users of the European Parliamentary Documentation Centre: A customer knowledge study, *Journal of Documentation* Vol. (63) No. 6, pp. 920-934
64. **Mariyammal, D. P. (2016).** The Role of Tribal Women, Their Occupation in Rural Economy in Kodaikanal, *Shanlax International Journal of Economics*, Volume 4 Issue 4 ISSN: 2319- 961X, page-64.
65. **Martina A. Clarke. M. Aet al. (2013).** Information needs and information-seeking behavior analysis of primary care physicians and nurses: a literature review. The authors. *Health Information and Libraries Journal* Health Libraries Group 178 *Health Information & Libraries Journal*, 30, pp. 178–190

66. **Mathiyazhagan, T. et al. (2007).** A study of utilization of communication channels and information seeking behavior by the tribals for improving their health care practices. *Health and Population-Perspectives and Issues* 30 (4): 278-291
67. **Meitei, M. L. S., & Devi, D. T.P. (2004).** User Needs: A Case Study of Community Information Centres of Manipur State. 2nd Convention PLANNER - 2004, Manipur Uni., Imphal, 4-5 November © INFLIBNET Centre, Ahmedabad, Page-202.
68. **Mia, M. S. (2020).** The role of community libraries in the alleviation of information poverty for sustainable development. *International Journal of Library and Information Science*, Vol. 12(2), pp. 31-38, July-December 2020 DOI: 10.5897/IJLIS2020.0942 Article Number: 2F150FA64481 ISSN 2141-2537 Copyright © 2020 Author(s) retain the copyright of this article <http://www.academicjournals.org/IJLIS> (Accessed on 9 February 2019)
69. **Midhula Soman, V.S., & Pillai Sudhier, K. G. (2015).** Information needs of hearing-impaired students: a case study of government VHSS for deaf, Thiruvananthapuram. *SRELS Journal of Information Management*, 52(2), 111-117
70. **Mnubi-Mchombu, C., & Mostert, J. (2011).** Information seeking behaviour of orphaned and vulnerable children's caregivers in Namibia. *Library Review*, 60(5), 396 – 408
71. **Moly, T.M. (2007).** Career guidance through libraries in higher educational institutions *Annals of Library and Information Studies* Vol. 54, pp.185-189
72. **Murmu, J. N., and Patra, S. (2022).** Traditional Agriculture Plays Vital Role in Santal Culture. *International Journal of Creative Research Thoughts (IJCRT)*. An International Open Access, Peer-Reviewed, Referral Journal, IJCRT2201490. Volume 10, Issue 1, ISSN: 2320-2882, pp. 355-359. [www.ijcrt.org](http://www.ijcrt.org)
73. **Naresh A. et al. (2014.)** Information Seeking behaviour of Library and Information Science Professionals in India. *International Research Journal of Social* Vol. 3(3), 27-35
74. **Natrajan, B. (2005).** Caste, Class, and community in India: an ethnographic approach, Doi: 10.2307/3774057 <https://www.researchgate.net/publication/237724473> (Accessed on 9 February 2019)

75. **Natarajan. M (2012).** Information seeking behaviour of students of Management Institutions in NCR of Delhi Trends in Information Management (TRIM) ISSN: 0973-4163 8(2), pp. 100-110
76. **National Curriculum Framework & Guidelines (2020).** Fostering Social Responsibility & Community Engagement in Higher Educational Institutions in India. University Grants Commission, Bahadur Shah Zafar Marg, New Delhi, [www.ugc.ac.in](http://www.ugc.ac.in) (Accessed on 9 February 2019)
77. **Nicholas. D. et al. (2006).** The information seeking behaviour of the users of digital scholarly journals, *Information Processing and Management* 1345–1365
78. **Nicholas. D et al. (2008).** Student digital information-seeking behavior in context *Journal of Documentation*, Emerald Group Publishing Limited Vol. (65) No. 1, pp. 106-132
79. **Norbert. G. L and Lwoga. E. T (1012).** Information seeking behaviour of physicians in Tanzania. *Information Development* 29(2) 172–182
80. **Pareek, A.K., & Rana, M.S. (2013).** Study of information seeking behavior and library use pattern of researchers in the Banasthali University. *Library Philosophy and Practice*. Retrieved on July 15, 2012, from <http://digitalcommons.unl.edu/libphilprac/887/> (Accessed on 12 March 2019)
81. **Pattanaik, P.K., & Parida, B. (2013).** Information need and seeking habits of the scientists working in different agricultural research institutes of Odisha: a user's study. *IASLIC Bulletin*, 58(1), 5-14.
82. **Patel, S. K. et al, (2020).** Voices of rural people: Community-level assessment of effects and resilience to natural disasters in Odisha, India, *International Journal of Population Studies*, Volume 6, Issue 1
83. **Prabha, K. (2013).** Information seeking behaviour of different types of users in selected libraries of Delhi. *International Research: Journal of Library & Information Science* | Vol.3 No.2, pp.308-323.
84. **Rajpurkar. S. S (2018).** Research in Information Seeking Behaviour in Academic Setting: An Indian Overview *Research gate* PP.89-97 [Available at <https://www.researchgate.net/publication/329934071>] (Accessed on 18 March 2019)

85. **Rahman. S. A. et al. (2012).** Healthcare-seeking Behaviour among the Tribal People of Bangladesh: Can the Current Health System Really Meet Their Needs. *Health popul Nutr*, Vol. (3), PP. 353-365
86. **Saha, S. (2011).** A Note on Community Participation in India. Centre for Policy Research Dharma Marg, Chanakyapuri, New Delhi-110021
87. **Sahoo, J. R. (2017).** Marginalisation, Communication and Media Life: An Explorative Study of Santal Community in India. *Global Media Journal* ISSN 1550-7521, Vol.15 No.28:59, pp.1-6.
88. **Sahoo, J. R. (2017).** Marginalisation, Communication and Media Life: An Explorative Study of Santal Community in India. *Global Media Journal*, The Global Network of Communication Scholar. ISSN: 1550-7521, <https://www.globalmediajournal.com/> (Accessed on 18 March 2019)
89. **Sahu. H. K., and Shing. S. N (2013).** Information seeking behaviour of astronomy/astrophysics scientists *Aslib Proceedings: New Information Perspectives*, Emerald Group Publishing Limited Vol. 65 No. 2, pp. 109-142
90. **Sarkar, A. (2019).** Public Libraries and Community Information Services: An Experience in Blocks of Sundarban Region, South 24 Parganas. *SRELS Journal of Information Management*, Vol 56(1), p. 32-35 ISSN (Print): 0972-2467 ISSN (Online): 0976-2477 DOI: 10.17821/srels/ 2019/v56i1/131264 (Accessed on 18 March 2019)
91. **Sarma. R and Sarma. R. D. (2014).** Information Seeking Behaviour of Students in Digital Era: A Study on the Postgraduate Students of Life Science of Rajiv Gandhi University, Arunachal Pradesh. 9th Convention PLANNER-2014 INFLIBNET Centre, Gandhinagar, Dibrugarh University, Assam, September 25-27, PP. 83-88
92. **Sen, S. (1997).** The Santals, crises of identity and integration. RatnaPrakashan. ISBN 81-85709-51-3. OCLC 40418077)
93. **Sen, U. K and Bhakat, R. K. (2021)** Conservation of resources by religious and social prohibitions by Santal communities in South West Bengal, India. *The Journal of Archaeology, Consciousness and Culture*. Volume 14, Issue 1, pp.3-32

94. **Shanmugam A. P and Natarajan, N.O. (2018).** Information Seeking Behaviour of Students in Digital Environment: A study. Research gate. [Available at <https://www.researchgate.net/publication/327832100>] (Accessed on 13 March 2019)
95. **Shamsuddoha, M., & Jahan M. R. (2018).** Santal Community in Bangladesh: A Socio-historical Analysis, Asian Journal of Humanity, Art and Literature, 5(2), pp. 89-100. doi: 10.18034/ajhal. v5i2.339. (Accessed on 13 March 2019)
96. **Sharif, S. (2014).** Education and Skill Development of Santal Children and Youth in Bangladesh. Bangladesh Education Journal, [https://www.bafed.net/articles/0614/e\\_June2014\\_1.pdf](https://www.bafed.net/articles/0614/e_June2014_1.pdf) (Accessed on 13 March 2019)
97. **Sharma, A.K. (2014).** Information Needs of the Farmers in Madhya Pradesh: A Study, Vol.2(4), 134-139.
98. **Sidwell, P. (2018).** Austroasiatic Studies: state of the art in 2018. Presentation at the Graduate Institute of Linguistics, National Tsing Hua University, Taiwan.
99. **Singh, B. (2007).** Tribal Scenario in the Context of Economic Liberalisation and Globalisation Indian Journal of Public Administration 53:759-66.
100. **Singh, N., & Rani, M. (2013).** Information seeking behaviour of faculty of Chitkara University (Punjab): A case study. International Journal of Information Dissemination and Technology, 3(2), PP. 94-98
101. **Sinha, A. K. (2018).** Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of the Santals of Birbhum, West Bengal. International Research: Journal of Library & Information Science. Vol.8 No.2, pp. 237-246.
102. **Skov. M (2013).** Hobby-related information-seeking behaviour of highly dedicated online museum visitors. Information Research, 18(4) paper 597. [Available at <http://InformationR.net/ir/18-4/paper597.html>] (Accessed on 13 March 2019)
103. **Skov. M., and Ingwersen. P (2008).** Exploring Information Seeking Behaviour in a Digital Museum Context Information Interaction in Context, London, UK, Pp.110-115
104. **Srikanth, C. (2017).** Role of Public Libraries: Information Literacy in an Information Society. IMPACT: International Journal of Research in Humanities, Arts and Literature (IMPACT: IJRHAL) ISSN (P): 2347-4564; ISSN (E): 2321-8878 Vol. 5, Issue 7, Jul 2017, 55-60 © Impact Journals (Accessed on 11 March 2019)

105. **Sultan M. Al-Daihani., & Huda I. Al-Ateeqi (2015).** Parents of children with disabilities in Kuwait: a study of their information seeking behavior. *Health Libraries Group Health Information & Libraries Journal*, 32, pp. 131–142 (Accessed on 11 March 2019)
106. **Supriya, M., & Dhritiman., B. (2017).** Public Library and Community Information Service: A Study (October 10, 2017). *Indian Library Association International Conference on Sustainable Development of Library and Information Science Profession*, Available at SSRN: <https://ssrn.com/abstract=3198817> (Accessed on 11 March 2019)
107. **Umoh, E. B. et al. (2018).** Role of Public Library in Community Development in Kano State. *International Journal of June, Operational Research in Management, Social Sciences & Education | IJORMSSE* ISSN Print: 2536-6521 | ISSN Online: 2536-653X, Vol. 4, No. 1(Accessed on 11 March 2019)
108. **Vavrek, B. (1995).** Rural Information Needs and the Role of the Public Library. Center for the Study of Rural Librarianship, Department of Library Science, Clarion University of Pennsylvania, Clarion, PA 16214 *library trends*, Vol. 44, No. 1, Summer 1995, pp. 21-48 The Board of Trustees, University of Illinois.
109. **Vighnarajah et al. (2016).** Profiling information-seeking behaviour of distance learning students in Wawasan Open University *Asian Association of Open Universities Journal* Emerald Group Publishing Limited Vol. (11) No. 2, pp. 122-135
110. **Younger. P. (2010).** Internet-based information-seeking behavior amongst doctors and nurses: a short review of the literature. *Journal compilation, Health Libraries Group. Health Information and Libraries Journal*, 27, pp.2–10 (Accessed on 11 March 2019)
111. <https://journalsofindia.com/santhals/>



*CHAPTER 3*

*Research Design and Methodology*



## Chapter 3: Research Design and Methodology

### 3.1 Research Design

A research design is an arrangement of parameters for data collecting and analysis that seeks to balance procedural economy with relevance to the study purpose. It serves as the conceptual framework for the study and serves as the manual for data collecting, measurement, and analysis. The preparation of the research project's design, also known as the research design, is the difficult process that comes after the task of defining the research problem. the arrangement of settings for data collection and analysis with the goal of balancing procedural economy with relevance to the research goal. In fact, the research design serves as the conceptual framework for the research and serves as a guide for the gathering, measurement, and analysis of data. "Research design is used to reduce the costs, bear a significant control on the consistency of the results accomplished, provides a solid base for the complete research." (Pawar, 2020).

#### 3.1.1 Design of Questionnaire

Research instruments are used to collect the necessary data from respondents. The study makes use of a variety of research methodologies, including questionnaires, survey, interviews, and observations. The primary research tool for data collection from the Santal community is a questionnaire (Appendix 3). Data were collected by questionnaire with the help of a personal interview in 'Olchiki Language' conducted by the researcher. In the questionnaire, most of the questions are 'closed questions' fixed with a tick mark and yes and no answers for the realization of information needs, sources of information, information-seeking behaviour and problems acquiring information. Most of the questions relating to Santal socio-economic background, level of awareness and education, political behaviour, participation in social organisation, exposure to audio-visual media, attitude to life; cultural and sports activities, religious belief, community habits and health, response to government development programmes, utilisation of leisure time and involvement of the community as a whole in the existing library structure available to them and so on, questionnaire are related to basic and primary needs like- housing, food and nutrition and clotting, employment, agriculture, animal husbandry, education, health and child care, politics, law and order, recreation, personal relation, consumer goods, culture, and government welfare projects. Also, few 'open questions are used to know about the personal information of the

respondents. Excluding few questions about respondents' personal information, most of the questions deal with specific details on the study's objectives. The questionnaire is prepared in the Olchiki and Odia language. The opinion of the subject expert regarding the questionnaire has also been taken for necessary correction. Also, the observation of the Santal community is done for better realization of the respondents.

#### ➤ **Questionnaire**

To achieve the goals of the study, the questionnaire comprises five sections, which are listed below. All questions were made straight forward to maintain their simplicity. The first part of the questionnaire is “General Information Questionnaire”. The second part is “Occupation Related Questionnaire” The third part is “Specific Information relating to their daily uses Questionnaire” The fourth part is “Information Needs related Questionnaire” and Fifth part is “Respondents Assistance Questionnaire”

#### ➤ **Survey**

A survey method is a device, method, or procedure used to gather information from a predetermined set of people. The survey approach establishes a connection between the participant and the researcher or other authority. In this study, data from fishermen are collected using a face-to-face survey method. For the purpose of gathering data, the researcher personally visits the respondents.

#### ➤ **Interview**

Data collecting for research is done through interviews. Two or more people are involved in this technique. There are various interview techniques. These are including semi-structured, unstructured, and structured interviews. For the purpose of gathering data for this study, a structured interview is done. Most of the questions interviewed by the researcher were close or multiple-choice questions. For the purpose of gathering data for this study, the responder receives individualized advice from the researcher.

#### ➤ **Observation**

The researcher observes the individuals in their natural environment using observational research. This makes it possible for the researcher to comprehend the actual condition in the research field.

### **3.1.2 Data Collection**

The information used in this study was gathered from both primary and secondary sources. Data are primarily collected from secondary sources of information for the literature review. Also, to better comprehend the study area, data from secondary sources of information were utilized. Primary data used for this study has been collected through questionnaires was consisted of five parts relating to five different aspects of this present study, namely general information about the respondents, specific information about the respondents and information needs, sources of information, information seeking behavior, problems acquiring information by the respondents. Total 101 questionnaire are used to obtain primary data. Finally, the researcher conducted interviews with the respondents.

### **3.1.3 Data Compilation**

The researcher used different techniques to go into the information seeking behaviour of the Santal community. With the use of a survey, the Santals' information demands on several topics were put together by the way of questionnaire schedule followed by interview and observation and these data were received and processed. Editing was done as part of processing to ensure that the data were correct, compatible with other information acquired, uniformly input, as complete as possible, and prepared for arrangement to assist coding and translation.

Coding was required for analysis, and via it, the various responses were condensed into a single expression for ease of handling. When the interview was finished in this study, information was transferred from the questionnaire to a coding sheet. Tabulation is another procedure of processing of data was adopted very much in this study. For further analysis, the raw data were condensed and displayed as statistical tables.

For a better understanding of the data in this study, a graphical or diagrammatic depiction is also provided. A clear understanding of the data is better achieved through the visual display than through a table format. In this study, graphical methods used to perceive data more effectively, constructively and clearly used for data presentation.

### 3.1.4 References (APA Style)

References related to the present study, the information-seeking behavior of the Santal community is formulated according to APA (American Psychological Association) 6 edition and all the references are arranged in an alphabetical order.

### 3.2 Research Methodology

Research methodology is a way to systematically solve the research problem. “When we talk of research methodology, we not only talk of the research methods but also consider the logic behind the methods we use in the context of our research study and explain why we are using a particular method or technique and why we are not using others so that research results are capable of being evaluated either by the researcher himself or by others.” ((Kothari, 2004). “This is a set of systematic technique used in research. This simply means a guide to research and how it is conducted. It describes and analysis methods, throws more light on their limitations and resources, clarify their pre- suppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge” (Igwenagu, 2016).

The survey method is used in this research work. The survey study is done on Santal community of Suliapada Block in Mayurbhanj District of Odisha. Finally, the researcher questioning the respondents in-depth during a face-to-face interview. Over the entire research work, the researcher selected three different sorts of research methods. They are listed below:-

#### 3.2.1 Literature Search

For this research work, I have followed several foreign and Indian literatures like- IFLA Journal, Library and Information Science Abstracts (LISA), DESIDOC Bulletin, IASLIC Bulletin and Conference Volumes, literature etc. and I have followed Sodhganga, UGC listed journal, Scopus journal and National Digital Library. I have also studied so many Doctoral thesis from Jadavpur University, Calcutta University, Vidyasagar University, Kalyani University Burdwan University and North Odisha University (Odisha). Other than this I have also followed several Census Books, Statistical Hand Books, Annual Activities Report, District Statistical Hand Book, Odisha Agricultural Statistics and District Human Development Report.

The foreign literatures are *Advances in Librarianship*, *Annual Review of Information Science and Technology (ARIST)*, *Current Research in 7 Library and Information Science (CRUS)*, *IFLA Journal*, *Information Development*, *Journal of Librarianship*, *Journal of Documentation*, *Library and Information Science Abstracts (LISA)*, *South African Journal of Library and Information Science* and many more books. The Indian literatures are *Annals of Library Science and Documentation*, *DESIDOC (Defence Science Information and Documentation Centre) Bulletin*, *IASLIC (Indian Association of Special Libraries and Information Centres) Bulletin*, *IASLIC Conference Volumes*, *ILA (Indian Library Association) Bulletin*, *ILA Conference Volumes*, *Indian Library Science Abstracts (ILSA)*, *Kurukshetra*, *Library Science with a Slant to Documentation and Information Studies*, *Library Herald*, *Journal of Library and Information Science*, *Vidyasagar University Journal of Library and Information Science* and several pertinent books.

### **3.2.2 Population of the Study**

The present study intends to analyse the information-seeking behaviours of the Santal community of Suliapada Block in Mayurbhanj District of Odisha. The target population was identified in the rural areas. So, the population of this study becomes all the Santal community members who mainly reside in rural areas of this Block. The lives of these Santal community members depended on free movement within local area and on being able to use the land and forests for growing their crops and they spend their lives depending on the cultivation.

### **3.2.3 Visit and Tour Programmes**

To know about the life style of Santal Community, I have visited various offices and institutions like- National Library of India, State Central Library (Kolkata), Harekrushna Mahtab State Library (Odisha), Jubilee Library (Baripada, Mayurbhanj), Central Library, (North Odisha University), Tribal Development Office, Block Development Office, Sub-Divisional Office, Agricultural Development Office, Block Land and Land Reform Office, Sub-Divisional Land and Land Reform Office, Panchayat Office, Village Development Office, Schools and Colleges, Post and Telegraph Offices, Forest Offices, Employment Exchange, District Industrial Corporation, Banks, Rationing Offices, etc.

### 3.2.4 Community Study

In this research study Santal community is selected for sample survey. The total Santal population of Suliapada Block is 36,017. The total population of three Gram Panchayat is 3,484 where the total Santal population is 3,355. I have selected only 500 respondents for sample survey.

### 3.2.5 Sample of the Study

“Sampling is defined as a procedure to select a sample from individual or from a large group of population for certain kind of research purpose.” (Bhardwaj, 2019). The target population for this research defined to include the Santal community of Suliapada Block in Mayurbhanj District of Odisha, while the accessible population is the daily labourer and cultivator in Suliapada Block, Sampling is a strategy for methodically choosing participants from a study's population who represent a wider population group. It is required since it is frequently impossible to survey the entire population for any study, and doing so might be exceedingly expensive and data-handling-intensive. This study used Stratified Random Sampling Method and selected respondents from three Gram Panchayat of Suliapada Block in Mayurbhanj District of Odisha. There are 16 Gram Panchayat and 156 villages in this Suliapada Block. (censusindia.co.in, 2011) Out of 16 Gram Panchayat researcher have selected three Gram Panchayat namely, Chuhat, Kanimahuli, and Ufalgadia. The total elected six village are Chuhat, Jalghati, Badputuka, Julka, Sansasole and Murgapahadi. Finally, 500 Santal respondents are selected for sample survey.

The study uses Slovin's Formula for determining the sample size. “When it is not possible to study an entire population but the population is known, a smaller sample is taken using a random sampling technique. Slovin's formula allows a researcher to sample the population with a desired degree of accuracy.” (Stephanie, 2013). If a sample is taken from a population, to account for margins of error and confidence intervals, a formula must be utilised. While drawing statistical samples, one can learn a lot, a little, or nothing at all about a population. For example, we may know that a population is normally distributed (e.g., for heights, weights or IQs), we may know that there is a bimodal distribution (as often happens with class grades in mathematics classes) or we may have no idea about how a population is going to behave (such as polling college students to get their opinions about quality of

student life). Slovin's formula is used when nothing about the behavior of a population is known at all.

➤ **Slovin's formula:** - is used to calculate the sample size (n) given the population size (N) and a margin of error (e).

it's a random sampling technique formula to estimate sampling size

It is computed as 
$$n = \frac{N}{(1 + Ne^2)}$$

whereas:

**n** = no. of samples

**N** = total population

**e** = error margin / margin of error

where N is the population size and 'e' is the margin of error (**Almeda, Capistrano, Sarte, 2010**).

➤ **Slovin's formula Examples**

To use the formula, first figure out what you want your error of tolerance to be. For example, you may be happy with a confidence level of 95 percent (giving a margin error of 0.05), or you may require a tighter accuracy of a 98 percent confidence level (a margin of error of 0.02). Plug your population size and required margin of error into the formula. The result will be the number of samples you need to take.

In research methodology, for example N=3,484 and e=0.05

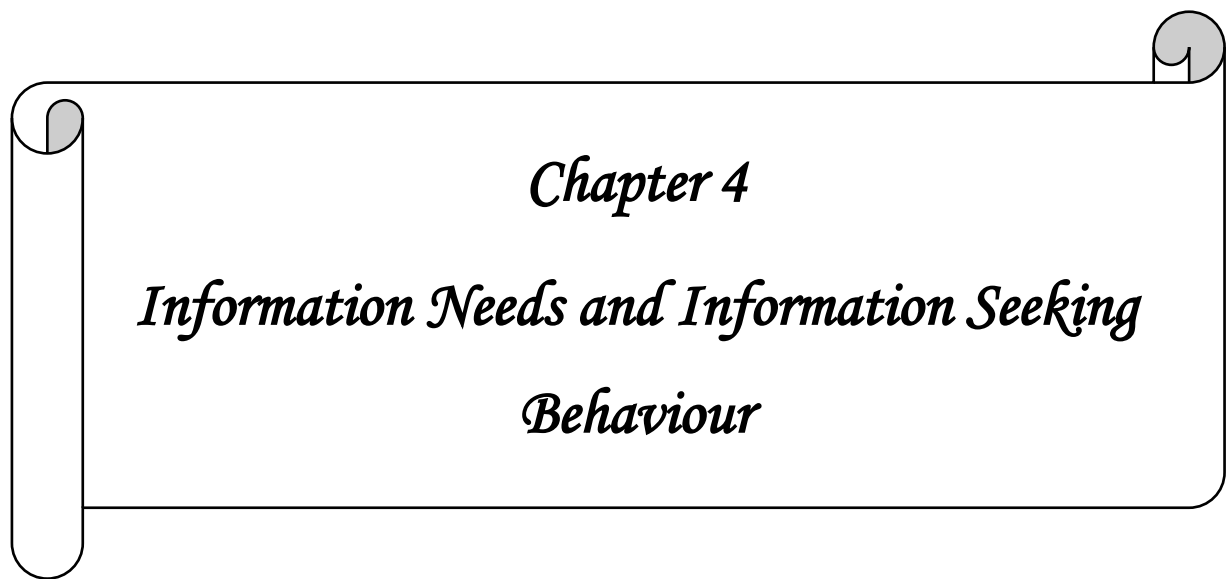
$$\begin{aligned} n &= \frac{3,484}{1 + 3,484 \times 0.05^2} \\ &= \frac{3,484}{1 + 3,484 \times 0.0025} \\ &= \frac{3,484}{1 + 8.71} = 9.71 \\ &= \frac{3,484}{9.71} \\ &= 358.81 \\ &= 359 \end{aligned}$$

Total Santal Population of Three Gram Panchayat is 3.484 (approx). Therefore, this sample size of 500 taken in this present study is sufficient.

**References:**

1. **Almeda, J., T. Capistrano, G. Sarte. (2010).** Elementary Statistics, Quezon City: UP Press.
2. **Kothari, C. A. (2004).** Research Methodology Methods and Techniques, New age International Publisher, 2<sup>nd</sup> ed. pp. 7.
3. **Igwenagu, C. (2016).** Fundamentals of research methodology and data collection, Edition: current Publisher: LAP Lambert Academic Publishing 04-19, ISBN: 978-3-659-86884-9, pp 05. <https://www.researchgate.net/publication/303381524> Accessed on 04/03/2023
4. **Bhardwaj, P. (2019).** Types of Sampling in Research. J Pract Cardiovasc Sci; 5:157-63, <http://www.j-pcs.org> on Saturday, IP: 185.189.185.233. (Accessed on 04/03/2023)
5. **Pawar, N. (2020)** Type of Research and Type Research Design, Publisher: KD Publications, (pp.46-57), <https://www.researchgate.net/publication/352055750> (Accessed on 05/03/2023)
6. **Stephanie, E. (2003).** Slovin's Formula Sampling Techniques. Houghton-Mifflin, New York, USA
7. <https://www.censusindia.co.in/villagestowns/suliapada-block-mayurbhanj-odisha-2877>
8. [https://otis.libguides.com/types\\_information/coverage](https://otis.libguides.com/types_information/coverage) (Accessed on 15 Feb. 2023)





*Chapter 4*

*Information Needs and Information Seeking*

*Behaviour*

## Chapter 4: Information Needs and Information Seeking Behaviour

### 4.1 Definition of Information needs and Information Seeking Behaviour

#### 4.1.1 Information Needs

The concept of information needs was coined by an American information journalist Robert S. Taylor in his 1962 article 'The Process of Asking Questions' published in American Documentation renamed Journal of the American Society for Information Science and Technology ([wikipedia.org](http://wikipedia.org)). Most of writer define "Information need is an individual or groups of desire to locate and obtain information to satisfy a conscious or unconscious need". The 'information' and 'need' both are deference but if we combine it like 'information need' then we find both are inseparable interconnection. Needs and interests call forth information. In simple words, information need is the amount of information a user requires to fulfill the search intent. The idea of an information need is crucial to the discipline of library and information science because one of its main goals is to retrieve material that is pertinent to the user's information needs. However, the idea of an "information demand" is rarely explored or articulated. "Information need is arguably the most popular theory used to explain why people seek out information, however this idea is still a bit hazy. (Savolainen, R. 2017).

In Library and Information Science, the information need concept is usually presented by means of the significant contributions by, e.g., Taylor, Belkin, Dervin, and Kuhlthau.

"When a person recognizes something wrong in his or her state of knowledge & wishes to resolve the anomaly," (Belkin, 1978). Argued that since information needs exist in someone's head, they are very difficult to assess. (Belkin and Vickery, 1985)

"According to Taylor an information need develops over four levels from early, inexpressible recognition of the need for information to the formal encounter with an information professional or the information system. The four levels are labelled: the visceral need, the conscious need, the formalized need, and the compromised need" (Taylor, 1968)

"Noted in their review of the user needs and uses literature from 1978 to 1986, the literature often lacked theoretical grounding: 'A concern for conceptual impoverishment in the

information needs and uses literature has run through past ARIST chapters like a thin but obvious thread of many colors'. They also commented that previous ARIST reviews focused on 'traditional approaches to information needs and uses research that have aspired to sophisticated quantitative techniques. "Information was an emerging and welcome paradigm shift away from quantitative objective measurements of information needs to more qualitative inductive approaches. Their review attempted to classify the literature into alternative approaches to assessing information needs 'anomalous states-of-knowledge' approach 'user-value' approach and 'sense-making' approach." (Dervin and Nilan, 1986).

"Taylor was one of the first to introduce the concept of an information need as a personal, psychological, at times inexpressible, vague and unconscious state". (Bruce, 2005).

"Roots of the concept of information needs are buried in the article of Robert S. Taylor entitled as The Process of Asking Questions in which both the terms were used collectively for the first time. It refers to discontinuity in knowledge, which is felt by a person at conscious level in the form of a question which in turn results in the searching for answer. If the need is dire then search may be kept continued until its fulfillment". (Singh, Kumar & Khanchandan, 2015).

"Information need arises when one becomes to know that something is missing and is insufficient to locate information that helps to arrive at understanding and meaning". (Kehinde et al. 2016)

"An information need is a requirement that drives people into information seeking. An information need evolves from an awareness of something missing, which necessitates the seeking of information that might contribute to understanding and meaning". (Kuhlthau, 1993).

The above definition given by different author from different point of views, the researcher come to decision that, information need is related so many to concepts like demands, wants, doubts, requests, expectations, and fears. "Information is closely related to the concept of relevance: If something is relevant for a person in relation to a given task, we might say that the person needs the information for that task. Information needs are related to, but distinct from information requirements. They are studied for the explanation of observed phenomena of information use or expressed need, the prediction of instances of information uses and the control and thereby improvement of the utilization of information manipulation

of essential conditions”. (Hjørland (1997). Information needs are related to, but distinct from *information requirements*. It is purely personal and psychological concept and also varies from person to person living within the same community or place. Even each member of a family may have the information need different from other members Information is sometimes be expressed and sometimes it cannot be properly expressed. In the same word, Information is a concept that refers to that which has the power to inform and is relevant in various contexts including those of constraint, communication, control, data, form, education, knowledge, meaning, understanding, mental stimuli, pattern, perception, proposition, representation, and entropy.

#### **4.1.2 Information seeking behaviour**

Information seeking behaviour refers to the way people search for and utilize information. Wilson first used the word in his 1981 paper, arguing that the then-current concept of "information needs" was inadequate as a foundation for a research programme because "need" could not be directly observed but information-seeking behaviour could be watched and studied. However, there is growing research linking behaviours to underlying demands in the realm of information searches. The relationship between communication and information behaviour in general and information seeking and information searching in information retrieval systems was demonstrated by Wilson in his 1999 description of an outline of models of information seeking and other aspects of information behaviour. It is suggested that by visualising a "nesting" of models, one may relate the problems that these models address at different levels of information behaviour. It is also argued that alternative models address comparable problems in both information seeking and information searching research, and that the models complement one another rather than competing. “Information seeking behavior as purposive seeking of Information as a consequence of a need to satisfy some goal”. (According to Wilson, 2000)

“Information seeking is an umbrella term which covers a set of related issues and concepts, meaning different things in different contexts. In simplest form information seeking involves a group of tasks starting from searching for meaningful content followed by retrieval, recognition and finally application of that content”. (Kingrey, 2005).

“Information-seeking behavior is a more specific concept of information behavior. It specifically focuses on searching, finding, and retrieving information. Information-seeking

behavior research can focus on improving information systems or, if it includes information need, can also focus on why the user behaves the way they do. A review study on information search behavior of users highlighted that behavioral factors, personal factors, product/service factors and situational factors affect information search behavior”. (**According to Utkarsh, 2015**)

“Information behavior includes actions showed by individuals to different sources and channels through searching for information either actively or passively. Face to face discussion is active seeking while information received from television indicates passive information”. (**Sankpal & punwatkar, 2015**).

“Today, every individual needs information for personal use as well as for professional development and social survival. However, the information needs of these individuals are different from each other. For investigating, searching, selecting using, and sharing purposes the information-seekers use multiple ways. Such approaches, methods, and ways are called information-seeking behavior. Since the mid-twentieth century, the word "information-seeking behavior" has been used in professional literature”. (**Manjunath & Babu, 2018**).

“Broadly conceptualizes information seeking behaviour as activities a person may engage in when identifying his or her own needs for information, searching for such information in any way, and using or transferring the information”. (**Wilson, 1999**)

“Observed over two decades ago that an information need is perceived within the context of an individual’s environment. The individual recognises an inadequacy in his/her knowledge that needs to be resolved in order to deal with a problem. The effort to satisfy the perceived need results in information seeking behaviour”. (**Krikelas, 1983**)

From the above definition, the researcher finds out the following observations. The Information seeking behaviour is a first priority of all humanins and it is manifested through the use of special human behaviours. There are so many people are living in our society that their behaviour and information needs are also different. They use verities of information to fulfill their needs and different people have sometime different information seeking behaviour to satisfy their information needs. When accompanied by information, information seeking behaviour becomes necessary for a person to succeed in his purpose and build a reputation. On the other side, when information seeking behaviour is hindered by different limitations, it results in failure on the part of the information seekers. Generally, information

needs and information seeking behaviour are varied, and they are related to each other. It appears that there is a constant global wave of information requirements and information seeking behaviour, spanning all eras and all nations. It is a never-ending procedure.

#### **4.1.3 Models of Information Seeking Behaviour**

Most of the information seeking behaviour models are of variety: These are claims that make an effort to define an information-seeking behaviour, its causes and effects, or the connections between different stages of information-seeking behaviour. Few models actually identify relationships between theoretical ideas; instead, they are at a pre-theoretical stage and may suggest relationships that are worthwhile to investigate or test. However, it seems that there are fewer models of information behaviour than those that are focused on information-seeking behaviour or information searching. The researchers discussed Wilson's Model of information seeking behavior. One is Wilson's (1981) Information Behaviour Model and another is Wilson's (1996) Information Behaviour Model.

A model can be characterized as a framework for problem-solving that might develop into a statement or the connections between theoretical notions. The majority of models in the larger field of information behaviour fall under the first category; they are statements, frequently presented as diagrams, that make an effort to describe an information-seeking activity, its causes and effects, or the connections between various stages of information-seeking behaviour. Rarely do such models get to the point where they identify linkages between theoretical claims; instead, they are at a pre-theoretical level, although they may suggest relationships that could be worthwhile to explore or test. Finally, an alternative, problem-solving model is presented, which, it is suggested, provides a basis for relating the models in appropriate research strategies.

The following models of information seeking behaviour have occasionally been put out by various academicians are as follows: -

- Wilson Model - 1981 and 1996
- Dervin Model - 1983 and 1996
- Ellis Model - 1989
- Kuhlthau Model – 1991 and so on.

But the current study closely resembles Wilson's information behaviour model of 1981 and 1996 only. The researcher finds out some important definitions are as follows: -

“Most Information Seeking Behavior models are generally the statements, often in the form of diagrams that attempt to explicate an information-seeking activity, the causes and consequences of that activity, or the relations among stages in information Seeking Behavior” **(Wilson, 1999)**

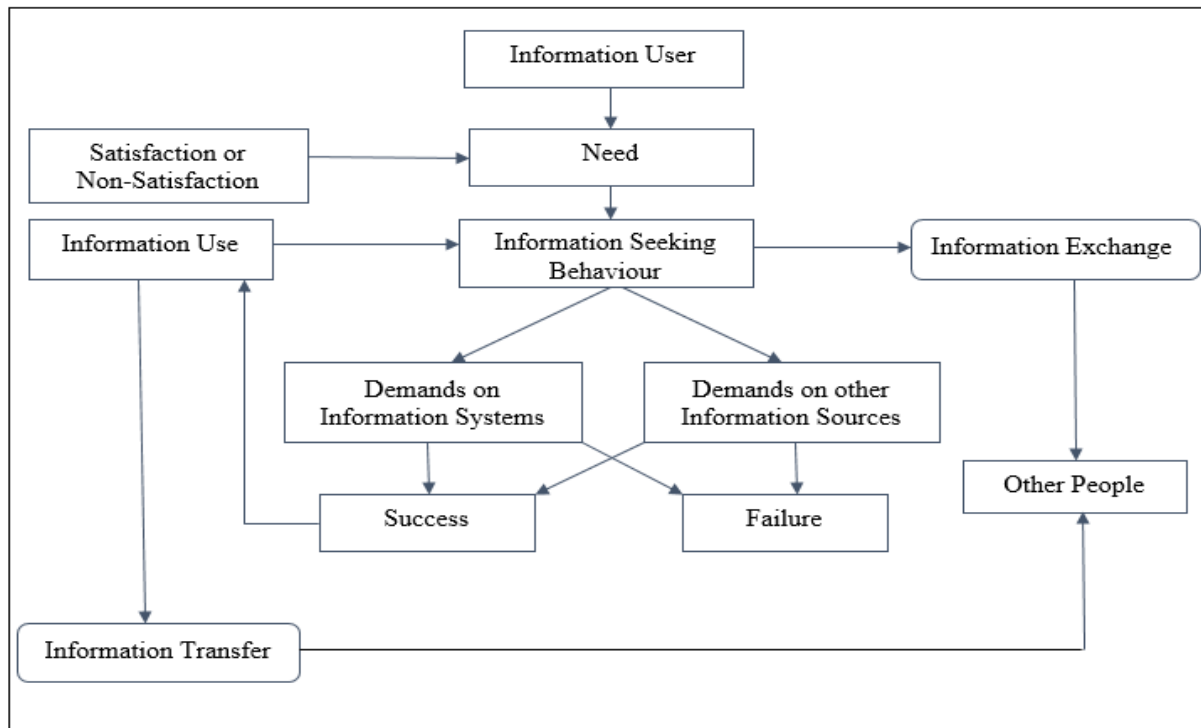
“Model presents practical vision into the information seeking behavior of users and the factors that influence them”. **(Robson and Robinson, 2015)**

“Models are most useful at the description and prediction phases of understanding a process. Proper explanation of a phenomena results in a ‘Theory’. It is believed that most of the theories in LIS are still at the modeling stage. Models are of great importance in the improvement of theory. They are a kind of proto-theory, a tentative anticipation set of associations, which can then be validated by means of various tests”. **(Bates, 2005)**

“They see models as being broader than scientific theories as they provide the basis for the preconditions of theory formulation, providing the conceptual and methodological tools for formulating hypotheses and theories. A conceptual model is thus seen as an instrument that provides a working strategy a scheme containing general major concepts and their interrelationships”. **(Jarvelin and Wilson 2003)**

#### ➤ **Wilson’s (1981) Model of Information Behaviour**

Wilson's model first appeared in 1981. This attempt's primary goal was not so much "model building" as it was articulating the links between various notions. Wilson offered "information-seeking behaviour" as an alternative to "information needs" in his 1981 model, which is depicted in Figure 1. Its goal is to highlight the numerous domains covered by this idea.



**Figure.1: Wilson's information behaviour model**

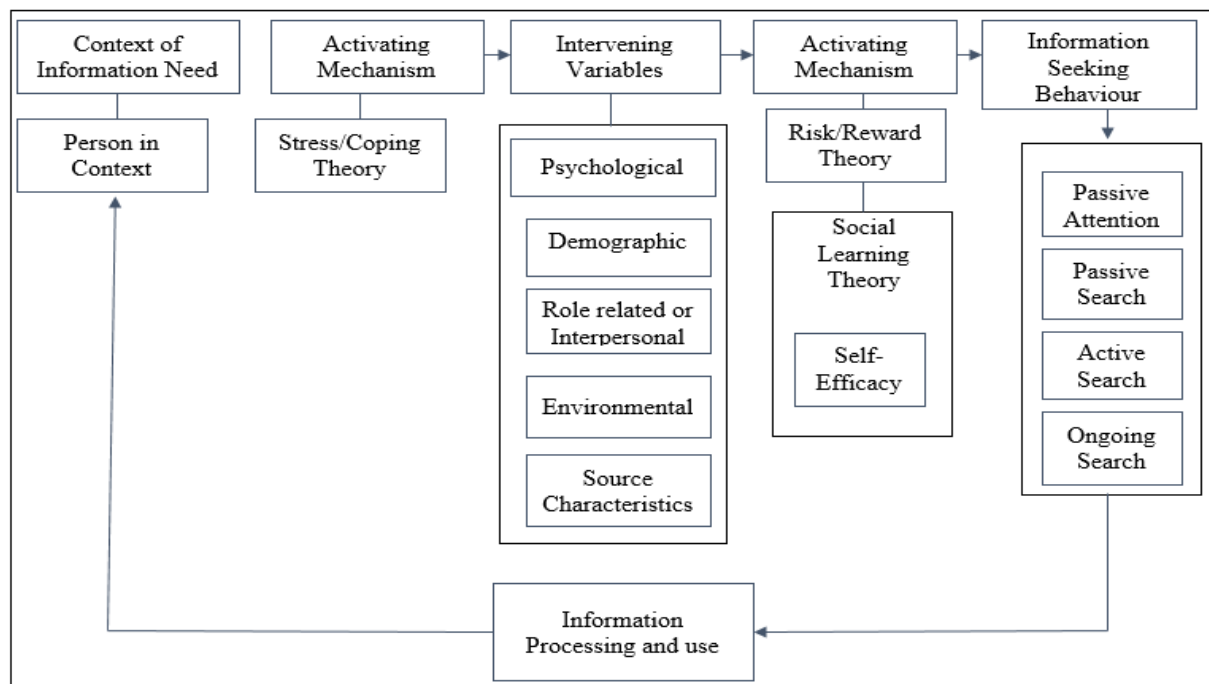
Wilson contends that the need that an information user perceives in various phases or sequences is what leads to information-seeking behaviour. The user places demand on official or informal information sources or services to meet that requirement. Finding the appropriate information in response to these requests can be successful or unsuccessful. If the outcome is successful, the person applies the knowledge gained and may either totally or partially satiate the imagined need. The model also emphasizes the possibility of involving others in the information-seeking behaviour through information exchange and the possibility that information is deemed beneficial may be shared with others instead of being used by the original user.

#### ➤ **Wilson's (1996) Model of Information Behaviour**

Wilson updated his 1981 model of information behaviour by creating a new model. In this model shown in figure 2, various cycles of information activities occur, arise from the information need to the phase when information is being used (information processing and use). Wilson's 1996 model is based on his initial one's main framework. The "intervening factors" in this instance, which belong to the third group in the image, demonstrate how the obstacles to information seeking change as a result of information needs. They include psychological, demographic, interpersonal, role-related, environmental, and source traits. The



1996 model now also identifies ‘information-seeking behaviour’ (the fifth group of concepts in the figure), namely passive attention, unfocused search, active search and on-going search.



**Figure 2: Wilson’s (1996) model of information behaviour**

The fundamental tenet of this new model is that, in order to satisfy information needs, "information processing and usage" must become a crucial component of the feedback loop depicted at the model's base. In order to describe users' behaviour, the 1996 model additionally offers four pertinent criteria as information seeking behaviour. These mechanisms are depicted as the stress/coping, risk/reward, social learning theory, and "self-efficacy" in the second and fourth groups of concepts in figure 1.2. The psychological elements that these various theories define as the activating processes are what cause the user to continue the information-seeking process. Wilson's model thus contained traits from various models of human behaviour. In this way, the model highlights the interconnectedness of information behaviour theory, regardless of whether the theory is derived from information science research traditions or from other fields. Wilson also incorporated Ellis’ “behavioural characteristics” of information-seeking. These characteristics describe information-seeking activities such as “active search” and “ongoing search” while Erdelez’s.

This 1981 and 1996 model might be referred to as a micro behaviour model. Compared to Wilson's earlier model, it provides a richer source of hypothesis for future research because of its growth and integration with other theoretical models of behaviour. (Kundu, 2017)

**References:**

1. **Bates, M. J. (2005).** An introduction to meta-theories, theories, and models. *Theories of Information Behavior Information Today*, 1(4).  
<https://pages.gseis.ucla.edu/faculty/bates/articles/information-behavior.html>
2. **Belkin, N. (1978).** Information concepts for information science. *J. Doc*, 34 (1), 55–85.
3. **Belkin, N.J., and Vickery, A. (1985).** *Interaction in Information Systems: A Review of Research from Document Retrieval to Knowledge-Based Systems*; Library and information research report. British Library: London, U.K., viii, 250.
4. **Bruce, H. (2005).** Personal anticipated information need. *Information Research*, 10 (3). Retrieved from <http://informationr.net/ir/10-3/paper232.html> (Archived by the Internet Archive at <http://bit.ly/2Z2Kw0C>)
5. **Dervin, B., & Nilan, M. (1986).** Information needs and uses. *Annual Review of Information Science and Technology*, 21, 3–33
6. **Kundu, D. K. (2017).** Models of Information Seeking Behaviour: A Comparative Study, *International Journal of Library and Information Studie*, Vol.7(4) Oct-Dec, 2017 ISSN: 2231-4911
7. **Hjørland, B. (1997).** *Information seeking and subject representation. An activity-theoretical approach to information science.* Westport, CO: Greenwood Press.
8. **Jarvelin, K., & Wilson, T. D. (2003).** On conceptual models of information seeking and retrieval research. *Information Research*, 9(1). {[Online]: <http://informationr.net/ir/9-1/paper163.html>. Accessed 5 March 2006.
9. **Kehinde, A. A., et al. (2016).** Information needs and seeking behaviour of masters' students in the faculty of communication and information sciences, university of Ilorin, Kwara State. *Library Philosophy and Practice (e-journal)*, 1-30. Retrieved from <https://digitalcommons.unl.edu/libphilprac/1463>
10. **Kingrey, K. P. (2005).** Concepts of information seeking and their presence in the practical library literature. *Library Philosophy and Practice (e-journal)*. 4(2), 13-27. Retrieved from <https://core.ac.uk/download/pdf/17218362.pdf>

11. **Krikelas, J. (1983).** Information-seeking behaviour: patterns and concepts. *Drexel Library Quarterly*, 19(2): 5-20.
12. **Kuhlthau, C.C. (1993).** A Principle of uncertainty for information seeking. *Journal of Documentation*, 49(4): 339-355.
13. **Manjunath, N., & Babu, K. S. (2018).** Information needs and information seeking behaviour of research scholars in Bangalore University: A survey. *International Journal of Library and Information Studies*, 8(1), 332-342.
14. **Robson, A., & Robinson, L. (2015).** Building on models of information behavior Linking information seeking and communication. *The Journal of Documentation*, 69(2), 169–193. doi:10.1108/00220411311300039
15. **Sankpal, D. P., & Punwatkar, S. (2015).** Information needs and information seeking behavior in digital era: An outline. *eLibrary Science Research Journal*, 03(10), 1-7
16. **Savolainen, R. (2017).** Information needs as trigger and driver of information seeking: a conceptual analysis. *Aslib Journal of Information Management*, 69(1), 2–21.
17. **Singh, K. Kumar, M., & Khanchandani, V. (2015).** Information needs and information seeking behavior of foreign students in university of Delhi: A survey. *International Journal of Knowledge Content Development & Technology*, 5(2), 25-43.
18. **Taylor, R. S. (1968).** Question-negotiation and information seeking in libraries. *College & Research Libraries*, 29(3), 178–194.
19. **Utkarsh, U (2015).** "Information search behavior of service consumers: review and future research directions". *The Marketing Review*. 15 (2): 201–2019. doi:10.1362/146934715X14373846573667
20. **Wilson, T. (1999).** Models in information behavior research. *The Journal of Documentation*, 55(3), 249–270. doi:10.1108/EUM0000000007145
21. **Wilson, T. D. (1999).** Models in information behavior research. *J. Doc.* 1999, 55 (3), 249–271.
22. **Wilson, T. D. (1999).** Models in information behaviour research. *Journal of Documentation*, 55(3): 249-270

23. **Wilson, T. (2000).** Human Information Behaviour. *Informing Science* 3 (2): 49–55.
24. <http://agropedia.iitk.ac.in/content/information-needs>
25. [https://en.wikipedia.org/wiki/Information\\_needs](https://en.wikipedia.org/wiki/Information_needs)



*Chapter 5*

*Mayurbhanj District: An Overview*

## Chapter 5: Mayurbhanj District: An Overview

### 5.1 Background of Mayurbhanj District

Mayurbhanj is a land locked district with a total geographical area of 10418 Sq.km. and is situated in the Northern boundary of the state with district headquarters at Baripada. “The district is bounded in the North-East by Medinipur district of West Bengal, Singhbhum district of Jharkhand in the North-west, Baleshwar district in the South-East and by Kendujhar in the South-West. More than 39 % of total geographical area (4049 Sq.Km.) is covered with forest and hills. The district comprises of 4 numbers of Sub-divisions with 26 nos of blocks with 404 Gram Panchayats and 3966 villages. The district comes under “North Central Plateau agro-climatic region with an average rainfall of 1648.20 mm per annum. Being away from the coastal belt, the district experiences a sub-tropical climate with a hot summer, chilling winter with good precipitation. Red-laterite category of soil dominates all over the district including Bamanghati and Panchpir plateau. Mayurbhanj occupies a unique position being endowed with lush green vegetation, different fauna and rich cultural heritage. The district has a rich mineral base and is home to the Similipal Biosphere. This was a princely state until its merger with the state of Odisha on 1st January,1949. Since the date of its merger, Mayurbhanj has been organized and is administered as one of the districts of Odisha. Iron-ore (hematite), vanadiferous and titaniferous magnetic, chaina clay, galena (lead ore), Kyanite, asbestos, steatite (soap stone) and quartzite constitute the principal mineral resources of Mayurbhanj district, of these the iron-ore deposits of Gorumahisani, Badampahar and Suleipat, which have been exploited for a period of about half a century, deserve special mention.” ([mayurbhanj.nic.in](http://mayurbhanj.nic.in))

### 5.2 Location

“The district lies between 21° 17' and 22° 34' North latitude and 85° 40' and 87° 10' Eastlongitude. It is bounded on the North by the Singhbhum District of Jharkhand and Midnapurdistrict of West Bengal, on the south by the district Baleshwar and Kendujhar, on the East by Midnapur and Baleshwar District and on the west by Kendujhar and Singhbhum districts. According to the Surveyor General of India, the district has an area of 10,418 sq. kms.” (Census 2011)

The district comprises of 4 numbers of Sub-divisions with 26 blocks with 404 Gram Panchayats 3966 villages and 1 Municipality, 3 Notified Area Councils (NAC), and 32 Police Stations. ([mayurbhanj.nic.in](http://mayurbhanj.nic.in))

### 5.3 Origin Development

“Mayurbhanj occupies a unique position being endowed with lush green vegetation, different fauna and rich cultural heritage. The district has a rich mineral base and is home to the Similipal Biosphere. Iron-ore (hematite), vanadiferous and titaniferous magnetic, chaina clay, galena (lead ore), Kyanite, asbestos, steatite (soap stone) and quartzite constitute the principal mineral resources of Mayurbhanj district, of these the iron-ore deposits of Gorumahisani, Badampahar and Suleipat, which have been exploited for a period of about half a century, deserve special mention. The rulers of the Bhanja dynasty continued to rule over this State in unbroken succession since about the 9th century A.D. The name of the State under the early Bhanja rulers was Khijjinga Mandala named after the Capital Khijjinga Kotta. The copper plate inscription issued by those rulers indicate that Khijjinga Mandala was an extensive territory comprising the present Mayurbhanj and Keonjhar districts as well as parts of Singhbhum district in Bihar and Medinapur district in West Bengal. During the Moghul Period, the territory of Bhanja rulers extended as far as the sea. By that time, the capital had shifted from Khijjinga Kotta to Haripur. The Kings of Mayurbhanj were pioneering force in the upliftment of Odisha under British rule. In fact, it was one of the most progressive districts in the whole nation during the British rule. The Bhanja kings established the first medical college of the state in Cuttack. They donated huge sum of money and land for establishment of higher educational institutions like Ravenshaw College. They were also responsible for making endeavors and finally persuading the Britishers for a railway route to Odisha. The Mayurbhanj state got merged in the state of Odisha on 1st January 1949. Since the date of its merger Mayurbhanj has been organized and is administered as one of the districts of Odisha.” ([mayurbhanj.nic.in](http://mayurbhanj.nic.in))

### 5.4 Natural Resources.

- **Similipal:** The Tourists' Paradise: Mayurbhanj enjoys the unique distinction of having a vast forest cover bristling with varied flora and fauna, stretches of lush green forest served with a network of perennial streams and its bracing climate contribute so much to make the district an ideal habitat for tropical birds and animals. In the eyes of tourists, the spot, which is bewitching and enthralling, is Similipal National Park the

ideal habitat of animals like tiger, leopard, elephant, sambar, deer and birds. Added to it is the scenic beauty in extravaganza which keeps one amazed. A nature loving tourist cannot but miss the majestic sal forests, cool, calm and expansive grassy lands, soaring peaks and the waterfalls of streaming pearls which make Similipal the "Dreamland of Nature". Similipal is known as "The Visitors' Paradise" due to its abundance of elephants, lush forest, rocky hilly terrain, magnificently roaming wild animals, and unfathomable magnetic power to draw travellers to it. Truly speaking, any sensitive nature loving tourist, who happen to come here once is so mesmerised by the roar of the Tiger, swaying gait of the elephant, chirping of various tropical birds, shining of tender foliage of luxuriously grown sal trees and other tropical forest trees and rustling of perennial streams, that, they unwillingly make a retreat to the world full of din and bustle. Apart from that Similipal is the richest watershed in Orissa, giving rise to many perennial rivers-The Budhabalanga, Thekhadkei, The West Deo, The East Deo, The Salandi and the Sanjo are the major ones. Gorgeous Barehipani (400mt) and Joranda (150mt) waterfalls do give every visitor a mute call to come there over and over again. At night when one is cozily settled in the rest house it is exciting as well as chilling to hear alarm calls-shrill notes of CheetaL, belling of Sambar or barking of Muntjac, generally indicating the presence of large predator-the Leopard or Tiger in the vicinity. During the day, sight of conspicuous foot prints of big cats and Elephants make the imagination run wild. During May-June, a large number of Orchids bloom, exotically coloured and strangely shaped. They nestle on the trunks and branches of the tree for support in moist region. Generally, 4 to 5 varieties bloom at a time for few days, while others patiently wait for their turn. Foot-long chains of 'Fox-Tail orchid consisting of several hundred tiny translucent mauve-coloured flowers are most conspicuous. The Ramtirtha Crocodile Rearing Center, which is close to Jashipur, offers a unique exposure. It sheds light on the complexity of nature and human attempts to bring nature back into equilibrium. Similipal is among some of God's finest creations overall.

- **Mammals:** Tiger, Leopard, Bison, Elephant, Spotted Deer, Bear, Ratel, Sambar, Mouse Deer, Otter, Barking Deer, Wild Boar, Chowsingha, Ruddy Mongoose, Pangolin, Giant squirrel, Flying Squirrel, Hanuman, Langur, Rh. Macaque.
- **Birds:** Pea Fowl, Red jungle Fowl, Hornbill, Hill Myna, Grey wagtail, Alexandrine Parakeet, Serpent Eagle.



- **Reptile:** Python, king Cobra, Cobra, Viper, Banded Krait, Monitor lizard, Forest Calotes, Chameleon, Mugger Crocodile, Black Turtle, Tent Turtle.
- **Forest Cover of Mayurbhanj:** Mayurbhanj is a land of lush green forests. Its vegetation occurrence can be broadly classified as follows: - North tropical moist deciduous sal forests, Northern tropical semi-evergreen forests, Mixed deciduous hill forests, High level sal, Dry deciduous sal forests, Plain sal forests and Grass land and savannah. The similipal forest of the district comprising a single compact area, represents virgin semi-ever green form. The forest is deep and impenetrable, with a massive growth of many different tree species, the sal being the most prominent. There are also other more species in the area, including piasal, asan, neem, kusum, mahul, dhow, and sisu. In the Reserve Forest, the undergrowth is dense; however, as you move outward, it becomes thinner. The National Park is situated in the Mayurbhanj District comprising an area of 2860 sq.kms of Similipal Forests. The park was created in 1956 with the goal of maintaining the native flora and wildlife as well as to entertain visitors who are interested in natural wonders and wildlife in its natural habitat. To safeguard the priceless wildlife of the Similipal forests, shooting is illegal, and severe procedures are being implemented.

### 5.5 Demographic Profile

An official Census 2011 detail of Mayurbhanj, a district of Orissa has been released by Directorate of Census Operations in Orissa. Enumeration of key persons was also done by census officials in Mayurbhanj District of Orissa.

“As per the Census India 2011, Mayurbhanj district has 586253 households, population of 2519738 of which 1256213 are males and 1263525 are females. The population of children between age 0-6 is 351834 which is 13.96% of total population. The sex-ratio of Mayurbhanj district is around 1006 compared to 979 which is average of Odisha state. The literacy rate of Mayurbhanj district is 54.35% out of which 63.22% males are literate and 45.53% females are literate. The total area of Mayurbhanj is 10418 sq.km with population density of 242 per sq.km. Out of total population, 92.34% of population lives in Urban area and 7.66% lives in Rural area. There are 7.33% Scheduled Caste (SC) and 58.72% Scheduled Tribe (ST) of total population in Mayurbhanj district.” ([www.censusindia2011.com](http://www.censusindia2011.com))

**Table 1: Geographical and population details (2011 Census) of The District**

Sl. No.	Description	Numbers
1	Geographical Area	10,418 Sq. kms.
2	Population (2011 Census) Total:	2,519,738
3	Population Density	213 (Per Sq. Km)
4	Male	1,256,213
5	Female	1,263,525
6	SC	1,84,682
7	SC Male	92,127
8	SC Female	92,555
9	ST	1,479,576
10	ST Male	730,487
11	ST Female	749,089
12	OBC	855,480
13	Literate	1,369,397
14	Literate Male	794,171
15	Literate Female	575,226
16	Illiterate	1,150,341
17	Illiterate Male	462,042
18	Illiterate Female	688,299

**Secondary Sources:** <https://mayurbhanj.nic.in/demography/>

## 5.6 Climate

The climate of Mayurbhanj district is characterised by an oppressive hot summer, high humidity and well distributed rainfall during monsoon season. The summer is from March to May. The period from June to September covers South- West monsoon season. October and November constitute the post monsoon season and the winter is from December to February. The region experiences its hottest month of the year, May, throughout the summer, which begins in March with a gradual rise in temperature. The maximum and lowest temperatures in 2009 were 44.6 °C and 20.5 °C, respectively. As temperatures rise prior to monsoon, the climate becomes stifling. After the monsoon, the weather begins to cool off

starting in October, with January emerging as the coldest month. In the year 2008, the minimum temperature plummeted to 7.3 °C. Monthly average temperature and humidity and monthly normal and actual rainfall during the year 2008 -2010. Mayurbhanj has a subtropical climate characterised by high humidity and monsoon-season rainfall. Significant weather variations are caused by the Simlipal Hills, which also have more rainfall and cooler maximum temperatures than the rest of the district. The average annual rainfall is around 164 cm (65 in). Summer temperatures in Baripada can occasionally cross 45 degree Celsius but thunderstorms in the evening are common which have a moderating influence. Minimum temperature in winter can go down to 8 degrees. Fog occurs occasionally during winters. The district experiences freezing weather from December to January and hot weather with significant humidity from July to September. June is often when the monsoon season ends. Annual rainfall of the district was 1654.3 m.m. in 2018 which is lower than the normal rainfall (1600.6 m.m.).

### **5.7 Administrative Divisions**

“The district consists of 3966 Villages, 404 Gram Panchayats, 26 Tahsils, 26 blocks, 2 NACs namely Udala, Karanjia and 2 Municipality namely Baripada, Rairangpur and 32 Police Stations. Mayurbhanj is one of the 30 districts in Odisha state in eastern India. It is the largest district of Odisha by area. Baripada city is the district headquarters. As of 2011 it is the third most populous district of Odisha out of 30 districts, after Ganjam and Cuttack. Baripada is the administrative headquarter of Mayurbhanj district. It is located at a distance of 263 km from Bhubaneswar, state capital of Odisha. In order of size, the district is the largest among the thirty districts of Odisha. It has 3980 villages (including 178 uninhabited villages) covering 26 Blocks, 26 Tahasils and 4 SubDivisions.” (<https://cdn.s3waas.gov.in>)

The district is divided into 4 Sub-Divisions namely 1) Sadar Sub-Division Baripada, 2) Kaptipada Sub-Division Udala, 3) Bamanghaty Sub-Division, Rairangpur, 4) Panchapir Sub-Division, Karanjia. which are given below: -

**Table 2: Administrative set-up of Mayurbhanj District.**

Sl. No	Item	Unit	Magnitude
1	Location		
a	Longitude	Degree	85° 40 to 87° 11 East
b	Latitude	Degree	21° 16 to 22° 34 North
2	Geographical Area	Sq.Kms.	10418
3	Sub-divisions	No	4
4	Tahasils	No	26
5	C.D Blocks	No	26
6	Towns (Including Census Towns)	No	5
7	Municipalities	No	1
8	N. A. Cs.	No	3
9	Police Stations.	No	32
10	Grampanchayats	No	404
11	Villages	No	3950
a	Inhabited	No	3751
b	Uninhabited	No	199
12	Parliamentary Constituencies	No.	1
13	Assembly Constituencies	No.	9

**Secondary Sources:** <http://www.desorissa.nic.in>

### 5.8 Tribal profile of the District

The research area displays a distinctive morphological and socioeconomic variety, with scheduled tribes making up almost 60% of its population. The district, which is part of the state of Odisha's northeast region, borders West Bengal and Jharkhand on the interstate level. The surrounding territories of this Mayurbhanj district clearly show the cultural influence of these two neighbouring states. Unique topography changes may be seen in the northern extension of the Chottanagpur plateau, the large Similipal massif in the centre, and the locations of the Budhabalang and Kharkai river basins in the east. The area was inhabited for more than 5,000 years ago, according to archaeological evidence in the form of rudimentary stone tools hewn by hand. In certain locations in this region, individuals still prowl the woodlands in quest of food like they did hundreds of years ago. They are simultaneously blowing up hilltops and scouring the earth for minerals that are used in enormous furnaces to create materials for modern civilisation. The district features abundant forest, which has given the indigenous communities a favourable physical environment and resource base. The

district has a total forest area of 4392.13 sqkms in 2009 which is 42.16% of total geographical area of the district. Out of the total forest area, reserved forest covers 3330.14 sq km and protected forest covers 245.06 sq km and the rest 816.93 sq km belongs to miscellaneous group. Mayurbhanj is one of the tribal districts of Odisha, which constitutes 58.58percent of tribal population in the district as against 22.85percent in the state during 2011. According to 2011 census the percentage of scheduled tribe population to the total population in the district constitute 58.58% as against 22.85% in the State.

“The total population of the district as per 2011 census is 25, 19,738 (Rural- 23,26,842, Urban-1,92,896) out of which 12, 56,213 are Male (Rural - 11,57,576 & Urban-98,637) and 12, 63,525 are female (Rural -1169266 & Urban- 94259). But the Scheduled Tribe Population of the district is **14,79,576** (Rural - 1439002 & Urban- 40574) out of which 730487 are Male (Rural- 710396 & Urban -20091) and 749089 are Female (Rural-728606 & Urban -20483). Out of 26 Blocks, the tribal are mostly concentrated in Udala, Khunta, Bijatala, Jamda, Baripada, Bangiriposi, Bisoi, Jashipur, Kuliana, Samakhunta, Kaptipada, Kusumi, Thakurmunda and Karanjia, where their population is more than 60% per cent of the total population of respective Blocks. Scheduled Tribes Sex Ratio among all category by residence total is 1025 rural is 1026 and the urban is 1020.” (**Census 2011**)

The Santals, Kolhas, Bathudi, and Bhumija make up the majority of Mayurbhanj's tribal population. The Santals make up roughly 77% of the population in the Bijatola block, where they are the primary residents. They speak a language that is considered to be Austro-Asian. Their dialect originated from the ancient Kherwali language, which was comparable to that of other mundari speakers. Despite the fact that the traditional legends (binti) of the Santals are still widely known to them, they lack any recorded literature. They have passed down their ancient knowledge verbally from one generation to the next. The largest tribe in the district, the Santal, is dispersed throughout Mayurbhanj. Agriculture and agricultural labour are their primary industries. They are keenly aware of their culture and identity. One of India's most numerous and developed tribes is the Santal. They continued the linguistic project in Eastern India and created their own script, called Olchiki. The Kolhas typically inhabit the Jashipur block. Kolhas make up about 68% of the residents in the block. The Kolha tribes speak with the locals in this community using their own tribal tongue. For them, English is now considered a second language. These Kolha are less skilled in the areas of academia and education than many of the local tribes. One of Orissa's most heavily Hinduized tribes, the

Bathudi rely on established agriculture and wage labour to support themselves. In Panchpir (Karanjia), where they make up roughly 62% of the population, they are most prevalent. They don't have a mother tongue of their own and only speak Oriya; they don't know if their ancestors spoke any other languages. The bathudis primarily work in settled agriculture. The majority of families do not have enough land to cover all of their needs. A Bhumija These Bhumija tribes have adopted the practise of shifting cultivation just like any other tribes in India's mountainous terrain. As a result of the widespread farming that has degraded the landscape, many of these Bhumija tribes now make a living by collecting and selling various non-timber forest products in the local markets. The language used by members of this tribal community is called Halbi, a combination of Marathi, Chhattisgarhi, and Oriya.

## **5.9 Infrastructure**

For economic growth and human development, infrastructure facilities like those for transportation, power, telecommunication, irrigation, and public utilities are crucial. The District's inability to expand its economy more quickly is hampered by the inadequate and unequal distribution of its infrastructure facilities. "Rural Infrastructure Development Fund (RIDF), NABARD have been providing soft loan for rural infrastructure development projects to the State Government under Rural Infrastructure Development Fund (RIDF) programme since 1995-96. Since inception of RIDF for 240681 numbers of sanctioned Projects, cumulative sanction is Rs. 26949.73 Crore and cumulative disbursement is Rs. 21114.19 Crore. This includes NABARD loan of Rs. 1755.72 Crore for 2597 projects for the current Tranche-XXVI (2020-21). A sum of Rs. 4251.68 Crore has been made under RIDF as budget provision for the year 2020-21." (**Annual Activities Report 2020-21**)

### **5.9.1 Road Transport and Communication**

The district has direct access to other areas via the road and rail networks. One essential mode of transportation and communication is the railroad. A section of the district is served by a 62 km long wide gauge railway that runs from Badampahar to Tata Nagar. Due to its lengthy travel time, the South Eastern Railway's 88 km long narrow-gauge line that connects Rupsa and Bangriposhi is of minimal significance for the movement of products and services. The district's key locations, including Jashipur and Karanjia, are not connected by train. In order to meet the needs of the district, railway lines need to be expanded. To enable speedy transit of products and services in the district, a plan to convert the narrow gauge into broad

gauge is being worked on with the relevant authority. “Road network is much developed in the district. Two National Highways viz. NH-5 and NH-6 runs through the district. The length of different categories of roads in the district is reflected in the table given below.” (diorissa.nic.in)

**Table 3: Road Transport and Communication**

Sl. No.	Categories of Road	2015-16	2016-17	2017-18
1	National Highway	264.85	264.85	264.85
2	State Highway	235.49	236.90	192.61
3	Major District Roads	140.02	140.02	129.14
4	Other District Roads	614.99	609.03	576.66
5	Forest Roads	959.10	959.10	937.79
6	Inter Village Roads	5612.68	5891.90	6058.10
7	Intra Village Roads	5319.92	4882.02	5328.87
8	Village Roads	2566.01	2945.74	3465.96

**Sources:** District Statistical Hand Book Mayurbhanj 2018

### 5.9.2 Electricity

“According to the survey report “District Statistical Hand Book Mayurbhanj” The Villages Electrified in Odisha at the end of the Year 2017-18, the total Inhabited Village of Mayurbhanj District is 3751(**Census 2011**), The Village declared 3644 Village Electrified as on 31/03/2018. Total balance numbers of un-electrified Village are 107 and the percentage of Villages Electrified is 97.1%.” (**District Statistical Hand Book Mayurbhanj**)

### 5.9.3 Irrigation

Although the crops may be fed by the annual average rainfall of 1600.6 mm, the uneven distribution and undulating topography make cultivation uncertain. Moreover, there was extremely little irrigation capacity available in 2010–11 (34.73% of the total area covered). During the Kharif and Rabi seasons, respectively, the irrigation potential produced in 2010–11 from all sources was 162.46 and 77.91 thousand hectares. Source wise irrigation potential

created during 2009-10 and 2010-11 is shown in Table-7 and Actual crop wise irrigated area covered during Kharif and Rabi for the year 2010-11 is shown below: -

**Table 4: Irrigation Project potential produced in 2010–11**

Year	Major/Medium Irrigation Project		Minor Irrigation Project Flow		Lift Irrigation Project		Other Sources		Total	
	Kharif	Rabi	Kharif	Rabi	Kharif	Rabi	Kharif	Rabi	Kharif	Rabi
2009-10	55.72	23.04	42.26	3.53	24.09	13.15	33.07	36.69	155.14	76.41
2010-11	60.72	26.58	42.52	3.53	24.89	13.63	34.33	34.16	162.46	77.91

Sources: <https://censusindia.gov.in>

#### 5.9.4 Banking

The financial sector in the Mayurbhanj District comprises banks, co-operatives and traditional money lenders. The all details of Banking Sector in Mayurbhanj District are given below: -

**Table 5: Deposit and Credits of Credit of all Banks in Mayurbhanj District**

Mayurbhanj District	31.12.2017			31.12.218		
	Deposit (Rs.in Crore)	Credit (Rs. In Crore)	C.D Ratio	Deposit (Rs.in Crore)	Credit (Rs. In Crore)	C.D Ratio
	8511.86	3312.01	38.91	9690.00	3654.21	37.71

Sources: District Statistical Hand Book Mayurbhanj 2018

There were total Rs. 8511.86 Crore deposited, Rs. 3312.01Crore Credit and C.D Ratio is 38.91as on 31.12.2018 and There were total Rs. 9690.00Crore deposited, Rs.3654.21Crore Credit and C.D Ratio is 37.71as on 31.12.2018



**Table 6: Position of ATMs in Mayurbhanj District as on 31.12.2018**

Mayurbhanj District	Total Numbers of Off-site ATMs				Total Numbers of On-site ATMs				Total
	Rural	Semi Urban	Urban	Total	Rural	Semi Urban	Urban	Total	
	49	60	16	125	83	50	30	163	

**Sources:** District Statistical Hand Book Mayurbhanj 2018

There were total numbers of Off-site ATMs is divided in Rural, Semirural and Urban wise. The total ATM is 125, where Rural is 49, Semi Urban ATM is 60 and Urban is 16. On the other way the total numbers of On-site ATMs are total 163 in which Rural is 83, Semi Urban is 50, and Urban is 30. The total numbers of Off-site and On-site ATM are 288.

**Table 7: Branch Network of Mayurbhanj District as on 31.12.2018**

Mayurbhanj District	Branch Network as on 31.12.218			
	Urban	Semi-Urban	Rural	Total
	33	51	179	263

**Sources:** District Statistical Hand Book Mayurbhanj 2018

The Branch Network of Mayurbhanj District is divided Urban, Semi-Urban and Rural wise, the total Network is 263 where the Urban Network is 33, Semi-Urban Network is 51 and Rural Network is 179.

### 5.9.5 Literacy and Education

Total Literacy rate of mayurbhanj is 63.98%. This means 63.98 out of 100 persons of age more than 6 years are literate. It is ranked 23 in terms of literacy rate out of total 30 districts of Orissa and 171 out of total 640 districts of India. Male Literacy of mayurbhanj is 74.92% while female literacy stands at 53.18%. Note: Serchhip district (98.76%) in Mizoram has highest literacy rate and Alirajpur district (37.2%) of Madhya Pradesh has the lowest literacy

rate in India. ([indiamapia.com](http://indiamapia.com)). The total literacy rate of Mayurbhanj district is 63.17%. The male literacy rate is 63.22% and the female literacy rate is 45.53% in Mayurbhanj district. ([censusindia.co.in](http://censusindia.co.in))

**Table 8: Numbers of Literatures and Literacy Rate by Sex in Mayurbhanj District**

Mayurbhanj District	Area	Numbers of Literates			Literacy Rate			Gap in Male - Female Literacy Rate
		Persons	Male	Female	Persons	Male	Female	
	Total	1369397	794171	575226	63.17	73.76	52.71	21.05
	Rural	1220428	713913	506515	61.19	72.24	50.34	21.09
	Urban	148969	80258	68711	85.89	90.77	80.82	9.95

**Sources:** (Census of India 2011)

The table shows that total numbers of Literates are 1369397 where Male is 794171 and Female is 575226. It also calculates in Area wise the total persons in Rural area is 1220428 where Male is 713913 and Female is 506515 and in total Persons in Urban area is 148969 where Male are 80258 and Female are 68711. The Total Gap in Male -Female Literacy Rate is 21.05 where 21.09 are male and 9.95 are Female.

**Table 9: Number and Percentage of Scheduled Tribes Literacy Rate by Sex in Mayurbhanj District**

Mayurbhanj District	Numbers of Literates			Literacy Rate			Gap in Male - Female Literacy Rate
	Persons	Male	Female	Persons	Male	Female	
	635288	385086	250202	52.6	64.9	40.71	24.19

**Sources:** (Census of India 2011)

The table shows the total Numbers of Literates persons are 635288 where 385086 are Male and 250202 are Female. The total Literacy rate are 52.6 where Male are 64.9 and Female are 40.71. Gap in Male -Female Literacy Rate is 24.19.

**Table 10: No. of different Educational Institution, Teachers / Lecturers and Enrolment of Students in Mayurbhanj district 2017-18**

Sl. No.	Categories of School / Colleges	Schools / Colleges	Teachers / Lecturers	Enrollment
1	Primary	2890	7090	213768
2	Up-Primary	1404	8074	132345
3	Secondary	750	5891	162629
4	Colleges (Gen. Education)	35	485	8377
5	Colleges (Diploma)	37	1768	19117
6	Colleges (Tech. Degree)	3	105	431

**Sources:** District Statistical Hand Book Mayurbhanj 2018

Government includes school, colleges of Central and State Government. Tribal Department Local bodies, English medium Schools, Kendriya Vidyalayas, Novodaya Vidyalayas, Sainika School, Project School and so on. Private colleges, Schools consist of Private Aided Un-aided, Private Management College both Diploma and Degree includes engineering, polytechnic, computer science, management, pharmacy, and some nursing College and Institutions.

### 5.10 Poverty

Mayurbhanj District is endowed with rich natural resources in the form of large mineral deposits, Hill, Forest, Fertile Land, plentiful surface and ground water resources, long coast line, and picturesque tourist potential. But, such resources have not been exploited adequately for income generation activities. As a result, in terms of per capita income, the Mayurbhanj District ranks very low among the other Indian states and it has become one of the poorest states of the country. In this District large numbers of Tribal population are inhabited and have their very poor living conditions. It is one of the 30 districts in Odisha state in eastern India. It is the largest district of Odisha by area. So, it becomes necessary to examine the poverty scenario and living condition of the people of Mayurbhanj District. According to the Employment Generated under MGNREGS programme during the financial year 2017-18 has

find out that in Mauyrbhanj. Total 62.63% lakhs house hold issued jobs card out of which total 17.11% lakhs of Scheduled Tribe house hold issued job cards. Total 25.68% lakhs of house hold are demanded employment and 23.07% lakhs of house hold are already provided employment. (**District Statistical Hand Book 2018**)

The **ration card** is one of the most important documents for MayurbhanjDistrict citizens. Through the implementation of the ration card, many different types of benefits are provided to all of the citizens of Mayurbhanj District such as the availability of subsidized food items. The Government of India gives subsidize food items to all of the people who have below the poverty line ration card available. Through the ration card, they are able to get different types of food items and carry on their life even they are not able to pay for the regular price of food items.

**Table 11: Subsidize Rice Quantity Given to The Ration Card Holder**

Sl. No.	Category	Quantity- KG	Family	Rs. Per KG
1	SC /ST	15 KG	Individual	Rs 1/kg
2	BPL Families	25 KG	Family	Rs 1/kg
3	BPL Rice for APL families of 8KKBK	25 KG	Family	Rs 1/kg
4	AAV families	25 KG	Family	Rs 1/kg
5	Families of fishermen (RORC)	25 KG	Family	Rs 1/kg
6	PLOs families	25 KG	Family	Rs 1/kg
7	Differently-abled persons	10 KG	Individual	Rs 1/kg

**Sources:** pmmodiyojana.in

### 5.10.1 Health Care Systems

Healthcare infrastructure in the MayurbhanjDistrict is not very satisfactory. There is a mismatch between demand for and availability of healthcare services across regions. Health care facilities are to be judged in a region on the basis of population andpeople's accessibility. Information about rural healthcare infrastructure inMayurbhanj.

**Table 12: Health Care Infrastructures (Allopathic) in different Blocks & Urban areas of Mayurbhanj district.**

Sl. No.	Year / Block / Urban	Govt. Medical Colleges / Hospitals	Community Health Centre	Primary Health Centre (Old/New)/ UGPHC/ Other Hospital	Sub Centres	Private Hospitals/ Nursing Homes/ Medical College Hospitals
1	2015-16	4	28	86	589	9
2	2016-17	4	28	86	589	9
3	2017-18	4	28	86	589	9

Sources: District Statistical Hand Book 2018

**Table 13: Health Care Infrastructures (Allopathic) in different Blocks & Urban areas of Mayurbhanj district.**

Sl. No.	Year / Block / Urban	No. of Doctors	No. of Staff Nurses	No. of ASHA Worker	No. of Hospital Beds	No. of Drug Stores	Patients Treated
1	2015-16	210	293	3299	872	32	2232796
2	2016-17	216	293	3299	872	32	2362632
3	2017-18	234	304	3299	872	32	3474600

Sources: District Statistical Hand Book 2018

### 5.10.2 Child Health and Maternity.

Family welfare, Maternity and Child Health Programmes of Mayurbhanj District in 2017-18 The Maternity care find out total 35522 pregnant women covered under Janani Suraksha Yajana and 41056 Institutional Deliveries. In Child Health Care total 40478 Diphtheria, Petunias and Tetanus (DTP) ARE USE. Polio coverage total 40478. The numbers of Birth, Deaths and Instant Deaths register 2017 says that total 38388 births registered its frequency percentage is same time increase and decrease 11.41%. Total numbers of yearly death

registered is 19360 and the total numbers of instant deaths registered (0-1 year) is 440 which frequency increase and decrease percentage is 48.72%.

### 5.10.3 Drinking water facility and Sanitation

**Table14: Availability of Drinking Water facilities in different Blocks of Mayurbhanj District**

Sl. No.	Year / Block / ULB	No. of Villages/ hamlets	No. of Villages covered with Rural drinking Water Supply Prog. (Out of Col.3)	No. of working Tube Wells	No. of working Sanitary Wells	No. of Piped Water Projects
1	2015-16	8441	6282	25558	117	457
2	2016-17	8441	6542	26701	119	467
3	2017-18	8441	6923	27755	123	489

**Sources:** District Statistical Hand Book 2018

On the other way with respect to provision of 40 LPCD drinking water respect in Mayurbhanj District as on 01.04.2018 is that, the total habitations are 157013, full habitations covered up to 146196, partially habitations covered up to 8305 and quarterly affected is 2512.

### 5.11 Occupation

Settlement agriculture, agricultural labour, and the gathering and sale of minor forest products are the people's main sources of income. For these people, the forest serves as a resource that not only satisfies their basic needs and impulses but also serves as the very basis for and determinant of their culture. Despite the fact that land is one of the tribal family's tangible assets and they have an emotional relationship to it, they hardly ever use it productively. Agriculture is badly affected due by soil erosion. Multi crops cannot be produced due to absence of irrigation. Leaf plate and bowl stitching is one of the major activities of women. They sell them at the rate of Rs.40/- per 1000 plates which is very minimal price and hardly meets their livelihood requirements. Apart from these other sources of livelihood are livestock such as goat rearing and poultry. They also depend on wage

earning and go outside of their village during lean season. “Handia” country liquor selling is also one of their trades. As per the land utilization pattern in Mayurbhanj District 2017-18, 70316 hector is forest areas, 82899 hector land is nonuse for agriculture and 43289 hector land is use for cultivable waste. The season wise estimated areas yield rate and production of paddy in Mayurbhanj in winter season is 9311285 hector and autumn season is 155522 hectors. The total production is 9934143 hector lands in the year of 2017-18. **(District Statistical Hand Book 2018)**

In the Mayurbhanj district, cereals, pulses, oilseeds, vegetables, fibre crops, and spices are primarily grown. The majority of families rely on agro-based industries for their livelihood, as land is a scarce resource. This isn't a result of agriculture being highly developed; rather, it's a result of the exceedingly restricted alternatives for lucrative employment outside of agriculture. cover 75% of the farmers are the marginal farmers owning less than 2ha of lane and irrigation facilities in the G.P. are not developed. Although normal rainfall s 1258.6 mm, Annual rainfall Normal RF (mm)1600.2. Normal Rainy days (number) 77.3. (Agriculture Contingency Plan for Mayurbhanj District) ([www.nicra-icar.in](http://www.nicra-icar.in))

### 5.12 Agriculture

Agriculture occupies a vital role in the economic development of the district. Through department and NGOs, it provides many direct and indirect employment to the people of the district.

**Table 15: Mayurbhanj District Calculated areas and Kharif Paddy Coverage of Odisha During 2018-19**

Mayurbhanj	Calculated Area				Kharif Paddy Coverage			
	High	Medium	Low	Total	High	Medium	Low	Total
Areas in Hect.	186	125	126	457	89	117	126	332

**Source-** Odisha Agricultural Statistics 2018-19

In Mayurbhanj District total calculated Areas in Hect.is 457 and total Kharif Paddy Coverage is 332.

**Table: 16: Mayurbhanj District Kharif and Rabi Cropped Areas During 2018-19**

(Area in Hect.)

Kharif	Rice	Other Cereals	Total Cereals	Total Pulses	Total Food Grains	Total Oil Seeds	Total Vegetables	Total Fibers	Total Spices	Total Cropped Area
	332.27	4.05	336.32	45.56	381.88	5.01	12.31	0.66	1.77	401.63
Rabi	4.45	1.02	5.47	32.85	38.32	12.28	20.15	-	2.78	73.53

**Source-** Odisha Agricultural Statistics 2018-19

### 5.13 Production Sector

Mayurbhanj is a district with a poor economy. According to the 2001 Census, it was home to 6.04% of the state's population, but in 2004–05, it contributed just 4.59% of the state's net domestic product (NSDP). During 1993–1994 the Net District Domestic Product (NDDP) has grown at a slower rate than the State. Due to this, the district's per capita income has decreased relative to the state's average income, and the gap between the two has grown over time. More than 93% of district residents reside in rural areas, and only 6.87% dwell in urban areas. The district's population works primarily in agriculture. For crops like rice, oil seeds, and other crops, alluvial soil, moderate rainfall, well-drained soil surface, and humid environment are ideal. Agriculture has been plagued by uncertainty as a result of uneven annual rainfall distribution. The former princely kings carried out two irrigation projects to alleviate the issue through irrigation. Although though the district's irrigation potential has increased since independence, as of September 2009, only 14 blocks had 35% irrigation potential. The topography and environment in Mayurbhanj are perfect for cultivating horticulture crops. Lime, mango, cashew nuts, and other horticultural crops are grown for commercial purposes. A more recent development in the area is the range of crops grown in favour of vegetables, flowers, and medicinal plants. In rural sections of the district, animal husbandry is a significant source of auxiliary work and non-farm income. Small animal farming in the area includes goaterly, sheep raising, piggery, and poultry. A lot of ponds, tanks, and reservoirs make pisciculture possible. The district's rivers and streams are also used for captured fishing. Scientific and improved fish farming has not yet been widely adopted. Forests cover more than 42% of the district. Many people rely on trees for their



daily survival. The government has used the harvesting of forest timber as a means of income as well as a substantial source of jobs. In the Mayurbhanj forest edge communities, forest exploitation for food, fuelwood, lumber, and Non-Timber Forest Produces (NTFP) is a common occupation. Sabai grass, which is grown relatively extensively, is a significant species of grass growing in the area. In rural places, producing rope out of it is a common cottage enterprise. In specific forest tracts, lac is grown. Forests are where Tassar seeds (cocoons) are found. Sal leaf plates are a significant business and source of income for families living in forest periphery areas. To make "Bidies," kendu leaves are harvested and sold in the market. The district's diverse forest resources offer rural people a variety of year-round alternatives for supplemental income. The neighbourhood is not, nonetheless, industrially advanced.

“Four medium and large-scale industrial units invested only Rs.10,515.16 lakh and employed 650 persons in 2007-08. The SSI units numbered 5,952 and employed 30,650 persons. Handicraft and handloom activities have a sizeable presence in the district. Stone-carving, pottery and terracotta are widely known. The district also has a reputation for making quality agricultural and household implements. Textiles constitute an important component of the industrial sector. Sericulture is traditional and dates back to the medieval period. Tassar cultivation and processing are being practised mostly by tribals. Of late, mulberry culture has been introduced in Thakurmunda block of the district.” **(District Human Development Report)**

### **5.14 Conclusion**

Mayurbhanj is the largest District in the State with 4 sub divisions and 26 blocks. Agriculture is the predominant sector in the district, but has remained stagnant due to low irrigation facilities. Natural resources like woods, minerals, and numerous rivers and rivulets are abundant in the district. Although there was mining going on in the District before Independence, there is no significant industry. The district's industrial sector cannot be characterised as vibrant. Literacy in the District has improved significantly from 5.20% in 1951 to about 63.98% in 2011. Male-female and rural-urban disparity in literacy has been consistently declining. The Government has implemented policies to improve the quality of education. Literacy among ST, particularly among ST women has remained very low. In the District, there is a definite need to improve public primary education. The State has taken major action in the District health sector. The interiors now have access to medical amenities

thanks to NRHM. Immunization and Supplemental Nutrition Program success rates have been very high. Yet, the infrastructure for public health is still insufficient, unequally dispersed, and of poor quality. In general, there are many open positions for medical professionals, especially doctors. Diseases that are communicable and caused by inadequate nutrition continue to be serious health issues. Malnutrition among women and children is widespread in the district, and reproductive child health is low. The development of infrastructure in the health and allied industries requires more concentrated attention. Poverty and natural disasters are the main causes of vulnerability in the district. The impoverished, indigenous people, the elderly, and children are the most susceptible groups. While the number of people living in absolute poverty has decreased in the district, there are still many impoverished people who are not covered by social security.

### References

1. <https://mayurbhanj.nic.in/about-district/> (Accessed on 18 June 2022)
2. [https://censusindia.gov.in/2011census/dchb/2107\\_PART\\_B\\_DCHB\\_MAYURBHANJ.pdf](https://censusindia.gov.in/2011census/dchb/2107_PART_B_DCHB_MAYURBHANJ.pdf) (Accessed on 18 June 2022)
3. <https://mayurbhanj.nic.in/history/> (Accessed on 18 June 2022)
4. <https://www.census2011.co.in/census/district/400-mayurbhanj.html> (Accessed on 15 June 2022)
5. [https://en.wikipedia.org/wiki/Mayurbhanj\\_district](https://en.wikipedia.org/wiki/Mayurbhanj_district) (Accessed on 15 June 2022)
6. [https://censusindia.gov.in/2011census/dchb/DCHB\\_A/21/2107\\_PART\\_A\\_DCHB\\_MAYURBHANJ.pdf](https://censusindia.gov.in/2011census/dchb/DCHB_A/21/2107_PART_A_DCHB_MAYURBHANJ.pdf) (Accessed on 13 June 2022)
7. [https://en.wikipedia.org/wiki/Mayurbhanj\\_district#:~:text=The%20climate%20of%20Mayurbhanj%20is,164%20cm%20\(65%20in\).](https://en.wikipedia.org/wiki/Mayurbhanj_district#:~:text=The%20climate%20of%20Mayurbhanj%20is,164%20cm%20(65%20in).) (Accessed on 13 June 2022)
8. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 12 June 2022)
9. <https://cdn.s3waas.gov.in/s3e1e32e235eee1f970470a3a6658dfdd5/uploads/2019/10/2019102382.pdf> (Accessed on 12 June 2022)
10. Secondary Sources: <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 12 June 2022)

11. [https://pc.odisha.gov.in/sites/default/files/2021-02/FINAL%20Annual%20Activity%20Report%202020-21%20Eng%20DT-10-2021\\_0.pdf](https://pc.odisha.gov.in/sites/default/files/2021-02/FINAL%20Annual%20Activity%20Report%202020-21%20Eng%20DT-10-2021_0.pdf)  
(Accessed on 12 June 2022)
12. [http://www.diorissa.nic.in/ips\\_mbj.htm](http://www.diorissa.nic.in/ips_mbj.htm) (Accessed on 11 June 2022)
13. [https://censusindia.gov.in/2011census/dchb/DCHB\\_A/21/2107\\_PART\\_A\\_DCHB\\_MAYURBHANJ.pdf](https://censusindia.gov.in/2011census/dchb/DCHB_A/21/2107_PART_A_DCHB_MAYURBHANJ.pdf) (Accessed on 02 June 2022)
14. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 11 March 2022)
15. [https://censusindia.gov.in/2011census/dchb/DCHB\\_A/21/2107\\_PART\\_A\\_DCHB\\_MAYURBHANJ.pdf](https://censusindia.gov.in/2011census/dchb/DCHB_A/21/2107_PART_A_DCHB_MAYURBHANJ.pdf) (Accessed on 11 March 2022)
16. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 11 March 2022)
17. <https://indiamapia.com/mayurbhanj.html> (Accessed on 11 March 2022)
18. <https://www.censusindia.co.in/district/mayurbhanj-district-odisha-376> (Accessed on 11 March 2022)
19. [https://censusindia.gov.in/2011census/dchb/DCHB\\_A/21/2107\\_PART\\_A\\_DCHB\\_MAYURBHANJ.pdf](https://censusindia.gov.in/2011census/dchb/DCHB_A/21/2107_PART_A_DCHB_MAYURBHANJ.pdf) (Accessed on 02 Feb 2022)
20. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 19 May 2022)
21. <https://pmmodyojana.in/odisha-ration-card-list/> (Accessed on 19 May 2022)
22. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 17 May 2022)
23. [http://www.nicraicar.in/nicrarevised/images/statewiseplans/Orissa%20\(Pdf\)/OUAT,%20Bhubaneswar/Orissa%2024-%20Mayurbhanj%2031.05.2011.pdf](http://www.nicraicar.in/nicrarevised/images/statewiseplans/Orissa%20(Pdf)/OUAT,%20Bhubaneswar/Orissa%2024-%20Mayurbhanj%2031.05.2011.pdf) (Accessed on 17 May 2022)
24. <http://14.139.60.153/bitstream/123456789/11898/1/District%20Human%20Development%20Report-%20Mayurbhanj%20%28Odisha%29.pdf> Accessed on 17 May 2022
25. <https://www.censusindia2011.com/odisha/mayurbhanj-population.html> (Accessed on 02 Feb 2022)

26. ([http://www.diorissa.nic.in/ips\\_mbj.htm](http://www.diorissa.nic.in/ips_mbj.htm)) (Accessed on 08 April 2022)
27. <http://www.desorissa.nic.in/pdf/dshb-mayurbhanj-2018.pdf> (Accessed on 10 April 2022)
28. Sources: District Statistical Hand Book Mayurbhanj 2018 (Accessed on 10 April 2022)
29. Sources: <https://indiamapia.com> (Accessed on 18 April 2022)
30. Sources: <https://www.censusindia.co.in> (Accessed on 18 April 2022)
31. Sources: <http://www.nicra-icar.in> (Accessed on 19 April 2022)
32. (<https://mayurbhanj.nic.in/about-district/>)



*Chapter 6*

*Santal Community: An Overview*

## Chapter 6: Santal Community: An Overview

### 6.1 Historical Background of the Santal

The Santhals are one of the largest indigenous tribes in India. The number of scheduled tribes in India is 8.6% of the total population of India. The scheduled tribes are 11.3% of the total population of rural areas and 2.8% of urban areas. There are about 550 tribes in India. (Census-2011). They are spread over the eastern part of India in the states of Bihar, Jharkhand, Orissa, Chhattisgarh, West Bengal, Assam, Tripura and Meghalaya. They are also found in the neighboring countries of Nepal, Bhutan, Bangladesh, Myanmar and the islands of South East Asia. They are primarily farmers and value their land more than their own lives. They work in agriculture and rely on collecting, hunting, and fishing for a living. Additionally, they actively engage in animal husbandry.

Among the oldest tribal communities in India, they belong to one of the most agrarian castes. They live a straightforward, separate existence and have superstitions, which in some ways demonstrates how backward they are. The Santhals possess magnificent skill of making musical instruments, mats, baskets, cots, clay ovens, brooms and fishing materials. Their villages are located mostly in forested areas, where members hunt, fish or clear the land for rice agriculture. While many people still prefer to live in their traditional villages today, a sizeable portion of the population has entered the industrial labour in places like steel mills, coal mines, and large-scale farms. The social, economic, and cultural lives of the group have seen significant changes as a result of contemporary technologies and the expansion of knowledge. Their social values, vocational structure, and role perception might all be affected by such changes. Men and women in the traditional tribal community were given distinct roles based on cultural norms, traditions, and values. The Santhals have survived invasion, new governments, and technologies for ages, even into the modern day, thanks to their highly ritualised dance ceremonies and festivals, strong, distinct language, and tribal sovereignty within the Indian State.

### 6.2 Origin of the Santal

According to the past myth of Santal, at first the earth was under water tucker Thakur then created the crab the crocodile the alligator the bull fish the sole prawn the earthworm and the tortoise he then created two birds with the hair from his breast but there was no place for the

birds to alight. Then then called the earthworm and asked him would you be willing to bring the earth up the earthworm answered Thakur if you tell me to do so I might bring it up provided the tortoise stands on water the earthworm went down and piled the earth and the bock of the tortoise thereupon Thakur harrowed the earth and created mountains and planes he then created vegetarian and the earth become firm thereupon the two birds laid two eggs from which two human beings were born a boy and girl the name of these two human beings were Halam and Ayo some call them Pilchu Halam and Pilchu Budhi are day they fermented Beer and consumed it they were intoxicated and as the night fell they day down together when they woke up in the morning they were naked and fell very ashamed they now had seven daughters and seven sons one day the sons went hunting and the daughters went to collect vegetables and leaves when the girls finished collecting vegetables and leaves when the girls finished collecting the vegetables and leaves the began to sing and dance having become tired of hunting the young men came out of the forest with a deer with then and heard the girls singing they went to the girls and began to dance with them the eldest young man chose the eldest girl and the youngest boy chose the youngest girl having observed this Halm and Budhi said they have found each other we shall marry them Halam and Budhi built a house with seven rooms and when the house was ready they brewed beer all of them drank and in this way their marriages were performed offer this all of them had children Halam and Budhi said when there wereno other we two joined and become a pair and brought forth seven boys and seven girls now we have also married these children brothers and sisters but now lets divide them intp clans and let no brother and sister be married the eldest boy become Hansdah the one following him Murmu the next Kisku the one after him Soren and one folloing him Tudu they then said to them join them together in marriage the bride may be of any clan provided the groom is of a different one they then lived on and multiplied in this way. **(Santal Origin Myth-YouTube)**

The Santals are master storytellers who surround their elders every day to hear tales. The Santals are without a doubt one of the oldest tribes in the world according to history. These tribes have been studied the most. Various anthropologists have different perspectives on how long humans have existed on planet. According to the historical accounts, however, the Santals appeared between the early agricultural period, which began around 9,000 BC, and the food collecting phase, which lasted nine million years before now. Yet with a history as old as this they cannot pride themselves of a documented history for, they have no ancient books written by them, as they were not literate. Their religion, which anthropologists and

sociologists have only recently recorded, is founded on oral tradition as is their society. There are some peculiar traits in their character and personality. They hold an unassailable religious faith revolving around their gods such as Maran Buru, Moreko Turuiko, Jaher Era and Gosain Era, which can warmly be felt in their daily chores and customs. These Gods are represented in nature, trees, mountains, forests, and stones. Yet they have no organized religion, no temples and not even a time and place for worship. They have a strong stigma towards spirits (Bonga) who are considered to be omnipresent and malevolent. Their lifestyles are guided under the watchful eye of these spirits. Every home has a designated location for worshipping and appeasing the bongas, and they hold elaborate appeasement ceremonies for them. Unlike the sister customs and cultures of their neighbors, worshipping is not one of the prime facets of life and yet they have a dogmatic belief in supernatural and eulogize the powers of the Almighty in every stage, event, and even their destiny. Yes, there are contradictions, but the Santals live by these realities. Their daily lives and routines are infused with rituals and beliefs. They have garrulous vocations related to their festivals, their cleansing ceremonies are done at their birth, marriage and on their death and their traditional outlook and belief in the continuation of life after death. The Santals call themselves " Hor Hopon", It means the child or children of human beings. It is the diction of others that they are known as Santals, Santhal. Saontar and Sotar to be regionally classified. In the State records, they are mostly found either as Santal or Santhal. The Santals have been in India for ages, and to further emphasise their age, renowned anthropologist P.C. Biswas states in "Primitive Religion, Social Organization Law and Government among the Santal, 1935 that " If there is any culture which still carries on the impress of the underlying philosophic speculation and order of the thought that was widespread in India prior to the rise of the Dravidian culture, it was very likely the belief and social order of pre-Dravidian Santals...So in the pre-Aryan and pre-Dravidian culture of India the Santals.... Stand in the limelight".

Different researchers have recorded various versions of creation narratives and different writers have made use of them with moderate variations. One of this is contained in the Santali book " Horkoren Mare Hapramko Reak' Katha " which was first published by Skrefsrud, 1887, at Santal Mission of the Northern Church as a guide for the Santals, especially in the customary matters and also on account of its ethnological value. P.O. Bodding re-edited all the book in 1916 and 1929 on words.



“Santals constitute one of the largest Proto-Austroloid aboriginal tribes of India. They inhabited in Southeastern Chotanagpur plateau. The scenery of the main plateau is very attractive with its undulations detached abrupt hills and forest tracts. Groves of ancient mango trees, many of them are of enormous size. This is a prominent feature of the landscape of Chotanagpur. It is one of the most attractive parts of the Indian peninsula. Santals have migrated to the western district of West Bengal, Santalpargana of Bihar and northern hilly district of Orissa and tea plantation areas of Assam at different times. Majority of them live in different parts of Bihar, Bengal, Orissa, Jharkhand, Tripura and Chhatisgarh”. (Karua, 2009)

Linguist Austro-Asiatic language speakers probably arrived on coast of Odisha from Indochina about 4000–3500 years ago. “The Austroasiatic speakers spread from Southeast Asia and mixed extensively with local Indian populations”. (Joachim, 2016). “The exact location of the Santals' original homeland is unknown due to a lack of major archaeological evidence. The folklore of the Santals claims they came from Hihiri, which scholars have identified as Ahuri in Hazaribagh district. From there, they claim, they were pushed onto Chota Nagpur, then to Jhalda, Patkum and finally Saont, where they settled for good, and also found that this legend, which has been cited by several scholars, has been used as evidence that the Santals once had a significant presence in Hazaribagh. Colonial scholar Colonel Dalton claimed in Chai there was a fort formerly occupied by a Santal raja that was forced to flee when the Delhi Sultanate invaded the territory” (Sen, 1997).

The oral tradition of the Santal indicates that the Santal is a migratory community. Their history prior to the establishment at the present Chotanagpur and its adjacent area is a history of migration from one place to another. The folklore of the Santal narrates a whole variety of range ranging from the creation of the universe, creation of the first human pair, the preparation of the liquor as per the instruction of Lita Gossain, the main messenger of the supreme being ‘Thakur Jiu’ and their first encounter with sexual intercourse as a result of consuming the liquor and birth of seven son and seven daughter as a consequence of that sexual intercourse to the marriage among themselves and the increase of the population out of that marriage. As per their folklore all these happened when they were in ‘HihiriPipiri’. When population increased there, they migrated to a place called ‘Khoj Kaman’ where they became immoral. So the God asked them to go back to Him but they ignored. So, the God decided to destroy them all except a pious couple. He asked that couple to take shelter at the caves of Harata Mountain. When they took shelter inside the cave of Harata mountain there was hail

and thunder storm for seven consecutive nights and days and every creation except that couple burnt to ashes. When that thunder storm ended the couple came out of the cave and a new generation was created out of them. They stayed in Harata for several years and migrated to 'Sasangbeda' thereafter. There in Sasangbeda they were divided into clans and five more clans had been added with those seven earlier ones. There after they migrated to 'Jarpi' and when they migrated from Jarpi they encountered one tall mountain range which obstructed them in the middle. That mountain range was so tall that only at noon they could see the Sun. it means that their migration was towards the East. So, they started worshipping 'Marang Buru' there who was considered the God of the mountain for a safe passage. Marang Buru was satisfied with their worship and opened two passages by the names 'Sinduar' and 'Baih Duar' through the middle of the mountain. They entered then in 'Ere' and thereafter in 'Koinde'. From Koinde they entered in 'Chai' and at last they settled in 'Champa'. They settled in Champa for many years peacefully under their own ruler. Their identity as 'Kherwar' was lost during their stay at Champa and they were divided into various groups like Santal, Munda, Kurmi, Birhor etc. from Champa, in a later period migrated to a place called 'Tore Pukhuri Baha Bandela' and they had discarded some of their old rituals at that place after a long discussion and adopted some new customs and rituals and they migrated from there also and finally they migrated to 'Sikhar' and 'Sant'. Various hypotheses have been put forward by various researchers out of their traditional folklores on migration L.O. Skrefsrud says that after living in Afganistan and China for many centuries they entered India from North-West and settled in Punjab for many years and then migrated to Chotanagpur. But Colonel Dalton opined that they entered India from North-East and settled in the plains of Chotanagpur for several years and spread to the adjoining highlands of the sacred Damodar River. Sir William Hunter supported Dalton in his book 'Annals of Rural Bengal. (Malley, 2017).

“A people whose only means of recording facts consists of tying knots in strings and who have no bards to hand down a national epic by oral tradition, can hardly be expected to preserve the memory of their past long enough or accurately enough for their accounts of it to possess any historical value. If, however, the legend of the Santals is regarded as a account of recent migration, their general purport will be found to be fairly in accord with actual facts” He further states that it is historically true that once there was a rich Santal establishment in the Chai and Champa province of Hazaribag district and it is also a fact that they had once a fort there which, in a later period was occupied by the Muslims. If the time is assumed to be

around 1340 of taking over the fort by Ibrahim Ali, then it would be easier to fill up the gap between their departure from Chai Champa and their present establishment in Santal Pargana. The recent migration was toward the East because it was the direction which had been expected to follow. Their early settlement in “Ahiri Pipiri” and “Chai Champa” was situated in the North-Western Frontier of Hazaribagh. As a result, they had to confront with the direct line of advance by countless Hindu Immigrants from Bihar. That they had been driven by the influx of the Hindus is a fact and the places mentioned in their legend corresponds the direct line of their retreat thereafter”. **(Risley, 1892)**

“The Santal tribes of India have a typical tribal life style. Basic needs are fulfilled by forest trees and plants. The tribes are also engaged in fishing and cultivation. These tribes are India also poses a magnificent skill of making musical equipment, mats and baskets out is worth watching. The study concentrates on the influences of modern values and institution in the day by day of the Santal spread of education, modern technology and migrants, sociologist have noted changes in the social, economic and cultural life of tribals due to such migration. More particularly the have been exposed to the processes related to modernization and globalization. The impact of such changes can be seen in their changing cultural values, occupational structure and role perception. More particularly, the diminishing significant of patriarchies in the social life of the Santal is evident. In the traditional tribal society, specific role was assigned to man and women for maintenance of their age-old tradition, custom etc. Dependency on forest-based economy also influenced their cultural norms, traditions and values. Bat as a result of triblas have come close to new forms of life, institutions and values that have encouraged social transformation in their society”. **(Dey, 2015).**

### **6.3 Santal in Mayurbhanj District**

“The history of Mayurbhanj reveals that the Santal were living in this land much before 1340 AD. The history tells us regarding the migration of the Santals to the district of Mayurbhanj towards the close of the 18th century may not be applicable if the copper plates are not there. The two copper plates mentioned above clearly prove that the settlement of the Santals in Mayurbhanj at an earlier date”. **(Mukherjee, 1943)**

The Santal people of Mayurbhanj district are one of the largest tribal groups of Odisha in Eastern India. “Out of the total 62 Scheduled tribes of Odisha, the Santal tribe is an advanced position by considering their cultural identity and population. The social life of the people of

Odisha has been considerably influenced by tribal culture. The Santal people of Mayurbhanj state their cultural identity along with uniqueness in their social organization, language, dress, ornaments, art and craft. The social activities of Santals include their family, clan, settlement, house types, marriage, literacy, education, food habits, social customs, dress and ornaments, work participation, love of art, dance, songs, etc”. (**Hembram and Mohapatra, 2021**)

The Santhal are the third largest tribal communities of India after the Gond and the Bhill with a population over 4.26 million. They are largely distributed in the district of Balasore, Keonjhar, Mayurbhanj and Sundergarh of the state of Odisha. Over fifty percent of the tribal population of the Mayurbhanj district is constituted by the Santhal (**Maharana and Patel, 2018**)

#### **6.4 Physical features of the Santal**

“Santal have a frizzy hair and the physical characteristics in general have doubted the existence of a Negroid element among them”. (**Bodding,1994**). Santhals have long head and flat nose. Their complexion varies from dark brown to black in colour. Santhals usually have curly hair (**Sinha, 2020**). “Physically the Santhal people are characterized by dark to very dark brown in complexion with dolichocephalism and hypsicephalic head from with a high vault; narrow forehead. They have coarse black, straight and occasionally curly hair. Scanty beard and less hair on the body is another characteristic feature. Their eyes are black coloured and medium sized with usually straight or rarely oblique eye-slit. Their nose is straight and prominent with depression at the root, large mouth with thick projecting lips”. (**Guha & Ismail, (2015)**)

#### **6.5 The Language and Script of the Santal**

The Santali language was belonging to the sub family of Austro-Asiatic cluster and classified under the Mundari group of languages. Now they have their own scripts known as Ol-Chiki which discovered by Pandit Raghunath Murmu in the year 1925. In the year 2003, the Santali language “Ol-Chiki” has been included in the eighth schedule of the Constitution of India. Santali (OlChiki), also known as Santal, is the most widely spoken language of the Munda subfamily of the Austroasiatic languages, related to Ho and Mundari, spoken mainly in the Indian states of Assam, Bihar, Jharkhand, Mizoram, Odisha, Tripura and West Bengal. It is a recognised regional language of India per the Eighth Schedule of the Indian Constitution. (**censusindia.gov.in**). It is spoken by around 7.6 million people in India,

Bangladesh, Bhutan and Nepal, making it the third most-spoken Austroasiatic language after Vietnamese and Khmer. Santali was a mainly oral language until the development of OlChiki by Pandit Raghunath Murmu in 1925. OlChiki is alphabetic, sharing none of the syllabic properties of the other Indic scripts, and is now widely used to write Santali in India. ([wikipedia.org/Santali\\_language](http://wikipedia.org/Santali_language))

## 6.6 Education

The education is the heart of any tribal community as well as backbone of any society. Education plays a vital role enables them to educate themselves and their community, they take advantage of the social condition for their own advancement in order to increase their utilisation techniques. It also plays a key to the future for the emerging nations. Modernity cannot advance above imitation and duplication without education, and although a person can rarely improve the quality of his or her life and no one can fully contribute to the mission of developing a nation without education. Given the high rates of literacy in developed nations, it is tempting to draw the conclusion that eliminating illiteracy and promoting universal education are necessary conditions for social, economic, and political development. One of the main problems with Santal growth in India and other countries has been the absence of adequate educational systems and illiteracy. To ensure that tribal people do not fall behind in secondary and higher education, the Indian government has made provisions for seat reservations in educational institutions as well as financial incentives. This is due to the fact that the Santals prefer to only educate their male children given their limited resources. Due to the effects of globalization, the Santals have gained recognition and received the better education that their children and other family members require. (Dey, 2015)

## 6.7 Economical Background

“The Santals economy is predominantly forest based and they also take care to preserve the ecological balances with the nature sustain their livelihood. But exposure to modern economic practices teaches them to exploit the nature and consume its products. As a result, the traditional tribal leaders often face a dilemma while accommodating modern influences”. (Dey, 2013)

## 6.8 Settlement and Housing

Generally, the community life of Santals is centered in their villages. Santal village consists a long street; houses are built on the two sides of this road. “The Santal house is square and long in shape that suggests the members of family three or more. The windows of Santal house are mostly absent and small in size, because they believe that evil spirit might look through them causing misery to the inmates. Socio-economic, cultural, and religious factors help to shape the „typicality“ of the Santal house”. (Mitra, 2002). “The Santals built their house by fixing nine poles in ground into three rows, three poles in the middle to support the inclined roofs. The roof is made with rafter of sal wood, over which bamboo saplings, climbers, etc., are tied, the whole being thatched with jungle-grass. The Santal community mainly produces the low land crops such as rice. They also use the straw for thatching material. Use of this thatching material signifies the subsistence activity and materiality. Then the walls are made by fixing thin poles of any suitable, finishing the whole off with a plaster of clay and cow-dung, and glossing it over with white earth”. (Bodding, 1940).

## 6.9 Traditional dress and Ornaments

The Santal Community sets itself apart from the other Communities with its distinctive dress style and ornamentation. The male members are wearing hand loom loin cloth kacha Dhti, banion, shirts and napkin (gamchha) and women are wearing green, white or blue check saree Phuta saree (Panchi Saree) and Tattooing in their hand and soles. But now-a-days they are using the mill made clothes like other Community. The Santal women are found of wearing ornaments like Pankatha (Hairpin), Sikimala (Coin Necklace), Baju (Armllet), SankhaChudi (Wristlet), Satul (Bangles), Painri (Anklets). The Santal used to wear heavy silver decorations, but as a result of modernization, the younger generation prefers to wear plastic, glass, and light silver ornaments, among other materials.

## 6.10 Food and Drinks

Rice is the staple food of the Santal. Usually they take boiled watered rice (Baske Daghamadi) with boiled green leaves or vegetables curry (Alagh Bhaja). They consume whatever vegetables are available in their village and nearest market, as well as non-vegetable foods like- Fish (Haku), Meat (Gil), Crab (Katkam) and Dry Fish (Suka). During the time of rituals and festivals, they eat pork meat known as the main meat of the Santal community, and they prepare rice cake (Dubugh Pitha) and mutton or chicken curry. Rice beer (Handia) is a very

popular drink among them. During festivals and rituals, both males and females love to take Handia. As a matter of tradition, they entertain their guests or relatives with this drink, besides, they also drink Liquor (Mohua) and Palm juice (Tali). The Santal males like to chew tobacco (Dokta) and are fond of smoking by rolling the tobacco (Pungi) which is made by Sal leaf.

### **6.11 Professional Occupation.**

The growing rice is main crop of Santal community. Same time they also grow millet, maize and some vegetable crops in their won field. They have adopted various agricultural methods practised by mainstream people with little knowledge or application of crop rotation, irrigation, fertilisers, pesticides, etc. It is found that, earlier Santal tribe involves the cutting and burning of plants in a forest or woodland to create a field for cultivation. They practise cattle rearing, mainly hens, cows, goats, sheep, pigs, oxen, buffaloes, cats, and dogs. The Hunting, fishing, and gathering are of little economic activities of them. The women prepare leaf plates (Ptra) and cups (Phulugh) out of sal leaves and make brooms out of the grass while sitting at home, then sell them in the local market to supplement their income. Basically, the Santals occasionally hunt wild animals for flesh, during the lean or post-harvest season. Now days, they go to the neighboring industrial, mining and urban areas for wage earning. Today's Santal are expert in carpentry works and this skill also helps them to supplement their livelihood.

### **6.12 Religion.**

India is a Hindu state, so the Santal have been known as Hindu for a long time. As the population grows, the Santal have changed their religion due to some religious problems. Gradually many Santal left Hindu to Christian and other some Saidharam and so on. Because of all these problems the Santal are proposed to the Government to separate their religion from the other religion, so that the Government of India can identify them as a backward class tribe. "In 2020, Jharkhand Mukti Morcha (JMM), which was in power in Jharkhand at that time, passed a unanimous assembly resolution on 'Sarna Code' for the inclusion of Sarna as a separate religion in the 2021 census, and sent it to the central government for approval. They are demanding Adibasi having their separate religion code". (**The Hindu**)

According to the 2011 Indian Census, for combined Jharkhand, West Bengal, Odisha and Bihar, 63% recorded their religion as 'Hinduism', while 31% practice other religions and

persuasions (mainly Sarnadharam), and 5% practice Christianity. Islam, Sikhism, Buddhism and Jainism are followed by less than 1% of the population. (**Census, 2011**)

### **6.13 Celebration of Spiritual Festival**

Santals celebrate many festivals every year. They have celebrated thirteen festivals in twelve months. Sakrat (Makar Sankranti) is the main festival among the Santal. They have their own festivals and traditions. They have been observing this spiritual festival since many years ago. There is no need for a Brahmin or priest in their worship. Majhi Haram (Village Priest) acts as the main priest of all worship. Naikey (the deputy priest or sacerdotal) and Jog Majhi (the guardian of tribal morals) together help Majhi Haram in all the acts of the spiritual festival. Santal are believed that, the festival is most important for their life and continued to their cultural systems. During the festivals, the Santals wear their own traditional dresses, Panchi Dhuti and Panchi Saree, that are available in the nearest market. Necklace, jewelry, verities of flowers in their heads, and they perform their traditional dance. The social unity of Santhal in Bengal is very strong and durable. They observe their festivals, though there are many difficulties, calamities, and troubles in their lives and livelihoods. Though the interest in celebrating the festivals has decreased now, they have tried to hold onto their customs, and cultures- the main string of social unity through celebrating their festivals (Patnaik, 2001). Nature and the environment of the Santal community play an important role in these festivals. The major festivals of this Santal community are as follows:

#### **6.13.1 Baha/Magmore Porab (Flowers Festival)**

Baha Parab, the "Flowers Festival" is a festival of the Santhal community all over India. "Baha" means flowers, and porob means festival in santali language. At Baha Parab "Flowers Festival" men, women and children are attired in traditional clothes, Offering Flowers to God Marangburu, jaherayo and Madal tamak (drums) are beat and tribal woman, and man dancing. This festival takes place in the spring. (**Islam, 1985**).

#### **6.13.2 Sohoray Porab (Diwali Festival)**

All over India, Sohrai Porab (Diwali Festival) is observed among the Santal as a harvest festival. It is also known as the "cattle festival." It is mainly celebrated after harvest and coincides with the festivals of Diwali and Amavasya of the Hindu month Kartik in the months of October and November. In this festival, people fast, paint their houses, and prepare



a variety of foods. In the evening, they light earthen lamps in the cattle-sheds and celebrated in honour of cattle, especially bullocks, buffalos, goats, and sheep.

### **6.13.3 Dasai Porab (Durga puja Festival)**

Dasai Parab is celebrated in October every year. Something can be understood from the history of the Santals, they had to defend themselves and hide their identity behind masks and dressed in disguise, they were looking for Sudur Durga (Maisasur) by performing dance songs in every house. The Santal are believed that Hudur Durga was the protector of the Santal. The men dance with peacock feathers adorning their turbans, and some even dress up as women or wear sack clothes. Earthen pots or hollowed-out pumpkins are used to create the masks. Some of the humour used in Santal celebrations is shown in this. They get some money, muri, and rice as a rant from each house instead of dancing and singing. The Santhal, Hindus, and everyone else in India celebrate this holiday. During the hectic season of farming, this is celebrated. The youngsters of Sarna gather in a certain home to recite mantras or sacred phrases honouring the goddess, Durga. India's largest festival is this one. Students are instructed on how to treat a scorpion or venomous snake bite. For the purpose of treating particular illnesses, the advantages and uses of various trees are also taught. Moreover, there is a mantra-recitation prayer that can be used to treat physical problems like pain, pains, and headaches. As a result, the dasai festival is a celebration of renewed festivities. Every hamlet in Santhal Pargana celebrates this festival.

### **6.13.4 Sakrat Porab (Makar Sankranti)**

Sakrat is one of the major festivals of the Santals in Mayurbhanj District. The event takes place in January. "Holog Hurg Mah" and "Barabare Din" are other names for it. They consume haku, leto, jilpitha, and jil utu. the villager's bath in the Tupun Ghat the morning of Sakrat Manjhi Baba and Manjhi Gogo. Everyone has new attire on. Everyone departs after that and prays to the Bongas (God) and their ancestors in the Marang Olah or Bhitri Olah before returning home. By the doorpost, they sacrifice a cock. Following that, the locals go "Sendra," or hunting. Afterwards they perform the "Bejatunj," in which they shoot arrows at a pole made of banana trees. During the celebration, singing and dancing are common. It's a time of joy and celebration. It is fundamental to the Santali way of life. This event is held in the middle of January, immediately following the Sohray festival, on the last day of the month of Pous (Diwali Festival). After Sohray and Baha Bonga, this is the third-most

extravagant event the Santals perform in Odisha (Flower Festival). It is customary for the Santals in Odisha to attend this celebration with their families, thus all Santal males who are living abroad for a variety of reasons (most notably their jobs) travel back to their village homes to take part in this festival. This celebration is also known as the Santals' gathering festivities.

#### **6.13.5 Maghsim Bonga (Conclusion of the Santal Year)**

The Maghsim Bonga is observed by Santal in the month of Magh (January-February). The Santal year ends with this event. The local priest offers chickens, pigeons, and eggs as sacrifices to all of the bonga (God) (Majhi Haram). There are no women permitted on this vessel. All of the village men are travelling to the location of the battleship and praying to Marang Buru to grant their personal wishes. Everyone makes their own soledaka (chicken biryani) once the puja is finished, and they serve their own cuisine while giving a bit to Majhi Haram. Afterwards they sip rice beer and head back to their house. The holiday of Magh Sim is observed in the month of Maghi, which falls between January and February and is the time when Santals are supposed to mow the thatching grass. This festival indicates the end of the Santal year when all of officials of the traditional Santal Village Council i.e., Manjhi Haram, Jog Manjhi, Jog Pramanik, Gorait, Naike etc. resigns from their post and after a week, all take back to their respective post.

#### **6.13.6 Jomsim Bonga (Gate together Festival of Santal)**

The Santali Society's Gate Together Event in the Mayurbhanj District honours Jomsim Bonga. It is often observed in February or March on the Falgun full-moon day. Depending on the family's financial situation and whether it will be held every year or every five years, this festival is held. Sheep (Dharam Khasi) have been raised at home for five or ten years in preparation for this celebration. They offered these sheep as a sacrifice to the Sin Bonga as a part of the Santals' customary festivity (Sun God). It is a vessel that can only be used by a single clan and small groups. Hence, when the Tudus perform Jomsim Bonga, only they and they alone participate in it, and other clans are only permitted to attend with their own daughters who have married into other clans and their offspring. Finally, the total cost of the worship is collected among the descendants. This festival is usually celebrated on the full moon day of Falgun (February-March) or Baisakh (April-May). It is the festival through which the Santals offer their homage to the Sun God, or Sin Bonga. It is a two-day

programme. On the first day, the clan members purify themselves and offer puja to the Bongas, and thus this first day is known as the Um Narakor purificatory ceremony. Sardi Maha, or the second day's feast, is when the clan members present the Bongas with fowl.

#### **6.13.7 Gomha Porab (Raksha Bandhan)**

“Gomha Porab” is one of the most enjoyable festivals. It gives the brother and sister to strengthen their bond. But in Santali culture sister never binding rakhi in brother's hand. According to custom of Santals, no one goes outside to work on that day. Usually, on that day, every Santal has a Jil pithe, Leto and Sole Daka (Briyani) arrangement at home.

#### **6.13.8 Karam Bonga (Karam Puja)**

"This festival is celebrated in the month of Aswin during the months of September and October. During this festival, they pray for wealth and progeny and get rid of the evil spirits. The head of the household offers rice beer and other articles to Manjhi Haram and Maran Buru, and all those present are given rice beer. "By singing and dancing, they worship their deities the whole day.” (Ahmed, 2020)

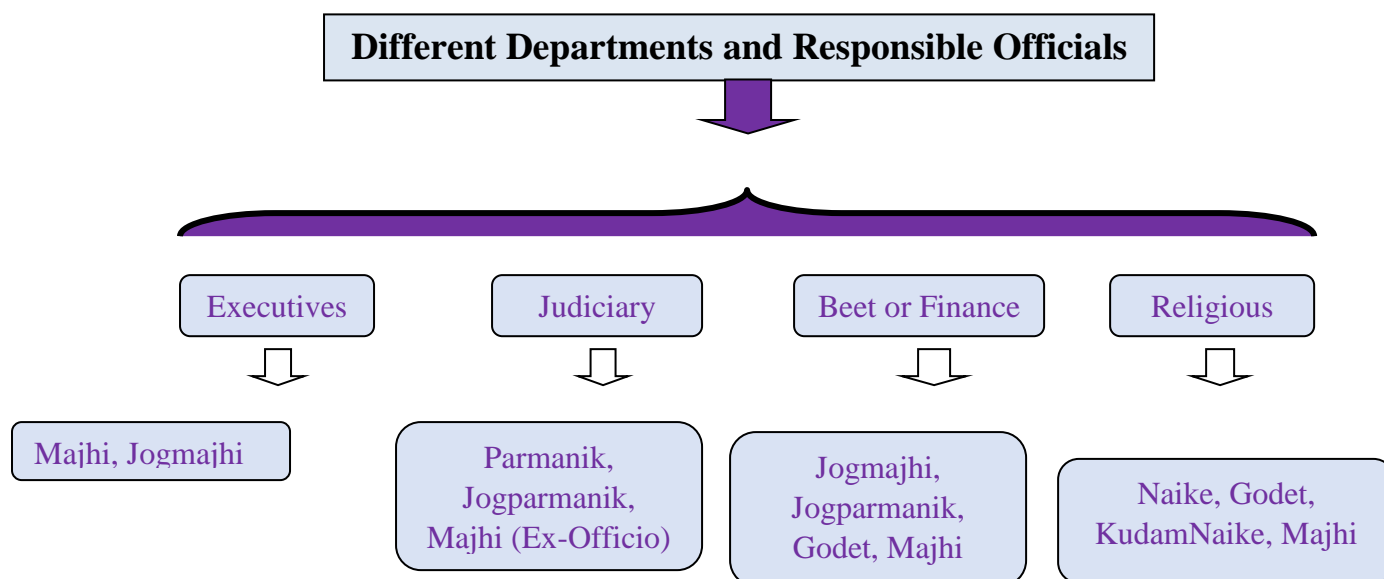
### **6.14 Political Organisation or Judicial Systems.**

In the early stages of development, every society has its own system of administration based on its social and religious customs, traditions, and modes of behavior. The Santal, as the oldest inhabitant of India, possesses a well-organised socio-political structure to ensure discipline in the whole community. The political structure of the Santal community is based purely on democracy. The Santal society has three-tiered administrative structures. The British administrators were highly influenced by their well-behaved and peace-loving nature as well as by their organised social system.

#### **6.14.1 Village Council (More Hor)**

The system of administration of the Santal Society is purely patriarchal. It is more or less homogenous in nature and comprises seven members, including Majhi, from the village council of their community. Though the individual and society are two sides of the same coin, an individual is merely an entity. He cannot do as he desires in community life unless it is approved by the village council. (Atu-mone-hor). The term "Monehor," which means "five persons," refers to the Village Council of the Santal tribe of the Mayurbhanj district. Often it

constitutes three or seven persons. The decision of the village council in family and property matters is binding on them. All the names and posts of the Santal Administrative Officers are given below: - **1. Majhi Halam (Village Headman)** **2. Paranik (Subordinate to the village Headman),** **3. Jog Majhi (Helper of village Headman),** **4. Jog Paranik (Subordinate of Paranik),** **5. Godet (Secretary to Village Headman),** **6. Naeke (Village chief priest)** **7. KudamNaeke (Assistant to village Priest).** (Karua, 2014).



#### 6.14.1.1 *Majhi Halam (Village Headman)*

He is the headman of the village and has the highest authority. He solves the intracommunity disputes and can only worship the Jaher Than (Warship Place). He is empowered to punish the miscreants by imposing some fines on them as per the gravity of the case. Manjhi Hadam interprets and applies all customary law. He is the most powerful functionary connected with the dispensation of justice. He is the guardian of the villagers. The post of the Majhi Halam is exchanged among the same family or clan. All sons can performance and exercise the power. But basically, the authority is transferred to his elder son when it is needed. The Majhi Halam and his advisory body must be joined in birth ceremonies, marriage functions, and death ceremonies. According to the customs of the Santal community, they do all the work properly, and without Majhi Halam, no functions could be performed in the Santal community.

**6.14.1.2 *Paranik (Assistant village Headman)***

Paranik is Assistant to village Majhi Haram. He helps the headman in different community matters and social disputes and acts as his assistant. He mainly presides over the council in the absence of the Majhi Haram. In the absence of the Majhi Haram he presides vital role in birth ceremony, marriage functions and death ceremony. After the death of Majhi Haram, his eldest son takes over this post, and his successor will be eligible to take the Majhi charge.

**6.14.1.3 *Jog Majhi (Deputy of Headman)***

Jog Majhi is the second highest traditional village authority who works as a judge in the absence of the Manihi Haram. He is the ritual functionary of the Santals, who officiate at marriages and worship the gods and goddesses. He arranges for the ritual bath of the bridegroom and makes him ready for marriage. He sometimes works as a mediator in marriages. Traditionally, he is the guardian of the young men and women of the Santal village. He basically maintains the discipline at the Akhra (Dancing Place), where the young boys and girls meet to dance. He also carries the news, such as birth, marriage, and death, to the villagers. He carries the news, such as birth, marriage, and death, to the villagers. He also convinces the village members to be present at the village meetings and gathers sacrificial offerings from the villagers during the village festival.

**6.14.1.4 *Jog Paranik (Deputy of Paranik)***

The Jog Majhi (Deputy of Paranik) has an assistant called the Jog Parnik. they are the main officials in the Santal marriage's ceremony. Paranik and Jog Paranik receive a yellow turban four feet long for every marriage at which they officiate. They manage the food and drink that every village official gets on such occasions.

**6.14.1.5 *Godet (Secretary of Village Headman)***

Godet is the secretary of Majhi Haram. He works as a village messenger. He takes the orders of the headman and informs the concerned people in the community, visiting every family in the village and informing them of various appointments. He always assists the headman in all kinds of social and political meetings. Hen Majhi is absent; then Godet informs each family of the village of the date, time, and place of a village council and the dates of festivals in the village. He informs the families of the birth of a new baby and about the death and funeral of

a person in the village. He also collects elements from families for offerings and sacrifices for festivals.

#### **6.14.1.6 Naeke (Village Head Priest)**

Naeke is a ritual agent and helps in conducting the worship of the local deities. He performs all the acts of warship of the village. The Kudam Naeke help him in all the spiritual warship on the bongas of outskirts and offers his own blood to the Pargana Bonga. Sometimes Dehuri (the priest) looks after the warship work in the same village during hunting or on other occasions. In these works, it is not necessary that Dehuri be a Santal. Here, ethnic justice cannot be given special attention; even if he is from another caste, it will work. The Naeke is the chief priest of a particular village. He conducts all the warship every year. Villagers and Kudam Naeke help him in all the spiritual events of the festival and perform the sacrifices. He is the experience and trained person about sacrament work from village ancestors. He fasts all day during the day of puja and also does not take food or water anywhere. He does not use any slime or oil because that slime and oil are used by other people, and he does not wear cloth. During the time of said matter and unclean work he does not perform any Banga Buru till the unclean work such as death of person and birth of new born baby. In the Santal society, the Naeke post is hereditary, and after the Naeke's death, his son takes up all the spiritual work. A new Naeke is elected at the time of Magh Bonga when the village committee is placed by the Majhi Halam. According to the Santal law, if someone holds the post of Naeke, he will receive a bounty and land given by the villagers.

#### **6.14.1.7 Kudam Naeke (Assistant to village Priest)**

Kudam Naeke is responsible for assisting the Naeke in all kinds of spiritual work and performing spiritual warfare for Banga Buru on the outskirts. He also plays a vital role as Naeke's assistant and co-priest. According to the tradition of Santal, he offers drops of his own thigh blood, which it produces by pricking his body with a thorn.

#### **6.14.2 Mapanjhi (Council of Five Majhis)**

Whenever someone does not get proper justice against the decision of the Majhi of his own village, he appeals to the council of the five Majhi. The body consisted of the village headman, drawn from the vicinity. This is known as the first appellate council of the Santals. In this council, matters of veracity and complicated cases are resolved by the Mapanjhi.

### 6.14.3 Pargana or Parganit (Village Constitute Body)

When the case is more complicated and not to solved by the village council, then it will be sent to the Pargana Mahal to resolved these cases. " Pargana is the second appellate authority against the decision of Manjhi of the Santal Village Council. Of course, an appeal may directly arise from the decision of a Manjhi in a village. The aggrieved party may prefer an appeal before the Council of Five Manjhis. It is the direction of the aggrieved party. A Parganait or Pargana has two assistants, namely, Chakladar and Deshmajhi. Chak/Adar acts as a messenger for Pargana. Oeshmanjhi assists Pargana in the process of taking a decision. A Chakladar is a regional godet. "Normally all these posts are hereditary." (Kamila, 2006)

### 6.14.4 Lo Bir (Forest Council or Khunt Council)

"Above the village council and pargana lies the annual hunt (Lo-Bir-Sendra)." Here is an opportunity to discuss the socio-religious and legal problems of the tribe. Decisions are taken by considering the references provided by Desh Prodhan. This body meets once a year. just assemble in the jungle to burn their offences" (Karua, 2014).

"The Law-Bir or Forest Council," the ultimate authority, is held once a year in the forest to decide the Santal disputes, and it is known as the last appellate court of the Santal. The forest council is held because of the denudation of forests. It is seen that the beauty of the forest is slowly being lost to hunting. As per the Santal tradition, the annual hunt is held twice or three times during the summer every year. They do not have any judicial proceedings. The hunts are only for enjoyment and merriment. As per the information of the villagers of Suliapada Block, every year, eighty or more Santal villages hunt the forest on the day of Buddha Purnima, the full moon day, or in the month of Baisakh Purnima. Dihri (Priest) play a major role to cooperate the all villagers to meet the hunt in Baisakh Purnima. He is known as the sacrifice and the master of the hunt. After the hunt is over under the residency of Dihri, any matter of dispute, whether great or small, can be brought for justice. A person who is aggrieved by the decision of Manjhi or Pargana can put forward his case for decision in the annual hunt. But in fact, none of the people interviewed could recollect any case that was decided by the Lo Bir or Lo Mahal.

### 6.15 Development of Political Organization of Santals of Mayurbhanj District

The traditional village council of the Santal community plays a significant role in the socio-cultural history of the Santals of the Mayurbhanj district. The Santals have a long tradition of managing their village affairs through traditional panchayats. They rolling their own traditional panchayat system in village level. "Bharat Jakat Majhi Pargana Mahal is a traditional social institution. This organisation has gained details in Orissa, Bihar Jharkhand, West Bengal, and Assam. The head of the village is Majhi Post, which is the religious post of the tribals, for manki, mudaou, and santali. Pargana means leader, area president, comrade, lawyer, social worker, etc. This term has been used as a pargana since before 6500 B.C. The entire tribal society is governed by the two posts of village head, Majhi, and pargana baba, three posts of jaga pargana baba, Paranik baba, and godet baba, and one post of Naike baba. All total five posts. All kinds of Religious Activities from birth to death of indigenous people, language, Script, Socio Religious Ceremonies, Socio education Development, Socio philosophy Development, Socio Economic Development. Social organizations, etc., are propagated and spread, and this institute will present all the social and governmental issues of the Adivasis and the solutions to their problems. Therefore, the social organization of the indigenous Santali is BJMPM". ([bjmpm.com](http://bjmpm.com)).

"All India Adivasi Socio Educational & Cultural Association (ASECA) is another social organization of Santal community. This association also covers areas in Bihar, Orissa, Jharkhand, West Bengal, and Assam. It is mainly organized Birth Centenary Celebration of Pandit Raghunath Murmu. "As part of the celebration, it has installed a life-size bronze statue at Baripada in the district headquarter of Mayurbhanj District, Orissa, in May 2005." ([ngoreporter.com](http://ngoreporter.com))

Gram Panchayats have been established in rural and ancestral areas since 1949 thanks to government initiatives. Another authoritative head of the village has emerged in Indian villages: the Panchayati Raj institution. Formerly, all disputes were resolved at meetings presided over by the traditional village headman (Majhi Baba). However, the Ward Member is currently finishing donations related to the use of formative plans and initiatives. The Panchayati Raj Institutions and their Traditional Political Organization are working together with the Santal people to form a new local government. They are discovered to take part in decision-making processes for development programmes, "Gramme Sabha" meetings, and gramme panchayat elections. The newly constituted Government panchayats and the



traditional panchayats may have different jurisdictions. Few Santals submit their complaints to the Government Panchayat for resolution. One other institution that wielded influence was a group of affluent Santal families in the community. Despite the fact that there is less stratification in traditional tribal society, some families nevertheless enjoy more prestige as a result of having more livestock and larger landholdings. Such households are renowned for offering resources for work and lending money. They might serve as sureties at any moment for the repayment of a debt or late land revenue. These powerful families in the hamlet could be relied upon to assist in times of need. They participate in conflict resolution as well. The Santals have taken on a new status since the declaration of independence and the adoption of the constitution. They are granted some special benefits and are expected to face discrimination in the national political system in addition to participating as regular citizens. With the hope that their involvement and participation in the political system will bring them closer to the centre of national life, the Constitution grants them such privileges. According to the Constitution, the political and economic forces released by the national structures would eventually integrate the tribal people into society as a whole. The circumstance has now altered.

The Government Panchayats have assimilated into the Santals' social structure. They are currently on their way to the Gram Panchayat to settle their issues. They occasionally call the police in to assist them in resolving their conflicts. Also, they take part in the Gram Panchayat elections. The Santals also participate in the planning and decision-making processes.

## **6.16 Marriage**

Marriage is the process by which two people make their relationship permanently. It is the joining of two people in a bond that putatively lasts until death. “The Santali name for marriage is Bapla. The word which very probably meant originally mutual strengthening of the two families. It is strictly forbidden for any Santal to marry within his own sept of Parish or Clan”. (Malley, 1910)

### **6.16.1 Types of Santal Marriages**

The marriage system among the Santals is usually arranged by the parents and by the close relatives of the couple. Yet, in present days, there is much relaxation of this traditional practice, and the candidates do have their say in arranging their marriage. The forms of Bapla

are as follows - Sange Bariyat Bapla, Sangha Bapla Bapla, Kudam Bapla, Kiring Bapla, Apagir Bapla, Tunki Dipil Bapla, Itut-Sindur Bapla, Nirboloh Bapla, Diku Bapla, Haram Bariyat Bapla and Ghardi-Jawain Bapla.

#### **6.16.1.1 Sange Bariyat Bapla:**

Similar to Sange Bariyat, Duar Bapla is a society's most exclusive, expensive marriage. So, only wealthy families may see it. The bridegroom travels to the bride's village with a variety of drums, along with the bariyats, both male and female, according to the system of this marriage. They are warmly welcomed by the locals there, who then place them in an appropriate location, such as one of the nearby mango groves. The village officials eventually approach them and inquire about their annoyance, if any, while they were travelling. If the response is positive, everyone is joyful. Then song begins from both directions, and the surrounding sky fills with happiness. To greet and direct the Bariyats into the hamlet are young villagers carrying various drums, such as the Tumdah, Tamak, and Chad Chadi. On the road, drumming and song contests are held while guiding. Young females sing various types of Dong songs (Culture song) to outdo the other side while young lads on both sides beat their drums with various pauses and pastures. The wedding procession moves up to the resting room within the area of competition. This is referred to as "Daram Dah." Daramdah competition can occasionally get so intense that it disturbs the adjacent sky and wildlife. A Sindurdan ceremony is held in front of the bride's home before sunrise. The bride and groom are then brought inside the house and offered a shared lunch. The villagers take care of the Bariyats' breakfast in the morning and lunch in the middle of the day. Nonetheless, only the bride and groom's parents are responsible for the costs. There is no Binty or Bariyat sereng heprao in this marriage. The afternoon only features the dancing competition. Each party dances passionately in their own space. Young people from nearby villages gather in large numbers to watch and participate in the dance, as well as women with young children. As a result, the required minimum crowd for a dance is three thousand people. "Bebhar" ceremony is done in the courtyard in the evening. The pair is blessed by all of the British side's family, who also bless them with gifts of varying value. The locals wish the Bariyats, the bride, and the bridegroom goodnight at midnight.

### **6.16.1.2 Sangha Bapla:**

Sangha Bapla (Marriage) is referred to marriage done by elder brother's wife by younger brother in case of death and lost. It is common understanding between bride and groom side. Also need consent from wife of elder brother. This marriage is done in order to prevent anyone from widowhood. Society accepts followed by some rituals and customs by more hor (five eminent people of village) villagers, naike and manjhi haram (headman). In brief it is required a man to become the husband of a deceased brother's widow. A widower or divorced guy marries a widow or divorced woman for a second time. A divorced or widowed woman receives a bride-price that is half that of an unmarried girl. The belief that a widow or divorced woman will remarry her first husband after death and that the second husband has the right to enjoy her during his remaining years is the reason for the reduction in bride price in such a case. However, in many cases today, the full bride price is given for a widow or divorced woman, which is equivalent to an unmarried girl. Ader bapla (Sangha Bapla): In the event of loss and death, Sangha Bapla (Marriage) refers to the union of the younger brother and the wife of the deceased. Both the bride's and the groom's sides are aware of it. also require the oldest brother's wife's approval. Everyone who gets married will avoid becoming a widow. More than five prominent villagers, including Naike and Manjhi Haram, are accepted by society as following certain rituals and practises (headman). In a nutshell, a man must marry a brother's widow once he passes away.

In this type of union, a widow or divorced woman marries a widower. Here, the bride and groom negotiate a price, with men typically taking the lead. The bride price in this marriage is incredibly low. The binding ceremony of a Santal marriage is the Sindurdan, which is performed in this instance by the bridegroom smearing vermilion on a dimbu flower and fixing it in the bride's hairstyle rather than applying the Sidur directly to the bride's parting of her hair.

### **6.16.1.3 Kadam Bapla:**

Kadam Bapla is generally done under kadam tree with all rituals and customs. This is oldest kind of marriage in Santhal community. In olden times, Santhals had no strong witness then nature. Kadam tree is useful and considered to be sacred in Santhal tradition. Now a day's even branch of Kadam tree is solving the problem- if kadam tree is not available.

#### **6.16.1.4 Kiring Bapla:**

Kirin in Santhali means purchase. Kirin Bapla is referred to purchase of to be bride from her parent's home. In Santhali family, everyone in family contribute to occupation, which is agriculture. Therefore, each family member is considered to be manpower. To compensate manpower, one has to pay certain amount for bride to their parents. It is not considered to bride price but a custom for identify value of bride. It is the most traditional and revered type of union. Only young people who have never been married before are eligible for it. With the assistance of a Reaborij (Ghatak) or match-makers, the parents of the bride and the groom arrange this type of marriage. There is no specialized group of matchmakers, however friends and family often serve in this capacity: The bride's parents must receive Gonong-Pon (a expensive bid), which is paid by the bridegroom's parents. This is where the name "Kirin Bahu," which translates to "Purchased Bride," comes from. Also known as "Biha Bapla, and "Kirin bahu Bapla". The phrase "Biha Bapla" can be interpreted as "marriage par excellence" because the Santali term "Bapla" also denotes marriage. Kirin Bapla: The Santhali word for "buy" is "kirin". A bride-to-be named Kirin Bapla is said to have been purchased from her parents' residence. Everyone in the Santhali family participates in the family's occupation, which is agriculture. Each family member is therefore seen as manpower. A fixed amount must be paid to the bride's parents as compensation for their labour. It is not thought of as the bride price but rather as a tradition to show the bride's worth.

#### **6.16.1.5 Apangir Bapla:**

Santhal community is open towards interaction to male or female. Any male or female get along and come to common consent of getting marriage. Society accepts such kind of unionism and considered as marriage. It is without the information of parents but, later on parents are being informed by messenger of village i.e., assigned by Headman. Such kind of marriage occurs from haat (village, daily or weekly local market), pata (mela or community celebration of some occasion). There is special function for newly married couple called Tiril-Tarob. Where villagers have rights to ask and clear their doubt about both of them. This custom is done through a representative by headman. The entire question is being asked in indirect way to maintain the decorum of custom. Question like, have you ever married? Is being asked as "have you crossed anyone barricade before?" It is an elopement marriage. It typically happens as a result of a girl and boy falling in love. The Santal people have the view that this kind of union can only take place when a girl runs off with a male after taking some

herbal remedies. The girl's mind is affected by the male, and when he starts to love her, she begins to forget everything else in life. In certain situations, the bride's price is not necessary. Yet, it is occasionally given when the parents arrange a legal marriage following an elopement. The Santal community in Apangir Bapla welcomes interactions with both men and women. Any male or female can get along with one another and agree to get married. Such a form of unionism is accepted and seen as marriage in society. It is done without the knowledge of the parents, but later, the Headman-designated village messenger would inform the parents. These marriages take place in the haat (village, daily or weekly local market), pata, and (mela or community celebration of some occasion).

#### **6.16.1.6 Tunki Dipil Bapla:**

Tunki Dipil Bapla, this kind of bapla is also known as Rahi Chaudal Bapla (a portable house for the bride). After finishing all customs bride sit inside decorated rahi chaudal to groom's house. Bride has to be taken only in Rahi Chudal by the villagers/relatives from groom's village. Poor men perform this type of marriage. As they do not have sufficient money to bear the expenses of a regular marriage, they resort to this type of marriage. The bride is brought to the house of the bridegroom with a small basket on her head; a few friends and relatives accompany her to her house. The bridegroom, in the presence of these persons, applies vermilion to her head, and the couple then lives as husband and wife.

#### **6.16.1.7 Itut-Sindur Bapla:**

Process of applying vermilion in mid of forehead of bride by the groom is called Itut. Usually, the process is done in door of bride's home. This process is part and partial of marriage custom. And Itut custom is being done after completing certain years too. This wedding is organized like a main wedding.

#### **6.16.1.8 Kondel Napam Bapla:**

In this marriage systems, there is an internal relationship between the lovers. Seeing the time and opportunity, they discussed among themselves and suddenly got marriage. This type of Marriage is called Kondel Napam Bapla.

**6.16.1.9 Duar Lebed Bapla:**

Before the marriage is agreed upon by both parties. The groom brings the bride home before the marriage is fixed due to the great need of the bride. If there is a shortage of people in the house, such marriages are arranged. But later on, a day was fixed and the marriage was arranged with great joy. This type of marriage is called as Dular Lebed Bapla.

**6.16.1.10 Haram Bariyat Bapla:**

This Haram Bariyat Bapla or marriage is mainly chosen due to lack of cost. Such marriages are arranged when there is scarcity in the family. This marriage does not cost trust. In this marriage system the groom went to the girl's house with the help of the villagers and married the girl and brought her home. At the end, the marriage is completed with great joy through dancing, singing, eating and drinking.

**6.16.1.11 Ghardi-Jawain Bapla:**

In such marriages, groom is liable to stay in bride's house after marriage. This sort of marriage is mostly with single girl child family or elite Santhal family. In this type of union, the husband stays with his bride after the wedding and assists her with all kinds of home, social, and religious duties. No gonong-pon (bride-price) is required, and the bride's parents are responsible for all costs. A person who doesn't have children enters into this kind of union. Often, Ghardi Jawai is brought for the oldest daughter. In these unions, the groom is required to live with the bride following the wedding. Most families with a single girl kid or affluent Santhal families engage in this type of marriage.

**6.17 Divorce**

In the santal neighbourhood, divorce is permitted. Locally, divorce is referred to as Chhada-Chhedi or Bapak in Santali. In the Santal society, divorce is not looked upon favourably, and the pair becomes an object of ridicule. The children, despite having full rights, are likewise not respected. They encounter various issues in the neighbourhood, and the kids also encounter some issues in finding suitable marriages. All divorce cases are resolved in front of the local (pada) panchayat or council, which acts as a sort of court to look at all the circumstances. The panchayat must ensure that the customary reparations are provided when guilt is proven. The divorce decree is signed by Majhialam in Majhithan (meeting place). As

a sign of punishment for filing for divorce, the parties arrange for the individuals in attendance to drink rice beer, called locally as "Hadi". The quantity of Hadi remains to be 5 to 6 glass of rice beer. If the wife asks for divorce and husband does not want to take divorce, then he demands for the return of bride - price which is accepted. by the Majhihalam and the panchayat. In this situation, if he demands for any expenditure to remarry it is also approved by the Majhihalam and then a fixed amount is given by the wife's party to the husband for taking divorce from him. It is to be noted here that the wife does not go to the place of Majhithan as the women are not allowed to go there and she is represented there by her father or brother or anyone else who is her patron.

Five people are sent to the wife's home if the husband requests a divorce from his wife. They inquire about her viewpoint. Her husband is asked to give her three bighas of land and a cow if she doesn't want a divorce and she isn't the only one responsible for this predicament. But the wife is given a dish, a bowl, a sari and some amount of money by her husband only once in Santali divorce system.

### **6.18 Ritual at the time of Birth**

During pregnancy there are some restrictions for Santal women like weaving of leaves for utensils (made of leaves)- preparation, oven making, crossing the river/stream/pond, festival attaining without husband, outing alone in the evening, outing strictly prohibited at the time of lunar eclipse or solar eclipse. After the baby is born, they continue to practise some traditional traditions like i) throwing something on the top of the house for courageous child, this is called 'Sarim dal' in Santali language; ii) naval cutting is made by bivalve mollusc for daughter and by thin and tapering end of arrow for son; iii) whole village is profane if any baby was born and no worship will be held in this period as well as villagers do not take food in the house of new born baby; iv) Purity 'Janam Chatiar' festival being held at the fifth day in case of son and at the third day in case of daughter. In that day villagers go to the new born baby's house. Naming of the Santal is very important. This is referred to as "Chacho Chatiar" in Santali. This celebration is significant because it promotes the rights of the Santals and their societal acceptance.

### **6.19 Death and Funeral**

Death is generally believed to be due to disease which is caused by malevolent spirits. Death is the end of life. Disposal of dead bodies is by burning. All personal belonging except

jewellery items, books, necessary deeds and papers have been sent with the dead bodies. Dead body of babies and pregnant women is cremated not burnt. After death, dead body is massaged by oil and turmeric powder and then sent for burning/cremation scattering rice and cotton seed for avoiding hindrance of non-existing soul and smooth burning/cremation of dead body. A black chick has been killed: after fulfilment of burning preparation. Generally, the oldest son can apply the fire to the dead body first then other relatives. After burning the dead body bones of the dead person is preserved carefully and in a fixed day charred bones have been thrown in the river Damodar- the 'sea' where Santal legend flows just outside a portion of its vast area. At the fifth day 'Telnahan' occasion or small obsequies (Sradh) is observed. Chick and Handi (rice-beer) are dedicated to Marang Buru and ancestors. At 'Bhandan' or Sradh, goat and chicken is dedicated to Marang Buru and ancestors and some rituals like discussion about the dead person and fooding arrangement for relatives etc. are performed. At 'Telnahan' occasion the relatives cut their hair/nail and freshen up themselves. Before throwing the bones the relatives of dead person donate some money to the beggars.

#### References:

1. **Ahmed, N. (2020).** Festivals among the Santals in West Bengal: International Journal of Research Culture Society, Monthly, Peer-Reviewed, Refereed, Indexed Journal, ISSN: 2456-6683 Volume - 4, Issue - 4, Page-220.
2. **Bodding, P. O. (1940).** How the Santals Live. Part III. Studies in Santal Medicine and Connected Folklore, Vol. X, No. 3, Calcutta: Memoirs of the Royal Society of Bengal
3. **Hembram, S., and Mohapatra, R. (2021).** Social Life of the Santal People of Mayurbhanj District of Odisha in Eastern India: A Historical Review - ISSN / e-ISSN 0007-473X Volume 22: Issue 8 - 2021 <http://bulletinmonumental.com/> Page No: 173 (Accessed on 22 March
4. **Joachim, S. (2016).** Origin of the Tai People 3: Genetic and Archaeological Approaches. Booksmango. p. 71. ISBN 9781633239623.
5. **Malley, O. L. S. S. (2017).** Bengal District GazetttersSantalPargana, p. 90)
6. **Dey, A. (2013).** Spread of Education and Modern Technology Changed SantalLivehood – A Case Study at PaschimMedinipur District (West Bengal). International Journal of Science and Research (IJSR) ISSN (Online): 2319-7064 Volume 4 Issue 5, page-1704. [www.ijsr.net](http://www.ijsr.net) (Accessed on 17 November 2022)



7. **Dey, A. (2015).** An Ancient History: Ethnographic Study of the Santhal International Journal of Novel Research in Humanity and Social Sciences Vol. 2, Issue 4, ISSN 2394-9694, pp: (31-38), Available at: [www.noveltyjournals.com](http://www.noveltyjournals.com)) (Accessed on 22 March)
8. **Dey, A. (2015).** “Globalization and Change in Santhal Tribes at Paschim Medinipur (West Bengal, India)”, in International Journal of Scientific Research, Volume-4, Issue-6. Pages- 40.
9. **Guha, S., & Ismail, M. (2015)** Socio -Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal, G. J. I. S. S., Vol.4 (3):148-156 (May-June, 2015) ISSN: 2319-8834 [www.gifre.org](http://www.gifre.org) (Accessed on 17 November 2022)
10. **Islam, M. (1985).** Folklore, the Pulse of the People: In the Context of Indic Folklore p.212 New Delhi: Concept Pub. Co.
11. **Kamila, K. (2006).** Thesis-Information needs and patterns of information seeking behavior of the Santal community of Jamboni Block in West Mednapore District, West Bengal, University of Burdwan, Chapter-2 Page.41-42
12. **Karua, S. C. (2009).** The Santals of Mayurbhanj - A Study on Their Original Homeland Orissa Review July 2009 <https://magazines.odisha.gov.in/Orissareview/2009/July/engpdf/52-57.pdf> (Accessed on 22 March)
13. **Karua, S. C. (2014).** Tribal Culture of Odisha- A Focus on the Santal, Baripada, Mayurbhanj, P.72
14. **Karua, S. C. (2014).** Tribal Culture of Odisha- A Focus on the Santal, Baripada, Mayurbhanj. Page-69.
15. **Maharana, R., and Patel, S. P. (2018).** The Santhal: Socio-Economic Miserable Condition and Quality of Life (An Overview of Bantali Rakhasahi Village, Mayurbhanj District, Odisha) IJRDO-Journal of Social Science and Humanities Research, ISSN: 2456-297, Volume-3 | Issue-1 | January, 2018, Page- 83
16. **Malley, L.S.S. (1910).** [Reprint 1999] Bengal District Gazeteers: Santal Parganas, Calcutta: West Bengal District Gazeteers, Department of Higher Education, Government of West Bengal.

17. **Malley, L. S. S. (1910).** Bengal District Gazetteers, Santal Parganas, Calcutta vol. XXII Page.134
18. **Mitra, S. (2002).** “Architecture in the Clay: A Santal Excellence”, Journal of the Anthropological Survey of India, 51: 77-101.
19. **Mukharjee, C. L. (1943).** The Santals, (Calcutta-1943) pp.25-26
20. **Patnaik, N. (2001).** ‘The Santhal world of Supernatural Being’. In Mathur, N. (Ed.), ‘Santhal View’ (p.136). New Delhi: Concept Publishing Company. Roy, U. K. et al. (1982a).
21. **Paul. S. (2018).** Austroasiatic Studies: state of the art in 2018. Presentation at the Graduate Institute of Linguistics, National Tsing Hua University, Taiwan, 22 May 2018)
22. **Risley, (1992).** Herbert Hope: Tribes and Castes of Bengal, Vol i, p-225)
23. **Sen, S. (1997).** The Santals, crises of identity and integration. RatnaPrakashan. ISBN 81-85709-51-3. Page-14-15 OCLC 40418077
24. **Sinha, S. (2020).** Tribes of India: Santal/Santhal UG\_GEOGRAPHY\_SEMESTER\_IV, GEO-H-CC-08-TH- Human and Social-Cultural Geography (Theory)
25. **Soren, P., and Jamir. W. (2021).** TheSanthals: Their Culture and Traditions Sept. 2021 page-83<https://www.researchgate.net/publication/354858400>
26. **Trois, J. (1968).** Tribal Religion: Religious Belief and Practices Among the Santhals. New Delhi: Manohar, 1968, 27.
27. Santal Origin Myth - YouTube<https://www.youtube.com › watch> (Accessed on 22 March
28. <https://www.bjmpm.com> (Accessed on 23 March 2022)
29. <http://www.ngoreporter.com/all-india-adviasi-socio-educational-and-cultural/> (Accessed on 22 March 2022)
30. “Distribution of the 22 Scheduled Languages”. [censusindia.gov.in](http://censusindia.gov.in). Census of India. 20 May 2013. (Accessed on 12 February 2022)

31. "Jharkhand Assembly passes resolution on Sarna Code". The Hindu. 12 November 2020. (Retrieved 13March 2022)
32. "ST-14 Scheduled Tribe Population by Religious Community". census.gov.in. (Retrieved 13March 2022)
33. <https://www.censusindia.gov.in> (Accessed on 22 March 2022)
34. [https://en.wikipedia.org/wiki/Santali\\_language#cite\\_note-e18-5](https://en.wikipedia.org/wiki/Santali_language#cite_note-e18-5) (Accessed on 22 March 2022)
35. <https://censusindia11.gov.in/census.website/> (Accessed on 22 March 2022)



*Chapter 7*

*Data Analysis and Findings*

## Chapter 7: Data Analysis and Findings

Data analysis is the methodical application of logical and/or statistical approaches to describe and demonstrate, summaries and assess, and assess data. “Provide a way of drawing inductive inferences from data and distinguishing the signal (the phenomenon of interest) from the noise (statistical fluctuations) present in the data” (Shamoo and Resnik, 2003).

While data analysis in qualitative research can include statistical procedures, many times analysis becomes an ongoing iterative process where data is continuously collected and analyzed almost simultaneously. Indeed, researchers generally analyze for patterns in observations through the entire data collection phase. The form of the analysis is determined by the specific qualitative approach taken in the field study, ethnography content analysis, biography and the form of the data.

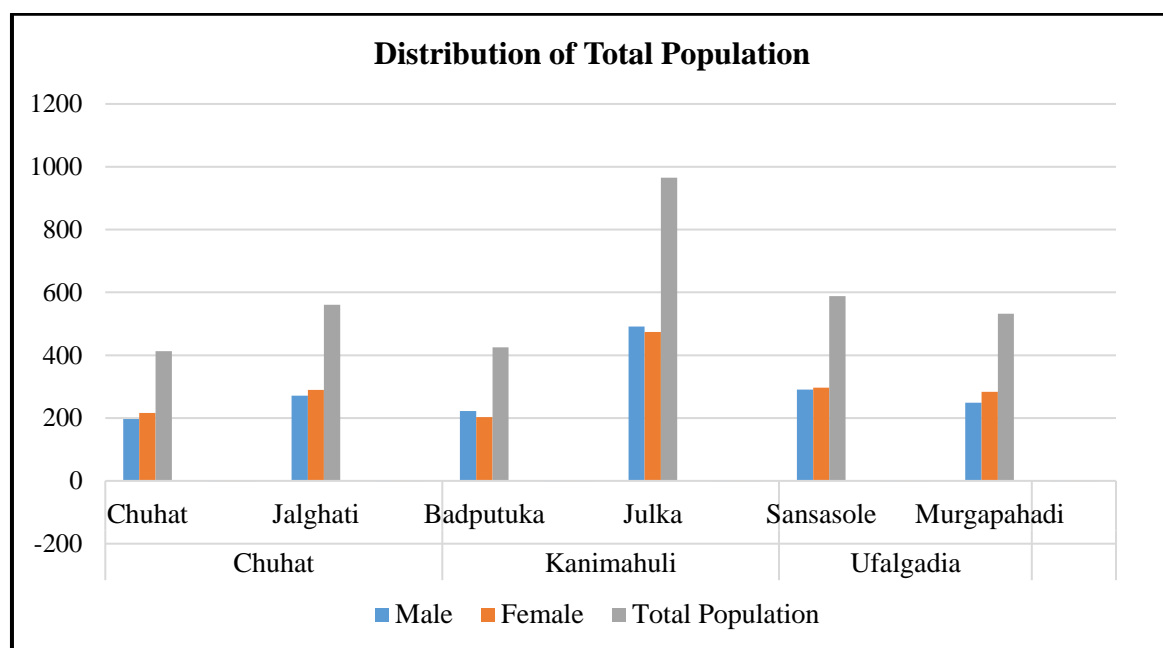
“The appropriate and accurate analysis of study findings is a crucial part of preserving data integrity. Inadequate statistical analyses distort scientific results, confuse lay readers, and may have a detrimental impact on how the general public views research.” (Shepard, 2002). Integrity concerns apply equally to the study of non-statistical data.

### 7.1 General Information

#### 7.1.1 Total Population

**Table 1: Distribution of Total Population**

Name of the G.P	Name of the Village	Male	Female	Total Population
Chuhat	Chuhat	197 (5.66%)	216 (6.19%)	413 (11.85%)
	Jalghati	271 (7.78%)	290 (8.32%)	561 (16.10%)
Kanimahuli	Badputuka	222 (6.38%)	203 (5.82%)	425 (12.20%)
	Julka	491 (14.09%)	474 (13.60%)	965 (27.69%)
Ufalgadia	Sansasole	291 (8.36%)	297 (8.52%)	588 (16.88%)
	Murgapahadi	249 (7.14%)	283 (8.12%)	532 (15.26%)
Total		1,721 (49.40%)	1,763 (50.60%)	3,484 (100.00%)



**Figure. 3: Distribution of Total Population**

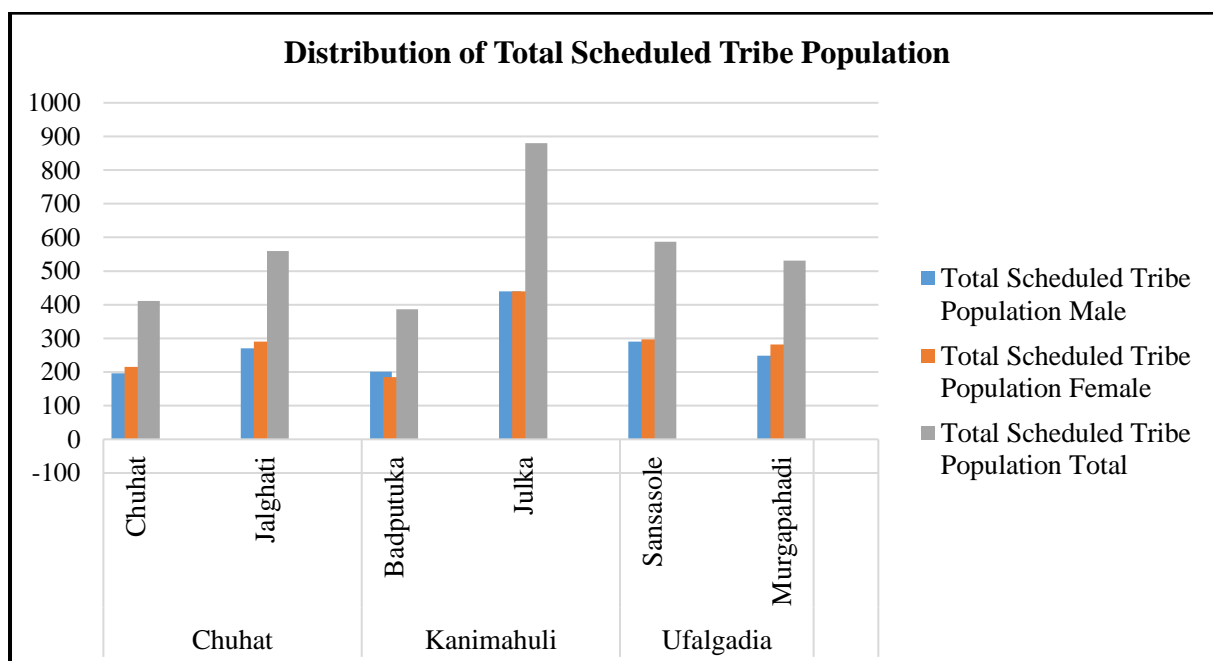
Table 1 shows that, the male and female ratio is almost same among the population. The total population of three Gram Panchayat is 3, 484. The Chuhat Gram Panchayat total population is 974 out of which Chuhat village population is 413(11.85%) and Jalghati Village population is 561(16.10%).

The Kanimahuli Gram Panchayat total population is 1,390 out of which Badputuka village total population is 425(12.20%) and the Julka village total population is 965(27.69%). The Ufalgadia Gram Panchayat total population is 1,120 out of which Sansasole village population is 588(16.88%) and the Murgapahadi village total population is 532(15.26%).

### 7.1.2 Total Santal Population

**Table 2: Distribution of Santal Population**

Name of the G. P	Name of the Village	Total Scheduled Tribe Population		
		Male	Female	Total
Chuhat	Chuhat	196 (5.84%)	215 (6.40%)	411 (12.26%)
	Jalghati	270 (8.04%)	290 (8.64%)	560 (16.70%)
Kanimahuli	Badputuka	201 (5.99%)	185 (5.51%)	386 (11.50%)
	Julka	440 (13.11%)	440 (13.11%)	880 (26.22%)
Ufalgadia	Sansasole	290 (8.64%)	297 (8.86%)	587 (17.50%)
	Murgapahadi	249 (7.42%)	282 (8.40%)	531 (15.82%)
Total		1,646 (49.06%)	1,709 (50.93%)	3,355 (100.00%)



**Figure. 4: Distribution of Santal Population**

The above table shows that, the total Santal (Scheduled Tribe) population of the Gram Panchayat is 3,355 out of which 1,646(49.06%) are male and 1,709(50.93%) are female.

The Chuhat Gram Panchayat total ST Population is 971. Chuhat village total population is 411(12.25%) out of which 196(5.84%) are male and 215(6.40%) are female. The Jalghati village total population is 560(16.70%) out of which male population is 270(8.04%) and female population is 290(8.64%).

The Kanimahuli Gram Panchayat total ST population is 1,266. The Badputuka village total population is 386(11.50%) out of which 201(5.99%) are male and 185(5.51%) are female. The Julka village total population is 880(26.22%) out of which 440(13.11%) are male and 440(13.11%) are female.

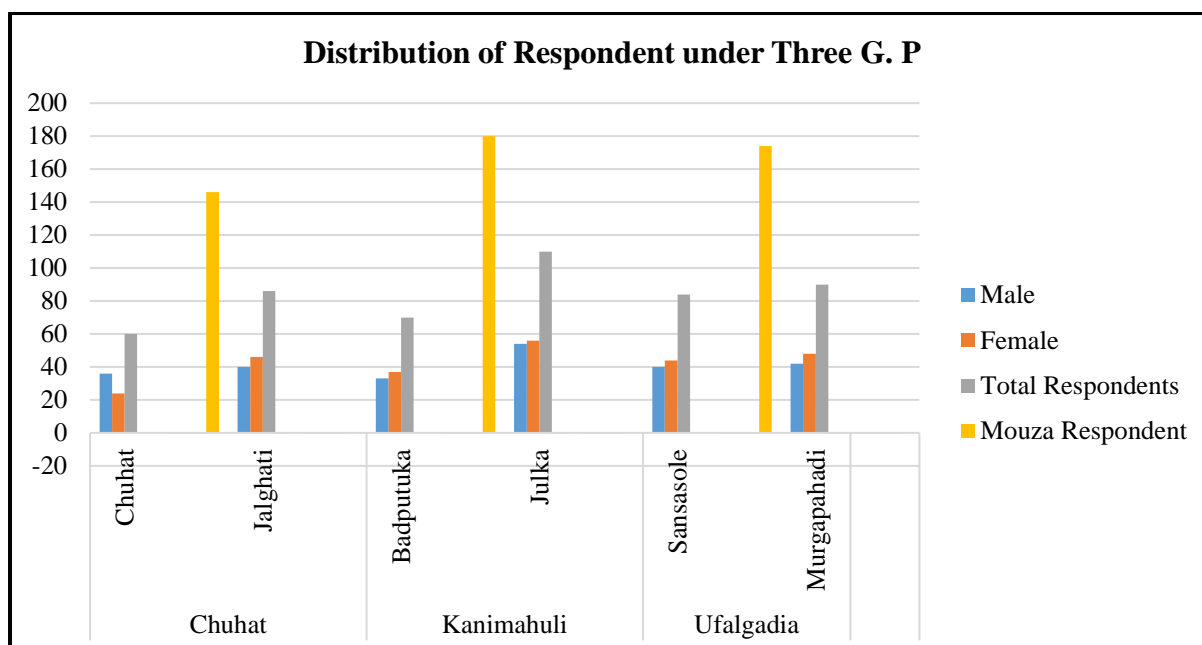
The Ufalgadia Gram Panchayat total ST population is 1,118. The Sansasole village total population is 587(17.50%) out of which 290(8.64%) are male and 297(8.86%) are female. The Murgapahadi village total population is 531(15.82%) out of which 249(7.42%) are male and 282(8.40%) are female.

### 7.1.3: Total Respondents

**Table 3: Distribution of Respondents under Chuhat, Kanimahuli and Ufalgadia Gram Panchayat.**

Name of G. P	Name of the Village	Male	Female	Total Respondents	Mouza Respondent
Chuhat	Chuhat	36 (7.2%)	24 (4.8%)	60 (12%)	146 (29.2%)
	Jalghati	40 (8%)	46 (9.2%)	86 (17.2%)	
Kanimahuli	Badputuka	33 (6.6%)	37 (7.4%)	70 (14%)	180 (36%)
	Julka	54 (10.8%)	56 (11.2%)	110 (22%)	
Ufalgadia	Sansasole	40 (8%)	44 (8.8%)	84 (16.8%)	174 (34.8%)
	Murgapahadi	42 (8.4%)	48 (9.6%)	90 (18%)	
Total		245 (49%)	255 (51%)	500 (100%)	500 (100%)





**Figure. 5: Distribution of Respondents under Chuhat, Kanimahuli and Ufalgadia Gram Panchayat**

The table reveals that, out of the total sample population of three Gram Panchayat is 500. The Chuhat Gram Panchayat total population is 146. The Chuhat village total population is 60(12%) out of which 36(7.2%) are male and 24(4.8%) are female. The Jalghati village total population 86(17.2%) out of which 40(8%) are male and 46(9.2%) are female.

The Kanimahuli Gram Panchayat total respondents are 180. The Badputuka village total respondents are 70(14%) out of which 33(6.6%) are male and 37(7.4%) are female. The Julka village total respondents are 110(22%) out of which 54(10.8%) are male and 56(11.2%) are female.

The Ufalgadia Gram Panchayat total respondents are 174. The Sansasole village total respondents are 84(16.8%) out of which 40(8%) are female and 44(8.8%) are female. The Murgapahadi village total respondents are 90(18%) out of which 42(8.4%) are male and 48(9.6%) are female.

#### 7.1.4: Age-sex Composition

**Table 4: Distribution of respondents according to their age, sex composition of Chuhat Gram Panchayat.**

Age Group	Chuhat					
	Chuhat		Total	Jalghati		Total
	Male	Female		Male	Female	
<b>18-27</b>	12 (2.4%)	8 (1.6%)	20 (4%)	13 (2.6%)	15 (3%)	28 (5.6%)
<b>28-37</b>	9 (1.8%)	6 (1.2%)	15 (3%)	10 (2%)	12 (2.4%)	22 (4.4%)
<b>38-47</b>	7 (1.4%)	5 (1%)	12 (2.4%)	9 (1.8%)	10 (2%)	19 (3.8%)
<b>48-57</b>	5 (1%)	3 (0.6%)	8 (1.6%)	6 (1.2%)	7 (1.4%)	13 (2.6%)
<b>58 Above</b>	3 (0.6%)	2 (0.4%)	5 (1%)	2 (0.4%)	2 (0.4%)	4 (0.8%)
<b>Total</b>	36 (7.2%)	24 (4.8%)	60 (12%)	40 (8%)	46 (9.2%)	86 (17.2%)

Table 4 reveals that the age-sex composition of Chuhat Gram Panchayat. In Chuhat village high percentage of male belonging to the age group of 18-29, whereas highest percentage of female are belonging to the same age group. The Chuhat village male population 36(7.2%) is higher than the female 24(4.8%) population.

In Jalghati village high percentage of male belonging to the age group of 18-29, whereas highest percentage of female are also belonging to the same age group. In the age group of 30-39 and 40-49 the highest percentage of respondents are from female. In the said village under the age group of 50-59 and 60 and above the male and female percentage is quite similar. The Jalghati village female population 46(9.2%) is slightly higher than the male 40(8%) population.

**Table 4a: Distribution of age, sex composition of Kanimahuli Gram Panchayat.**

Age Group	Kanimahuli					
	Badputuka			Julka		Total %
	Male	Female		Male	Female	
<b>18-27</b>	11 (2.2%)	12 (2.4%)	23 (4.6%)	18 (3.6%)	19 (3.8%)	37 (7.4%)
<b>28-37</b>	8 (1.6%)	9 (1.8%)	17 (3.4%)	10 (2%)	11 (2.2%)	21 (4.2%)
<b>38-47</b>	7 (1.4%)	10 (2%)	17 (3.4%)	13 (2.6%)	12 (2.4%)	25 (5%)
<b>48-57</b>	5 (1%)	4 (0.8%)	9 (1.8%)	9 (1.8%)	9 (1.8%)	18 (3.6%)
<b>58 Above</b>	2 (0.4%)	2 (0.4%)	4 (0.8%)	4 (0.8%)	5 (1%)	9 (1.8%)
<b>Total</b>	33 (6.6%)	33 (7.4%)	70 (14%)	54 (10.8%)	56 (11.2%)	110 (22%)

In Kanimahuli Gram Panchayat high percentage of the male and female are found under the both Village. Both the Badputuka and Julka village under the age group of 28-39 and 40-49 the male and female percentage is quite similar. The lowest percentage of male and female are under the age group of 60 and above. In the Badputuka village female population is slightly higher than the male population and in the Julka village the female population (11.2%) is higher than the male (10.8%) population.

**Table: 4b: Distribution of age, sex composition of Ufalgadia.**

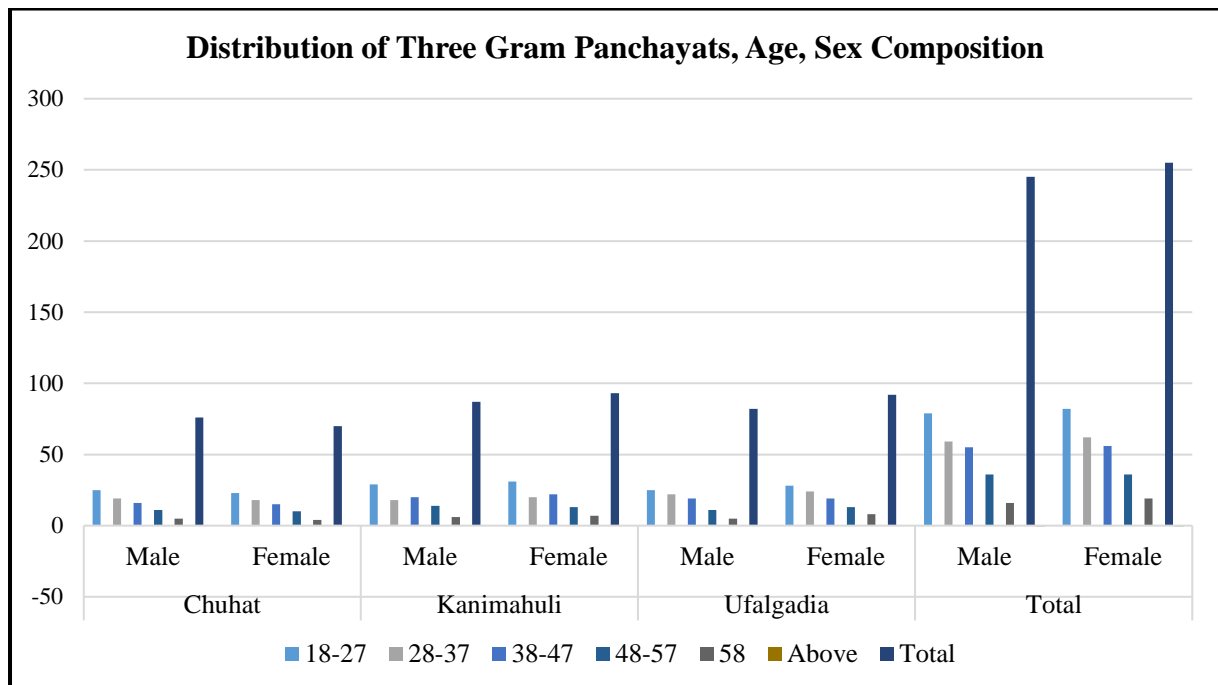
Age Group	Ufalgadia					
	Sansasole			Murgapahadi		Total %
	Male	Female		Male	Female	
<b>18-27</b>	13 (2.6%)	14 (2.8%)	27 (5.4%)	12 (2.4%)	14 (2.8%)	26 (5.2%)
<b>28-37</b>	8 (1.6%)	11 (2.2%)	19 (3.8%)	14 (2.8%)	13 (2.6%)	27 (5.4%)
<b>38-47</b>	10 (2%)	10 (2%)	20 (4%)	9 (1.8%)	9 (1.8%)	18 (3.6%)
<b>48-57</b>	6 (1.2%)	5 (1%)	11 (2.2%)	5 (1%)	8 (1.6%)	13 (2.6%)
<b>58 Above</b>	3 (0.6%)	4 (0.8%)	7 (1.4%)	2 (0.4%)	4 (0.8%)	6 (1.2%)
<b>Total</b>	40 (8%)	44 (8.8%)	84 (16.8%)	42 (8.4%)	48 (9.6%)	90 (18%)

In Ufalgadia Gram Panchayat high percentage of the male female population has been found under the age group of 18-27. The lowest percentage of male female are under the age group of 58 and above. Both the Sansasole and Murgapahadi village under the age group of 18-27 and 28-37 the male and female percentage is similar. The female population is higher than the male population.

**Table 4c: Distribution of three Gram Panchayats age, sex composition.**

Age Group	Chuhat		Kanimahuli		Ufalgadia		Total	
	Male	Female	Male	Female	Male	Female	Male	Female
18-27	25 (5%)	23 (4.6%)	29 (5.8%)	31 (6.2%)	25 (5%)	28 (5.6%)	79 (15.8%)	82 (16.4%)
28-37	19 (3.8%)	18 (3.6%)	18 (3.6%)	20 (4%)	22 (4.4%)	24 (4.8%)	59 (11.8%)	62 (12.4%)
38-47	16 (3.2%)	15 (3%)	20 (4%)	22 (4.4%)	19 (3.8%)	19 (3.8%)	55 (11%)	56 (11.2%)
48-57	11 (2.2%)	10 (2%)	14 (2.8%)	13 (2.6%)	11 (2.2%)	13 (2.6%)	36 (7.2%)	36 (7.2%)
58 Above	5 (1%)	4 (0.8%)	6 (1.2%)	7 (1.4%)	5 (1%)	8 (1.6%)	16 (3.2%)	19 (3.8%)
Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.5%)	92 (18.4%)	245 (49%)	255 (51%)
Grand Total	146 (29.2%)		180 (36%)		174 (34.8%)		500 (100%)	

Table 4c shows that, the age-sex composition of the total sample population in all the village. It also clears from the table that; the highest numbers of respondents in the age group of 18-29. Both 30-39 and 40-49 age group is quite similar of all village. All village lowest sample is taken from age group of 60 and above. In Chuhat village total age-sex composition percentage is (29.2%) out of which (15.2%) are male and (14%) are female. The Kanimahuli village total age-sex composition percentage is (36%) out of which (17.4%) are male and (18.6%) are female and the last one Ufalgadia village total age-sex composition percentage is (34.8%) out of which (16.4%) are male and (18.4%) are female. Out of three Gram Panchayat Kanimahuli village total age-sex composition is higher than the other two Gram Panchayat.

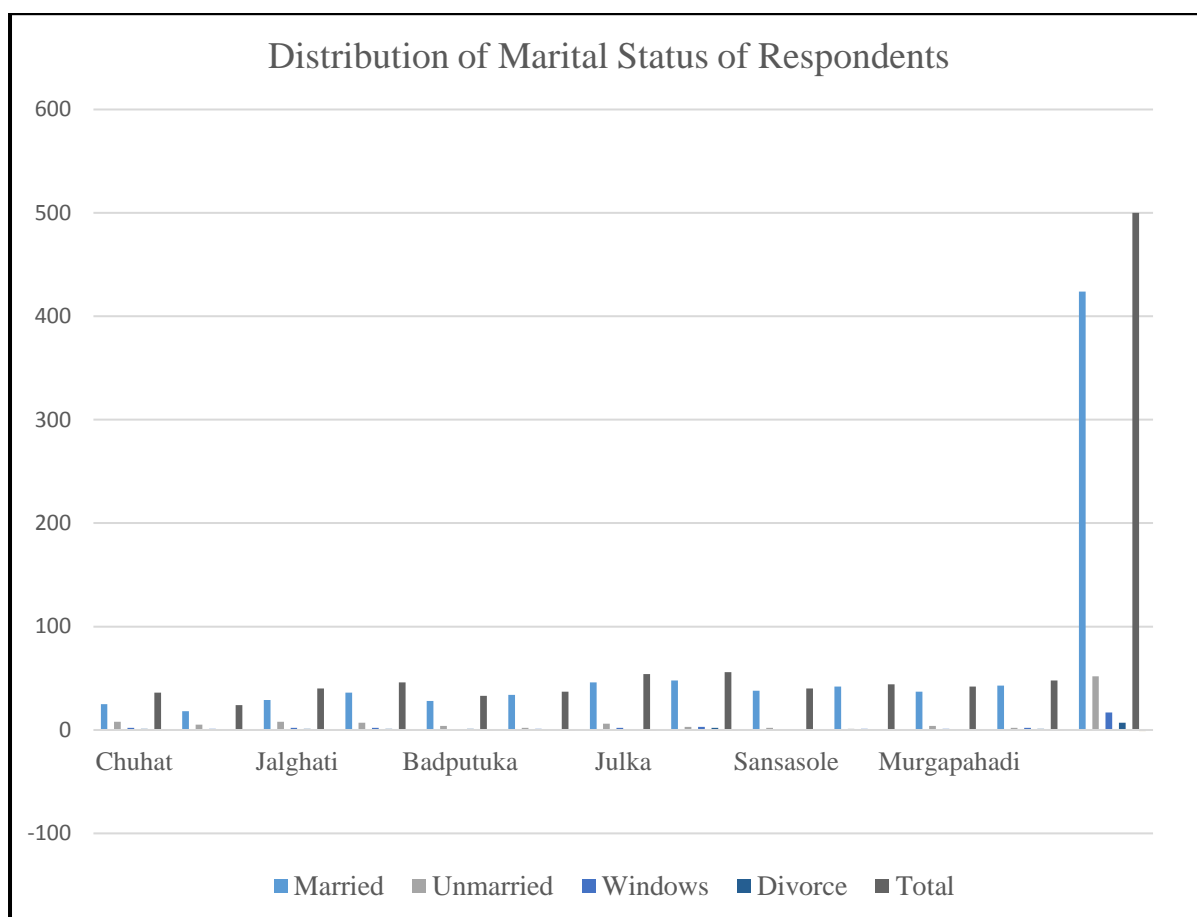


**Figure. 6: Distribution of three Gram Panchayats age, sex composition.**

## 7.1.5: Marital Status

Table 5: Distribution of marital status of respondents.

	Chuhat				Kanimahuli				Ufalgadia				Total
	Chuhat		Jalghati		Badputuka		Julka		Sansasole		Murgapahadi		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
Married	25 (5%)	18 (3.6%)	29 (5.8%)	36 (7.2%)	28 (5.6%)	34 (6.8%)	46 (9.2%)	48 (9.6%)	38 (7.6%)	42 (8.4%)	37 (7.4%)	43 (8.6%)	424 (84.8%)
Unmarried	8 (1.6%)	5 (1%)	8 (1.6%)	7 (1.4%)	4 (0.8%)	2 (0.4%)	6 (1.2%)	3 (0.6%)	2 (0.4%)	1 (0.2%)	4 (0.8%)	2 (0.4%)	52 (10.4%)
Windows	2 (0.4%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	-	1 (0.2%)	2 (0.4%)	3 (0.6%)	-	1 (0.2%)	1 (0.2%)	2 (0.4%)	17 (3.4%)
Divorce	1 (0.2%)	-	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	-	2 (0.4%)	-	-	-	1 (0.2%)	7 (1.4%)
Total	36 (7.2%)	24 (4.8%)	40 (8%)	46 (9.2%)	33 (6.6%)	37 (7.4%)	54 (10.8%)	56 (11.2%)	40 (8%)	44 (8.8%)	42 (8.4%)	48 (9.6%)	500 (100%)
Grand Total	146 (29.2%)				180 (36%)				174 (34.8%)				500 (100%)



**Figure. 7: Distribution of Marital Status of respondents.**

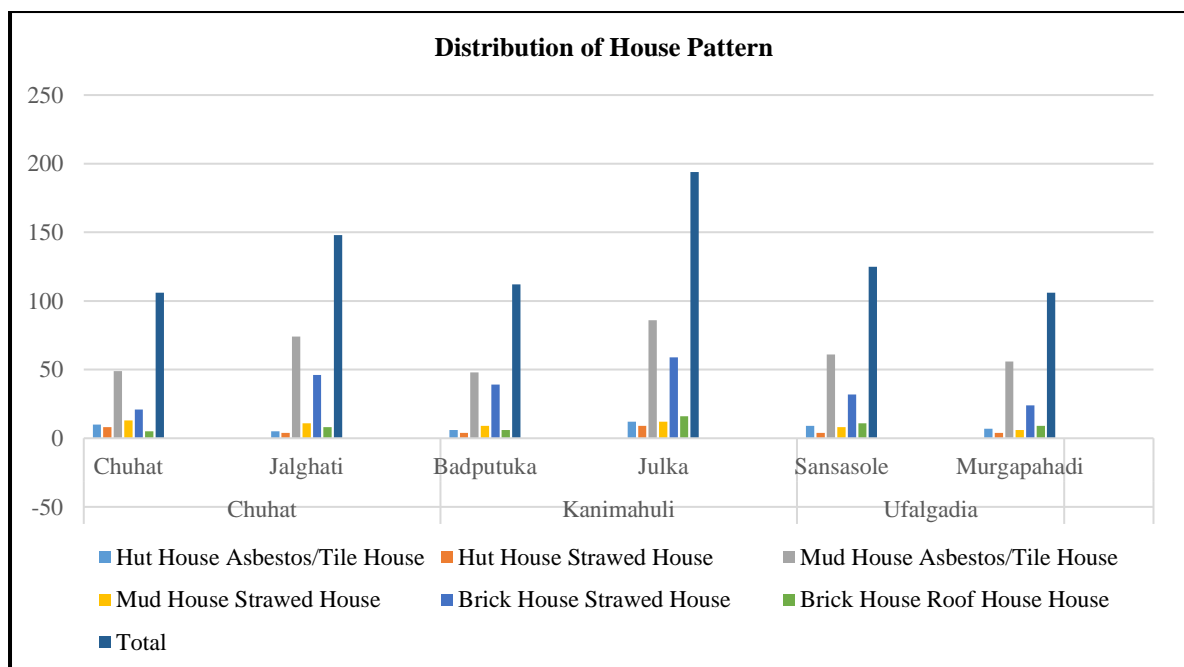
The above table shows that, the marital status of the sample population. All village total male and female marital percentage is (84.8%), unmarried percentage is (10.4%), widow's percentage is (3.4%) and divorced percentage is (1.4%). The highest numbers of married percentage are from Julka village. The highest numbers of unmarried percentage are from Chuhat and Jalghati village. The widow's percentage is from Julka village and the divorce percentage is from Jalghati and Julka village.

## 7.1.6: House Pattern

Table 6: Distribution of House Pattern.

Name of the G. P	Name of the Village	Hut House		Mud House		Brick House		Total
		Asbestos/Tile House	Strawed House	Asbestos/Tile House	Strawed House	Strawed House	Roof House	
Chuhat	Chuhat	10 (1.27%)	8 (1.01%)	49 (6.20%)	13 (1.64%)	21 (2.65%)	5 (0.63%)	106 (13.40%)
	Jalghati	5 (0.63%)	4 (0.50%)	74 (9.36%)	11 (1.40%)	46 (5.81%)	8 (1.01%)	148 (18.71%)
Kanimahuli	Badputuka	6 (0.76%)	4 (0.50%)	48 (6.07%)	9 (1.13%)	39 (4.93%)	6 (0.76%)	112 (14.15%)
	Julka	12 (1.51%)	9 (1.13%)	86 (10.88%)	12 (1.51%)	59 (7.46%)	16 (2.02%)	194 (24.52%)
Ufalgadia	Sansasole	9 (1.13%)	4 (0.50%)	61 (7.71%)	8 (1.01%)	32 (4.04%)	11 (1.40%)	125 (15.80%)
	Murgapahadi	7 (0.89%)	4 (0.50%)	56 (7.07%)	6 (0.76%)	24 (3.03%)	9 (1.13%)	106 (13.40%)
Total		49 (6.20%)	33 (4.17%)	374 (47.28%)	59 (7.46%)	221 (27.94%)	55 (6.95%)	791 (100%)





**Figure. 8: Distribution of House Pattern.**

The above table shows that, the distribution of household patterns. In Chuhat Gram Panchayat the total house pattern is (32.11%). The Chuhat village house pattern is (13.40%) out of which Hut house (Asbaster/Tali) is (1.27%), Hut (Straw) is (1.01%), The Mud house (Asbaster/Tali) is (6.20%), Straw is (1.64%), The brick house (Asbaster/Tali) is (2.65%) and Brick house (Roof House) is (0.63%). The Jalghati village total house pattern is (18.71%) out of which Hut (Asbaster/Tali) house is (0.63%), Hut house (straw) is (0.50%), Mud house (Asbaster/Tali) is (9.36%), Mud house (Strawed House) is (1.40%) and Brick house (Asbaster/Tali) is (5.81%) and Brick house (Roof House) is (1.01%).

In Kanimahuli Gram Panchayat the total house pattern is (38.79%). The Badputuka village total house pattern is (14.15%) out of which Hut house (Asbaster/Tali) is (0.76%), Hut house (Strawed House) is (0.50%), Mud house (Asbaster/Tali) is (6.07%), Straw is (1.13%), Brick house (Asbaster/Tali) is (4.93%) and Roof house is (0.76%). The Julka village total house pattern is (24.52%) out of which Hut house (Asbaster/Tali) is (1.52%), Strawed is (1.13%) Mud house (Asbaster/Tali) is (10.88%), Strawed is (1.51%). The Brick house (Asbaster/Tali) is (7.46%) and Roof house is (2.02%).

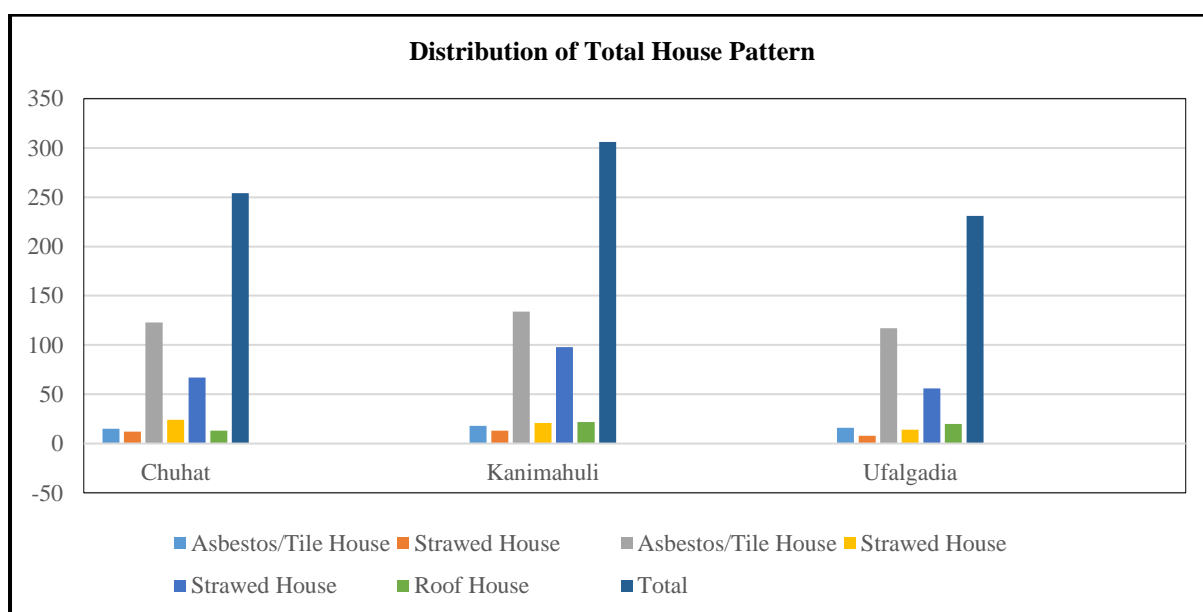
The Ufalgadia Gram Panchayat total house patterns is (29.20%). The Sansasole village total house pattern is (15.80%) out of which Hut house (Asbaster/Tali) is (1.13%), Strawed is (0.50%), Mud house (Asbaster/Tali) is (7.71%), Strawed is (1.01%) Brick house

(Asbaster/Tali) is (4.04%) and roof house is (1.40%). The Murgapahadi village total total house pattern is (13.40%) out of which Hut (Asbaster/Tali) is (0.89%), Strawed is (0.50%) Mud house (Asbaster/Tali) is (7.07%), Strawed is (0.76%), Brick house (Asbaster/Tali) is (3.03%) and Roof house is (1.13%).

The highest numbers of Santal mostly prefer Mud house (Asbaster/Tali) is (47.28%) and another most preferable house pattern is Brick house (Asbaster/Tali) is (27.94%). The lowest numbers of Santal are prefer Hut house (Strawed) house is (4.17%). Some of the Santal people have (Asbaster/Tali) house and other have Roof house which received funds from Pradhan Mantri Awas Yajana (PMAY).

**Table 6a: Distribution of Total House Pattern**

Name of the G. P	Hut House		Mud House		Brick House		Total
	Asbestos/Tile House	Strawed House	Asbestos/Tile House	Strawed House	Strawed House	Roof House	
<b>Chuhat</b>	15 (1.90%)	12 (1.51%)	123 (15.54%)	24 (3.03%)	67 (8.47%)	13 (1.64%)	254 (32.11%)
<b>Kanimahuli</b>	18 (2.27%)	13 (1.64%)	134 (16.94%)	21 (2.65%)	98 (12.39%)	22 (2.79%)	306 (38.79%)
<b>Ufalgadia</b>	16 (2.02%)	8 (1.01%)	117 (14.80%)	14 (1.77%)	56 (7.07%)	20 (2.52%)	231 (29.20%)
<b>Total</b>	49 (6.19%)	33 (4.17%)	374 (47.28%)	59 (7.45%)	221 (27.93%)	55 (6.95%)	791 (100%)



**Figure. 9: Distribution of Total House Pattern**

## 7.1.7: Household Size

Table 7: Distribution of House Hold Size

Members	Chuhat		Kanimahuli		Ufalgadia		Total
	Chuhat	Jalghati	Badputuka	Julka	Sansasole	Murgapahadi	
1-2	27 (3.41%)	23 (2.90%)	22 (2.79%)	53 (6.70%)	22 (2.79%)	18 (2.27%)	165 (20.85%)
3-4	68 (8.60%)	89 (11.26%)	62 (7.83%)	93 (11.76%)	73 (9.22%)	66 (8.34%)	451 (57.01%)
5-6	11 (1.39%)	32 (4.04%)	28 (3.53%)	42 (5.30%)	28 (3.53%)	22 (2.79%)	163 (20.60%)
7+	-	4 (0.50%)	-	6 (0.76%)	2 (0.26%)	-	12 (1.51%)
<b>Total</b>	106 (13.40%)	148 (18.71%)	112 (14.15%)	194 (24.52%)	125 (15.80%)	106 (13.40%)	791 (100%)

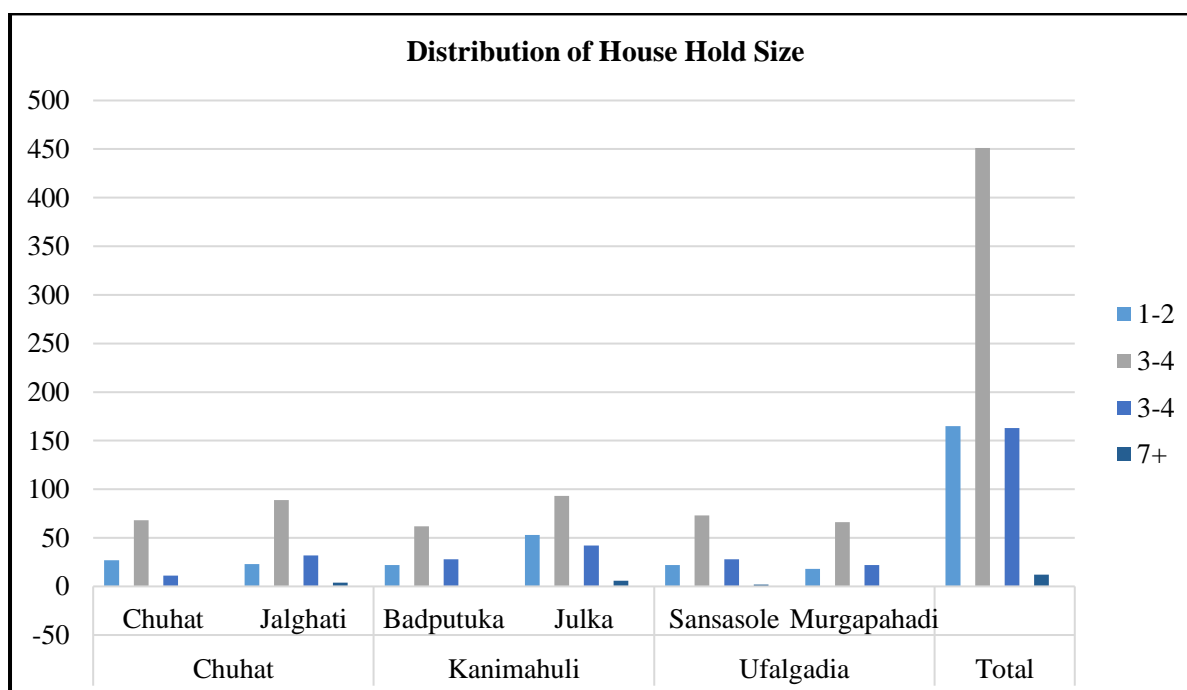


Figure. 10: Distribution of House Hold Size

The above table represent the household size of the Santal family. The total household size is 791. The 1-2 member's total household size is (20.86%) out of which Chuhat total household size is (3.41%), Jalghati total household size is (2.90%). Under the Kanimahuli Gram

Panchayat, the Badputuka village total household size is (2.79%), Julka village total household size is (6.70%). Under the Ufalgadia Gram Panchayat the Sansasole village total household size is (2.79%) and Murgapahadi village total household size is (2.27%).

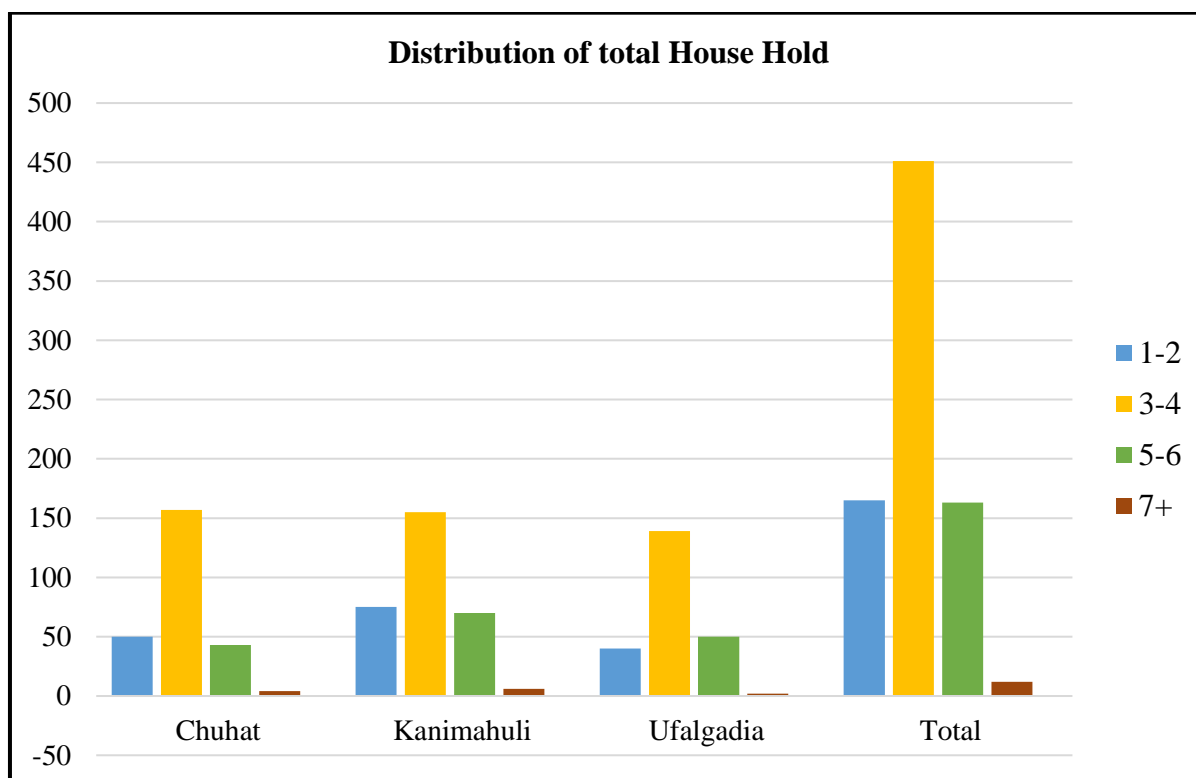
The (3-4) member's total household size is (57.01%). Under the Chuhat Gram Panchayat the Chuhat village household size is (8.60%P), Jalghati household size is (11.25%). Under the Kanimahuli Gram Panchayat, Badputuka village household size is (7.83%). Julka village household size is (11.76%) and Under the Ufalgadia Gram Panchayat, the Sansasole village household size is (9.22%) and Murgapahadi village household size is (8.34%).

The (5-6) member's total household size is (20.60%). Under the Chuhat Gram Panchayat the Chuhat village household size is (1.39%) and the Jalghati village household size is (4.04%). Under the Kanimahuli Gram Panchayat, the Badputuka village household size is (3.53%) and the Jalka village household size is (5.30%). Under the Ufalgadia Gram Panchayat. The Sansasole village total household size is (3.53%) and Murgapahadi village total household size is (2.79%).

The 7+ member's total household size is (1.51%) under the Chuhat Gram Panchayat only Jalghati village household size is (0.50%). Under Kanimahuli Village only Jalghati village householdsize is (0.75%) and under the Ufalgadia village only Sansasole village household size is only (0.26%).

**Table 7a: Distribution of total House Hold**

<b>Numbers of Members</b>	<b>Chuhat</b>	<b>Kanimahuli</b>	<b>Ufalgadia</b>	<b>Total</b>
<b>1-2</b>	50 (6.32%)	75 (9.49%)	40 (5.05%)	165 (20.86%)
<b>3-4</b>	157 (19.84%)	155 (19.60%)	139 (17.58%)	451 (57.01%)
<b>5-6</b>	43 (5.43%)	70 (8.84%)	50 (6.32%)	163 (20.60%)
<b>7+</b>	4 (0.50%)	6 (0.75%)	2 (0.25%)	12 (1.51%)
<b>Total</b>	254 (32.11%)	306 (38.68%)	231 (29.20%)	791 (100%)



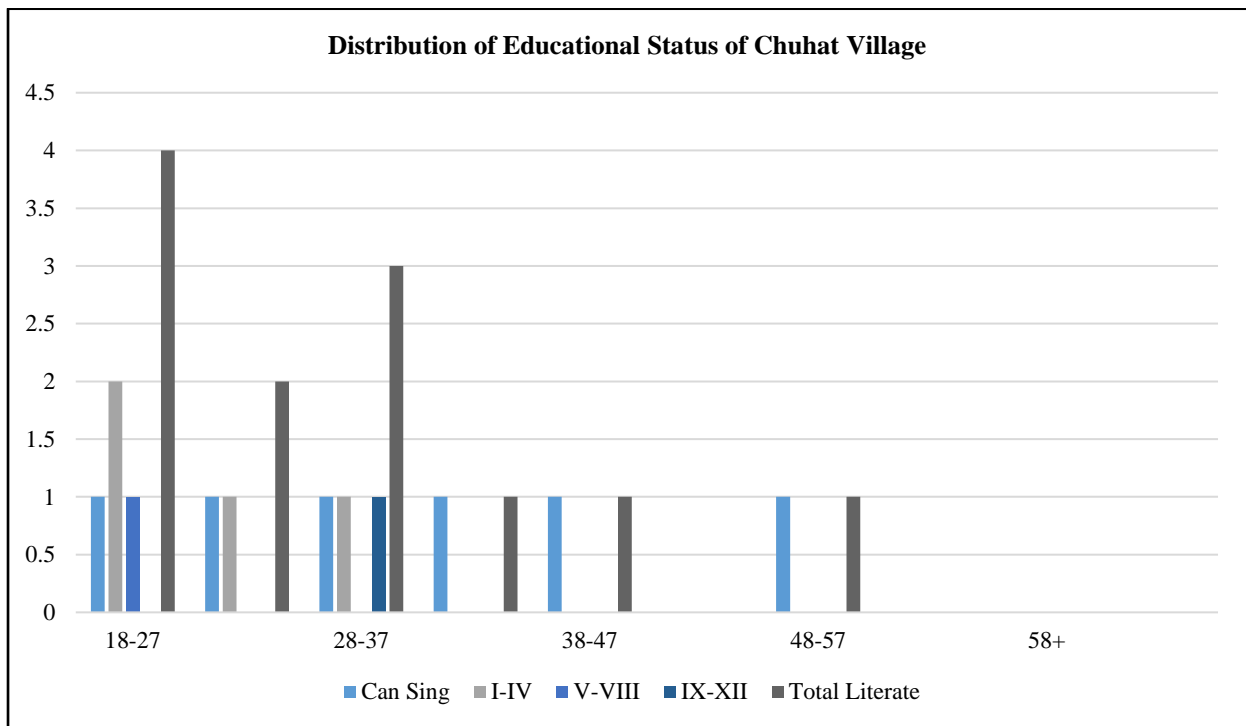
**Figure. 11: Distribution of total House Hold**

The above table shows that, the total household size of the three Gram Panchayat is 791 out of which Chuhat Gram Panchayat total household size is (32.11%), Kanimahuli Gram Panchayat total household size is (38.68%) and Ufalgadia Gram Panchayat household size is (29.20%). The highest household is taken from Kanimahuli Gram Panchayat

## 7.1.8 Educational Status

Table 8: Distribution of Educational Status of Chuhat Gram Panchayat

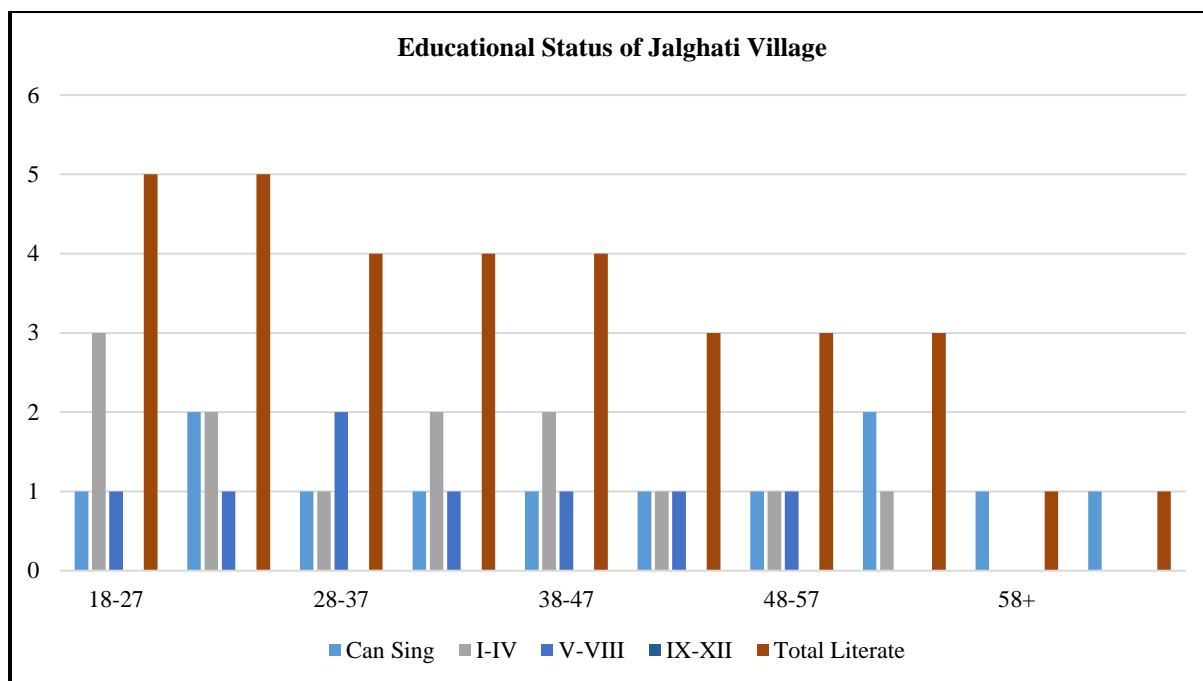
Level of Education	Chuhat									
	Chuhat Village (Age group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	1 (0.2%)	-	-	-
I-IV	2 (0.4%)	1 (0.2%)	1 (0.2%)	-	-	-	-	-	-	-
V-VIII	1 (0.2%)	-	-	-	-	-	-	-	-	-
IX-XII	-	-	1 (0.2%)	-	-	-	-	-	-	-
Total Literate	4 (0.8%)	2 (0.4%)	3 (0.6%)	1 (0.2%)	1 (0.2%)	-	1 (0.2%)	-	-	-
	Total Literate Male: 9(1.8%)					Total Literate Female: 3(0.6%)				
Total Illiterate	8 (1.6%)	6 (1.2%)	6 (1.2%)	5 (1%)	6 (1.2%)	5 (1%)	4 (0.8%)	3 (0.6%)	3 (0.6%)	2 (0.2%)
	Total Illiterate Male: 27(5.4%)					Total Illiterate Female: 21(4.2%)				



**Figure. 12: Distribution of Educational Status of Chuhat Village**

Level of Education	Chuhat									
	Jalghati Village (Age Group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)
I-IV	3 (2.6%)	2 (0.4%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	-
V-VIII	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	-	-
IX-XII	-	-	-	-	-	-	-	-	-	-
Total Literate	5 (1%)	5 (1%)	4 (0.8%)	4 (0.8%)	4 (0.8%)	3 (0.6%)	3 (0.6%)	3 (0.6%)	1 (0.2%)	1 (0.2%)
	Total Literate Male: 17(3.4%)					Total Literate Female: 16(3.2%)				
Total Illiterate	8 (1.6%)	10 (2%)	6 (1.2%)	8 (1.6%)	5 (1%)	7 (1.4%)	3 (0.6%)	4 (0.8%)	1 (0.2%)	1 (0.2%)
	Total Illiterate Male: 23(4.6%)					Total Illiterate Female: 30(6%)				





**Figure. 13: Distribution of Educational Status of Jalghati Village**

The above table 8 present the educational status of Chuhat and Jalghati village under the Chuhat Gram Panchayat. It is clearly identified that in Chuhat village total Santal population literacy rate is (2.4%) out of which (1.8%) are male and (0.6%) are female. The total literacy rate is (9.6%) out of which (5.4%) are male and (4.2%) are female. It is found that, the highest numbers of Santal population are illiteracy from the Chuhat village. In Chuhat most of the illiteracy belonging to the age group of (18-27) is (2.8%). It also found that in the age group of (18-27) total 4(0.8%) male is literate and (0.4%) female is literate. Only (0.4%) male has their primary education (I-IV), (0.2%) male can sign their name and (0.2%) male taken their education up to (V-VIII). In the female group (0.2%) of female can sign their name and only (0.22%) female has taken education up to (I-IV).

In the age group of (28-37) total (0.8%) of Santal population are literate out of which (0.6%) are male and (0.2%) are female. (0.2%) male can sign their name, only (0.2%) male taken their education up to (I-IV) and (0.2%) has taken the education in (IX-XII). Only (0.2%) of female can sign their name.

In the age group of (38-47) only (0.2%) male can sign their name and in the age group of (48-57) only (0.2%) male can sign their name.

In the Jalghati village under the Chuhat Gram Panchayat the total literacy rate is (6.6%) out of which (3.4%) are male and (3.2%) are female. Total literacy rate is (10.6%) out of which (4.6%) are male and (6%) are female. It is clear that the illiteracy rate is highest than the literacy rate. The highest numbers of Santal are illiterate from Jalghati village.

In the age group of (18-27) both (1%) of male and female are literate. Only (0.2%) male can sign their name. (2.6%) male has taken the education in (I-IV) and only (0.2%) male has taken the education up to (V-VIII). (0.4%) female can sign their name, (0.4%) studying in class (I-IV) and only (0.2%) female has taken their education in class (V-VIII).

In the age group of (28-37) total (1.6%) Santal are literate out of which (0.8%) are male (0.8%) are female. Only (0.2%) male can sign their name. (0.2%) of male taken their class in (I-IV) and (0.4%) of male has taken their class up to (V-VIII). (0.2%) of female can sign their name, (0.4%) female is taken class up to (I-IV) and (0.4%) of female are taken class up to (V-VIII).

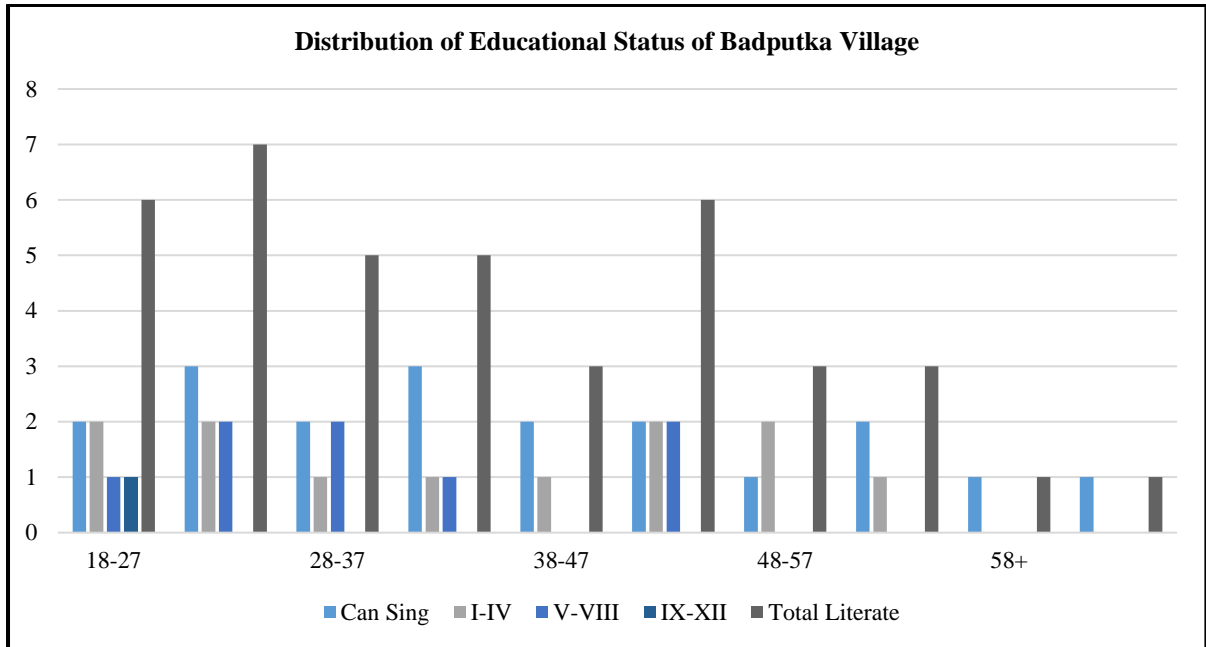
In the age group of (38-47) total (1.4%) of Santal population are literate out of which (0.8%) are male and (0.6%) are female. (0.2%) male can sign their name, (0.4%) male taken their education up to (I-IV), (0.2%) male and female has taken their class up to (V-VIII). There is no such person taken their class up to (IX-XII).

In the age group of (48-57) total (1.2%) of Santal are literate out of which (0.6%) are male and (0.6%) are female. (0.2%) male can sign their name, same percentage of male has taken their education up to (I-IV) and (V-VIII), and only (0.4%) female can sign their name, only (0.2%) female has taken their education up to (I-IV).

In the age group of 58 above same percentage (0.2%) of male and female can sign their name. There is no male and female has taken their higher study.

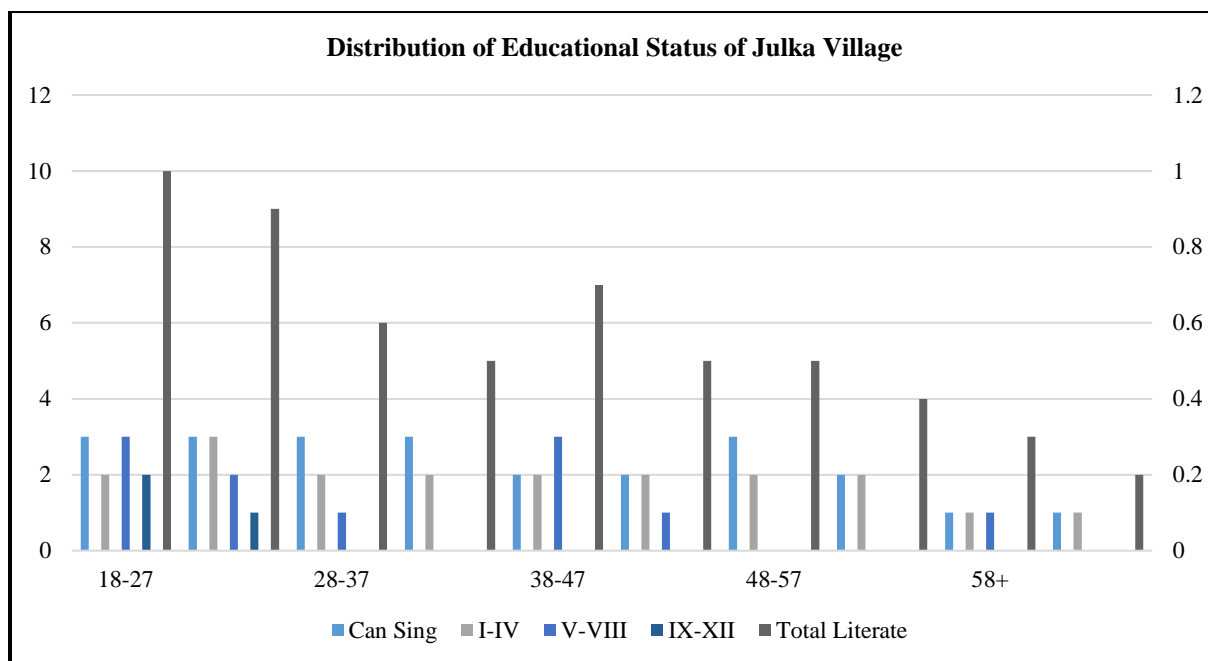
**Table 8a: Distribution of Educational Status of Kanimahuli Gram Panchayat**

Level of Education	Kanimahuli									
	Badputuka Village (Age group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	2 (0.4%)	3 (0.6%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)
I-IV	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	-	-
V-VIII	1 (0.2%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	-	2 (0.4%)	-	-	-	-
IX-XII	1 (0.2%)	-	-	-	-	-	-	-	-	-
Total Literate	6 (0.6%)	7 (1.4%)	5 (1%)	5 (1%)	3 (0.6%)	6 (1.2%)	3 (0.6%)	3 (0.6%)	1 (0.2%)	1 (0.2%)
	Total Literate Male: 18(3.6%)					Total Literate Female: 22(4.4%)				
Total Illiterate	5 (1%)	5 (1%)	3 (0.6%)	4 (0.8%)	4 (0.8%)	4 (0.8%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)
	Total Illiterate Male: 15(3%)					Total Illiterate Female: 15(3%)				



**Figure. 14: Distribution of Educational Status of Badputuka Village**

Level of Education	Kanimahuli									
	Julka Village (Age group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	3 (0.6%)	3 (0.6%)	3 (0.6%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	1 (0.2%)	1 (0.2%)
I-IV	2 (0.4%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)
V-VIII	3 (0.6%)	2 (0.4%)	1 (0.2%)	-	3 (0.6%)	1 (0.2%)	-	-	1 (0.2%)	-
IX-XII	2 (0.4%)	1 (0.2%)	-	-	-	-	-	-	-	-
Total Literate	10 (2%)	9 (1.8%)	6 (1.2%)	5 (1%)	7 (1.4%)	5 (1%)	5 (1%)	4 (1.8%)	3 (0.6%)	2 (0.4%)
	Total Literate Male: 31(6.2%)					Total Literate Female: 25(5%)				
Total Illiterate	8 (1.6%)	10 (2%)	4 (1.8%)	6 (1.2%)	6 (1.2%)	7 (1.4%)	4 (1.8%)	5 (1%)	1 (0.2%)	3 (0.6%)
	Total Illiterate Male: 23(4.6%)					Total Illiterate Female: 31(6.2%)				



**Figure. 15: Distribution of Educational Status of Julka Village**

The above table 8a represent the educational status of Badputuka village under the Kanimahuli Gram Panchayat. The total literacy rate of the Badputuka village is (8%) out of which (3.6%) are male and (4.4%) are female. The illiteracy rate of male and female is same which stands at (3%).

In the age group of (18-27), (0.4%) male can sign their name, (0.2%) of male are taken their education up to (I-IV), and (0.2%) of male are taken their education up to (V-VIII) and (IX-XII). (0.6%) of female can sign their name and (0.2%) of female are taken their education up to (I-IV) and (V-VIII).

In the age group of (28-37), (0.4%) of male can sign their name, (0.2%) of male taken education up to (I-IV) and (0.4%) of male also taken their education up to (V-VII). The (0.6%) of female can sign their name. (0.2%) female taken education up to (I-IV) and (V-VIII).

In the age group of (38-47) years (0.4%) male and female can sign their name. (0.2%) male (0.4%) female can take education up to (I-IV) and only (0.2%) female can take education up to (V-VIII).

In the age group of (48-57) years (0.2%) male and (0.4%) female can sign their name and (0.4%) male and (0.2%) female can take admission in up to (I-IV).

In the age group of 58 above (0.2%) male and female can sign their name. There are no higher educational candidates found.

The above table represent the educational status of Julka village under the Kanimahuli Gram Panchayat. The total literacy rate of the Julka village is (11.2%) out of which (6.2%) are male and (5%) are female. The literacy rate is (10.8%) out of which (4.6%) are male and (6.2%) are female. There the literacy rate is little high than the illiteracy rate.

In the age group of (18-27), (0.6%) male and female can sign their name. (0.4%) male and (0.6%) female taken education up to (I-IV), (0.6%) male and (0.4%) female taken education up to (V-VIII), (0.4%) male and (0.2%) female taken admission up to (IX-XII).

In the age group of (28-37) age group there is (0.6%) male and female can sign their name. (0.4%) male and female taken education up to (I-IV) and only (0.2%) male taken admission up to (V-VIII).

In the age group of (38-47) age group, there is (0.4%) male and female can sign their name, (0.4%) male and female taken education up to (I-IV) and (0.6%) male and (0.2%) female taken education up to (V-VIII).

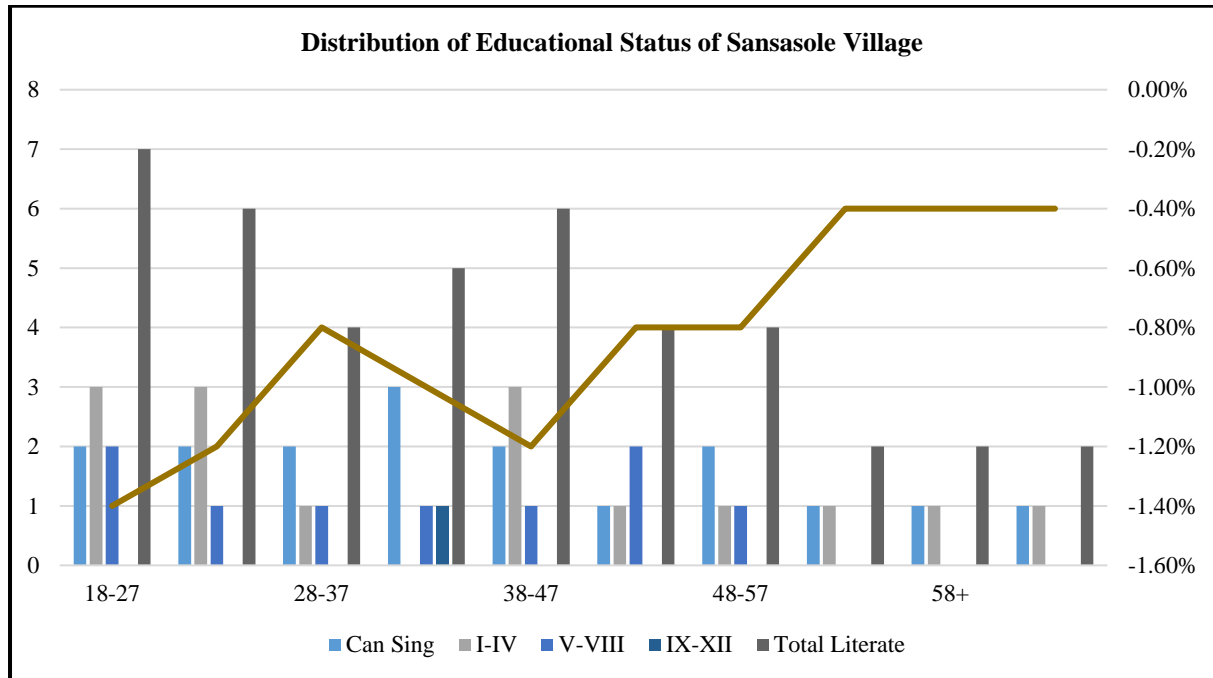
In the age group of (48-57%), There is (0.6%) male and (0.2%) female can sign their name. (0.4%) male and female taken education up to (I-IV).

In the age group of 58 above there is (0.2%) male and female taken education up to (I-IV) and only (0.2%) male taken education up to (V-VIII).

Table 8b: Distribution of Educational Status of Ufalgadia Gram Panchayat

Level of Education	Ufalgadia									
	Sansasole Village (Age group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	2 (0.4%)	2 (0.4%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)
I-IV	3 (0.6%)	3 (0.6%)	1 (0.2%)	-	3 (0.6%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)
V-VIII	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	-	-	-
IX-XII	-	-	-	1 (0.2%)	-	-	-	-	-	-
Total Literate	7 (1.4%)	6 (1.2%)	4 (0.8%)	5 (1%)	6 (1.2%)	4 (0.8%)	4 (0.8%)	2 (0.4%)	2 (0.4%)	2 (0.4%)
	Total Literate Male: 23(4.6%)					Total Literate Female: 19(3.8%)				
Total Illiterate	6 (1.2%)	8 (1.6%)	4 (0.8%)	6 (1.2%)	4 (0.8%)	6 (1.2%)	2 (0.4%)	3 (0.6%)	1 (0.2%)	2 (0.4%)
	Total Illiterate Male: 17(3.4%)					Total Illiterate Female: 25(5%)				





**Figure. 16: Distribution of Educational Status of Sansasole Village**

Level of Education	Ufalgadia									
	Murgapahadi Village (Age group and Sex Wise)									
	18-27		28-37		38-47		48-57		58+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Can Sing	3 (0.6%)	2 (0.4%)	4 (0.8%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)
I-IV	3 (0.6%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	-	-
V-VIII	2 (0.4%)	1 (0.2%)	3 (0.6%)	2 (0.4%)	1 (0.2%)	-	-	-	-	-
IX-XII	-	-	-	-	-	-	-	-	-	-
Total Literate	8 (1.6%)	5 (1%)	10 (2%)	6 (1.2%)	5 (1%)	3 (0.6%)	3 (0.6%)	4 (0.8%)	1 (0.2%)	1 (0.2%)
	Total Literate Male: 27(5.4%)					Total Literate Female: 19(3.8%)				
Total Illiterate	4 (0.8%)	9 (1.8%)	4 (0.8%)	7 (1.4%)	4 (0.8%)	6 (1.2%)	2 (0.4%)	4 (0.8%)	1 (0.2%)	3 (0.6%)
	Total Illiterate Male: 15(3%)					Total Illiterate Female: 29(5.8%)				

The above table shows that, the literacy rate of the Sansasole and Murgapahadi village under the Kanimahuli Gram Panchayat. The literacy rate of Sansasole village is (8.4%) out of which (4.6%) male and (3.8%) female. The illiteracy rate is (8.4%) out of which (3.4%) are male and (5%) are female.

In the age group of (18-27), (0.4%) male and female can sign their name. (0.6%) male and female taken education up to (I-IV) and (0.4%) male and (0.2%) female taken education up to (V-VIII).

In the age group of (28-37) age group (0.4%) male and (0.6%) female can sign their name, only (0.2%) male taken education up to (I-IV). (0.2%) male and female can take education up to (V-VIII) and only (0.2%) female taken education up to (IX-XIII).

In the age group of (38-47) age group (0.4%) male and (0.2%) female can sign their name. (0.6%) male and (0.2%) female taken education up to (I-IV). (0.2%) male and (0.4%) female taken education up to (V-VIII).

In the age group of (48-57) age group (0.4%) male and (0.2%) female can sign their name. (0.2%) male and female taken education up to (I-IV) and only (0.2%) male can take education up to (V-VIII).

In the age group of 58 above, there is each (0.2%) male and female can sign their name and (0.2%) of male and female taken education up to (I-IV).

The above table shows that, the literacy rate of Murgapahadi village under the Ufalgadia Gram Panchayat. The total literacy rate is (9.2%) out of which (5.4%) male and (3.8%) are female. The illiteracy rate is (8.8%) out of which (3%) are male and (5.8%) are female.

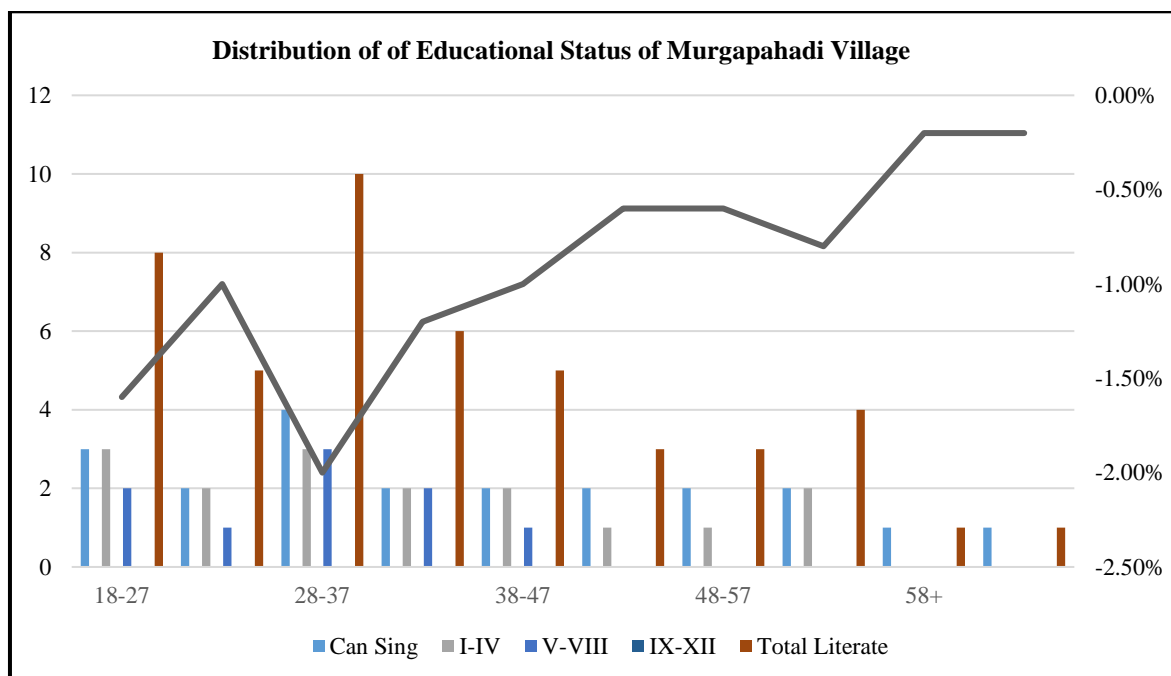
In the age group of (18-27), (0.6%) male and (0.4%) female can sign their name. (0.6%) male and (0.4%) female taken admission up to (I-IV). (0.4%) male and (0.2%) female taken admission up to (V-VIII).

In the age group of (28-37), (0.8%) male and (0.4%) female can sign their name. (0.6%) male and (0.4%) female taken education up to (I-IV) and (0.6%) male and (0.4%) female taken education up to (V-VIII).

In the age group of (38-47), each (0.4%) of male and female can sign their name (0.4%) male and (0.2%) female taken education up to (V-VIII).

In the age group of (48-57), each (0.4%) male and female can sign their name. (0.2%) male and (0.4%) female taken education up to (I-IV).

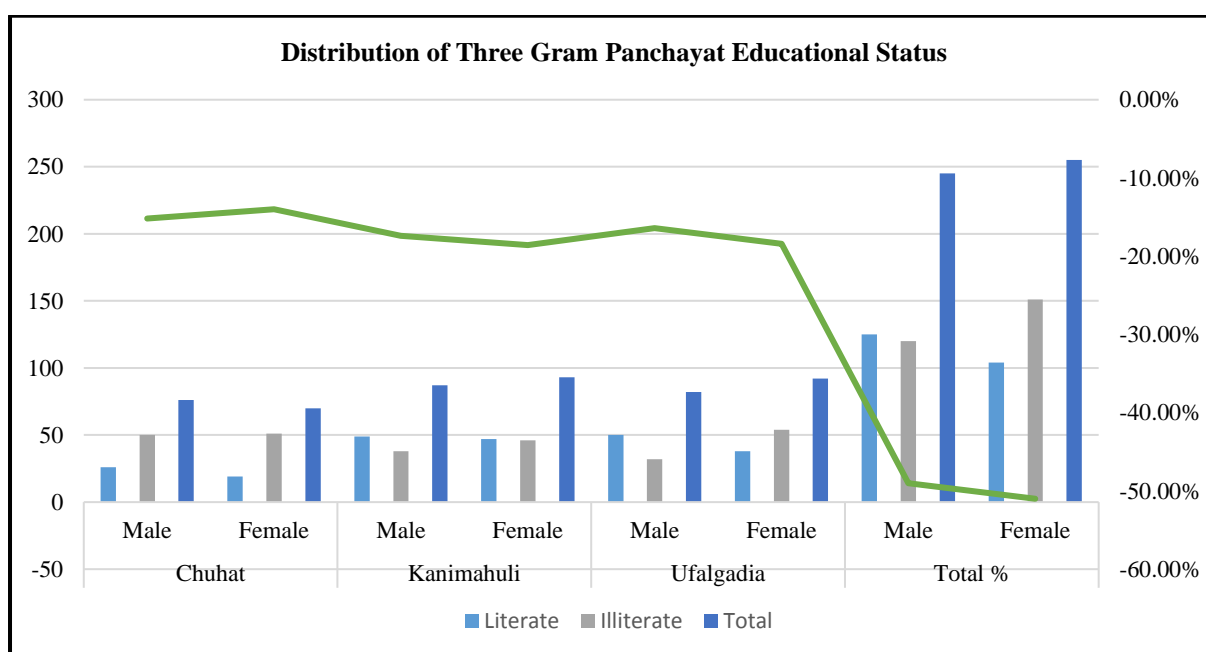
In the age group of 58 above each (0.2%) male and female can sign their name. There is no higher educated candidate in this group.



**Figure. 17: Distribution of Educational Status of Murgapahadi Village**

**Table 8c: Distribution of Total Three Gram Panchayat Educational Status**

	Chuhat		Kanimahuli		Ufalgadia		Total %	
	Male	Female	Male	Female	Male	Female	Male	Female
Literate	26 (5.2%)	19 (3.8%)	49 (9.8%)	47 (9.4%)	50 (10%)	38 (7.6%)	125 (25%)	104 (20.8%)
Illiterate	50 (10%)	51 (10.2%)	38 (7.6%)	46 (9.2%)	32 (6.4%)	54 (10.8%)	120 (24%)	151 (30.2%)
Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	245 (49%)	255 (51%)
Grand Total	146 (29.2%)		180 (36%)		174 (34.8%)		500 (100%)	

**Figure. 18: Distribution of Total Three Gram Panchayat Educational Status**

The above table shows that, the total educational status of three Gram Panchayat namely Chuhat, Kanimahuli and Ufalgadia. The Chuhat Gram Panchayat total literacy rate is (9%) out of which (5.2%) male and (3.8%) of female. The illiteracy rate (20.2%). The illiteracy rate is higher than the literacy rate of Chuhat Gram Panchayat. The Kanimahuli Gram Panchayat literacy rate is (19.2%) out of which (9.8%) is male and (9.4%) is female. The illiteracy rate is (16.8%) out of which (7.6%) are male and (9.2%) are female. The literacy rate is little high than the illiteracy rate of Kanimahuli Gram Panchayat. The total literacy rate of Ufalgadia Gram Panchayat is (17.6%) out of which (10%) are male and (7.6%) are female. The illiteracy rate of the same village is (17.2%) out of which (6.4%) are male and (10.8%) are female. The literacy rate is little high than the illiteracy rate.

## 7.1.9 Occupational Status

Table 9: Distribution of Occupational Status

Occupation	Chuhat		Kanimahuli		Ufalgadia		Total %
	Chuhat	Jalghati	Badputuka	Julka	Sansasole	Murgapahadi	
Daily Labour	27 (5.4%)	42 (8.4%)	38 (7.6%)	57 (11.4%)	45 (9%)	49 (9.8%)	258 (51.6%)
Forest Product Collection and Sell	15 (3%)	16 (3.2%)	12 (2.4%)	26 (5.2%)	21 (4.2%)	16 (3.2%)	106 (21.2%)
Unemployed	14 (2.8%)	26 (5.2%)	18 (3.6%)	22 (4.4%)	16 (3.2%)	22 (4.4%)	118 (23.6%)
Govt. Service	4 (0.8%)	2 (0.4%)	2 (0.4%)	5 (1%)	2 (0.4%)	3 (0.6%)	18 (3.6%)
Total	60 (12%)	86 (17.2%)	70 (14%)	110 (22%)	84 (16.8%)	90 (18%)	500 (100%)

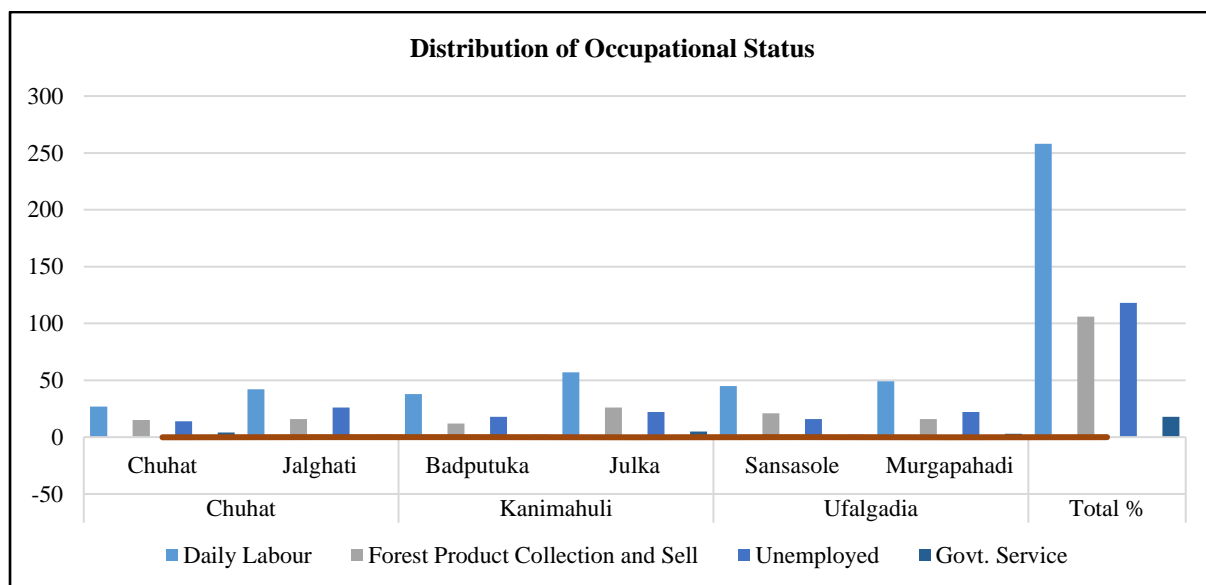


Figure. 19: Distribution of Occupational Status

Table 9 shows that, the occupational status of the Santal community. Among the all-member's maximum people are engaged as daily laborer (51.6%) followed by the Unemployed (23.6%). A noticeable percentage of the sample is forest product collection and sell too (21.2%) and only (3.6%) respondents are engaged in Government Service. So, it is clear that the highest numbers of respondents are engaged in daily laborer and the lowest numbers of respondents are engaged in Government Service.

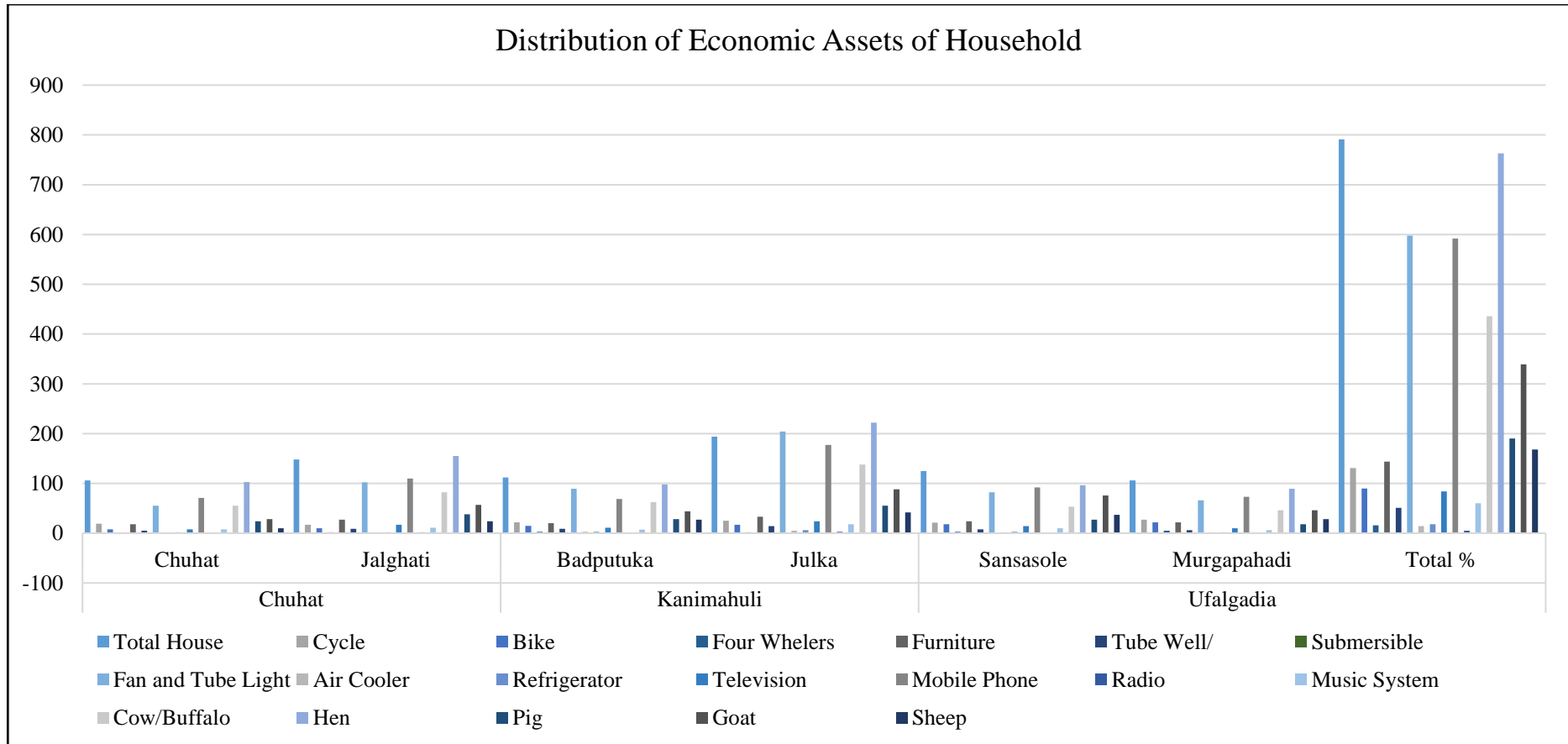
## 7.1.10 Economic Assets of Household

Table 10: Distribution of Economic Assets of Household

	Chuhat		Kanimahuli		Ufalgadia		Total %
	Chuhat	Jalghati	Badputuka	Julka	Sansasole	Murgapahadi	
Total House	106 (13.40%)	148 (18.72%)	112 (14.16%)	194 (24.52%)	125 (15.80%)	106 (13.40%)	791 (100%)
Cycle	19 (2.40%)	17 (2.14%)	22 (2.79%)	25 (3.17%)	21 (2.66%)	27 (3.41%)	131 (16.57%)
Bike	8 (1.01%)	10 (1.26%)	15 (1.90%)	17 (2.14%)	18 (2.28%)	22 (2.79%)	90 (11.38%)
Four Wheelers	1 (0.12%)	2 (0.26%)	3 (0.38%)	2 (0.26%)	3 (0.38%)	5 (0.63%)	16 (2.02%)
Furniture	18 (2.28%)	27 (3.41%)	20 (2.52%)	33 (4.17%)	24 (3.03%)	22 (2.79%)	144 (18.20%)
Tube Well/ Submersible	5 (0.63%)	9 (1.13%)	9 (1.13%)	14 (1.77%)	8 (1.01%)	6 (0.76%)	51 (6.44%)
Fan and Tube Light	55 (6.95%)	102 (12.90%)	89 (11.25%)	204 (25.80%)	82 (10.36%)	66 (8.34%)	598 (75.60%)
Air Cooler	-	2 (0.25%)	3 (0.38%)	5 (0.63%)	2 (0.25%)	2 (0.25%)	14 (1.76%)
Refrigerator	2 (0.25%)	2 (0.25%)	3 (0.38%)	6 (0.76%)	3 (0.38%)	2 (0.25%)	18 (2.27%)
Television	8 (1.01%)	17 (2.14%)	11 (1.40%)	24 (3.03%)	14 (1.77%)	10 (1.26%)	84 (10.61%)

	Chuhat		Kanimahuli		Ufalgadia		Total %
	Chuhat	Jalghati	Badputuka	Julka	Sansasole	Murgapahadi	
Mobile Phone	71 (8.98%)	110 (13.90%)	69 (8.72%)	177 (22.38%)	92 (11.63%)	73 (9.22%)	592 (74.84%)
Radio	-	2 (0.25%)	-	3 (0.38%)	-	-	5 (0.63%)
Music System	8 (1.01%)	11 (1.40%)	7 (0.89%)	18 (2.28%)	10 (1.26%)	6 (0.75%)	60 (7.59%)
Cow/Buffalo	55 (6.96%)	82 (10.37%)	62 (7.83%)	138 (17.44%)	53 (6.70%)	46 (5.81%)	436 (55.12%)
Hen	103 (13.02%)	155 (19.60%)	98 (12.39%)	222 (28.06%)	96 (12.13%)	89 (11.26%)	763 (96.46%)
Pig	24 (3.03%)	38 (4.80%)	28 (3.53%)	55 (6.96%)	27 (3.41%)	18 (2.28%)	190 (24.02%)
Goat	28 (3.53%)	57 (7.20%)	44 (5.57%)	88 (11.12%)	76 (9.60%)	46 (5.81%)	339 (42.85%)
Sheep	10 (1.27%)	24 (3.03%)	27 (3.41%)	42 (5.30%)	37 (4.68%)	28 (3.53%)	168 (21.23%)





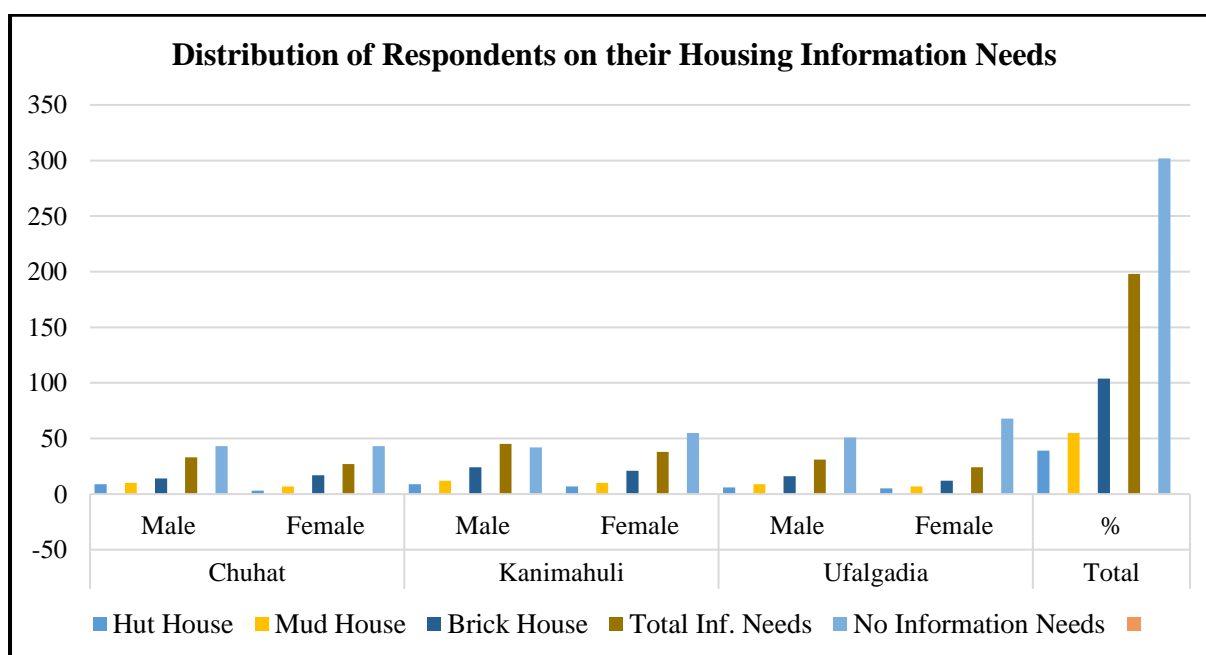
**Figure. 20: Distribution of Economic Assets of Household**

## 7.2. Information Needs

### 7.2.1 Housing Information Need

**Table 11: Distribution of Respondents on their Housing Information Need.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Needs	Hut House	9 (1.8%)	3 (1.6%)	9 (1.8%)	7 (1.4%)	6 (1.2%)	5 (1%)	39 (7.8%)
	Mud House	10 (2%)	7 (1.4%)	12 (2.4%)	10 (2%)	9 (1.8%)	7 (1.4%)	55 (11%)
	Brick House	14 (2.8%)	17 (3.4%)	24 (4.8%)	21 (4.2%)	16 (3.2%)	12 (2.4%)	104 (20.8%)
	Total	33 (6.6%)	27 (5.4%)	45 (9%)	38 (7.6%)	31 (6.2%)	24 (4.8%)	198 (39.6%)
No Information Needs		43 (8.6%)	43 (8.6%)	42 (8.4%)	55 (11%)	51 (10.2%)	68 (13.6%)	302 (60.4%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



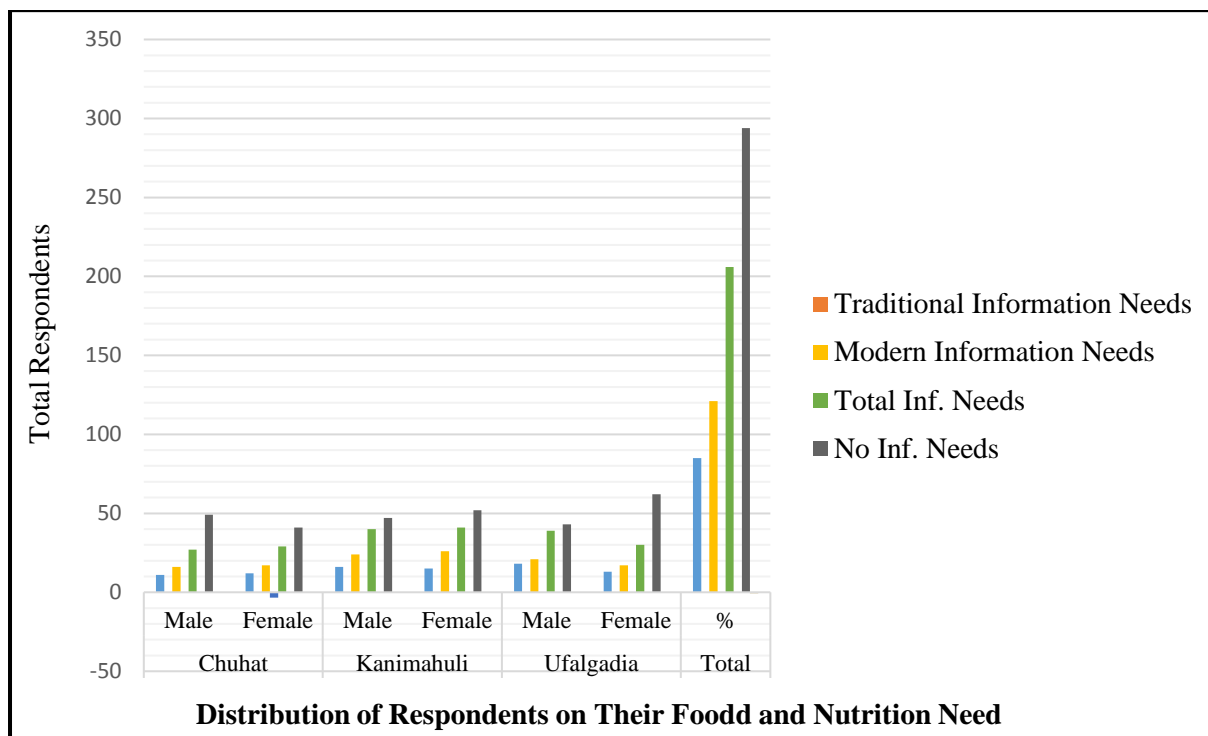
**Figure. 21: Distribution of Respondents on their Housing Information Need.**

The above table shows that, the total housing information need is (39.6%). It is clearly identified that the housing information needs of the male are greater than the female. In Chuhat Gram Panchayat male's information is (6.6%) and female information need is (5.4%). The Kanimahuli Gram Panchayat male information need is (9%) and female's information need is (7.6%) and the Ufalgadia male's information need is (6.2%) and female's information need is (4.8%). In Kanimahuli Gram Panchayat the housing information need is slightly higher than the other two mouzas. There are highest numbers of respondents are needed basic house than the other types of houses. It is found that they have not a proper house. Main thing is that, they don't know how to construct house and where can they get help to construct the proper house. This is the main reason to their poverty.

### 7.2.2 Food and Nutrition Information Need

**Table 12: Distribution of Respondents on their food and Nutrition Need.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Needs	Traditional Information Needs	11 (2.2%)	12 (2.4%)	16 (3.2%)	15 (3%)	18 (3.6%)	13 (2.6%)	85 (17%)
	Modern Information Needs	16 (3.2%)	17 (3.4)	24 (4.8%)	26 (5.2%)	21 (4.2%)	17 (3.4%)	121 (24.2%)
	Total	27 (5.4%)	29 (5.8%)	40 (8%)	41 (8.2%)	39 (7.8%)	30 (6%)	206 (41.2%)
No Information Needs		49 (9.8%)	41 (8.2%)	47 (9.4%)	52 (10.4%)	43 (8.6%)	62 (12.4%)	294 (58.8%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



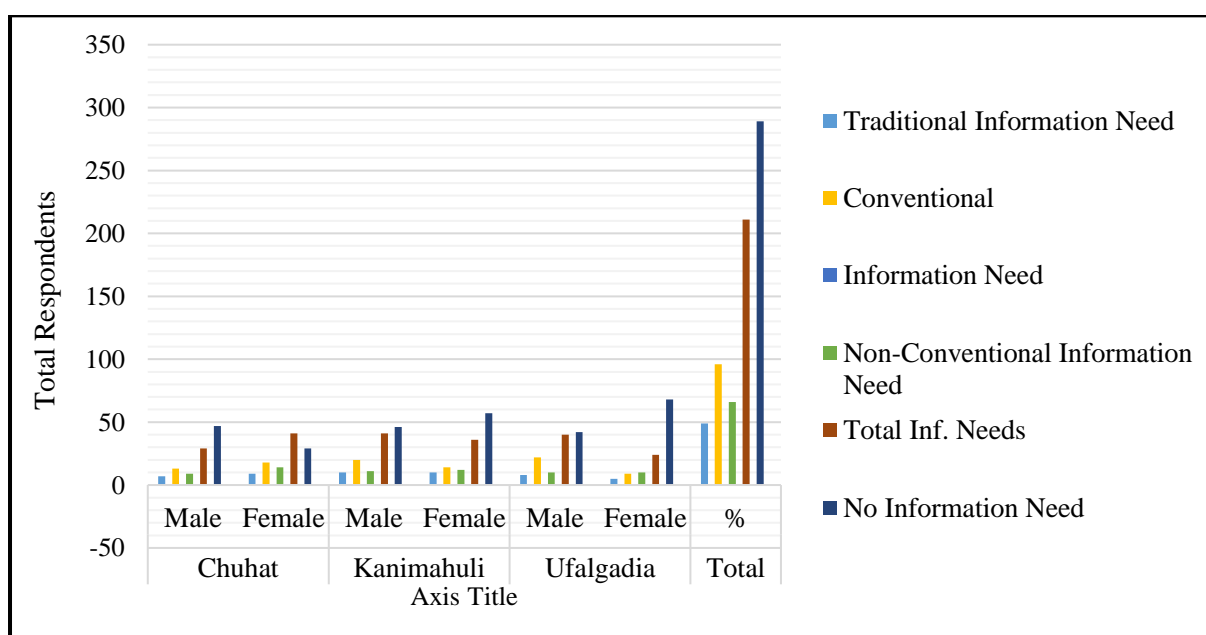
**Figure. 22: Distribution of Respondents on their food and Nutrition Need.**

The above table shows that, (41.2%) of people among the Santal have food and nutrition information need. Their need for modern food information is higher than the traditional food information need. In Chuhat Gram Panchayat males' food and nutrition information need is (5.4%) and female is (5.8%). In Kanimahuli Gram Panchayat male food and nutrition information need is (8%) and female is (8.2%) and the Ufalgadia Gram Panchayat food and nutrition information need is (7.8%) and female is (6%). The food and nutrition information need of Kanimahuli Gram Panchayat is higher than the other two Gram Panchayat. The highest percentage of food and nutrition information need is (8.2%) from female in Kanimahuli Gram Panchayat.

### 7.2.3 Clothing Information Need

**Table 13: Distribution of Respondents on their Clothing Information Need**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Needs	Traditional Information Need	7 (1.4%)	9 (1.8%)	10 (2%)	10 (2%)	8 (1.6%)	5 (1%)	49 (9.8%)
	Conventional Information Need	13 (2.6%)	18 (3.6%)	20 (4%)	14 (2.8%)	22 (4.4%)	9 (1.8%)	96 (19.2%)
	Non-Conventional Information Need	9 (1.8%)	14 (2.8%)	11 (2.2%)	12 (2.4%)	10 (2%)	10 (2%)	66 (13.2%)
	Total	29 (5.8%)	41 (8.2%)	41 (8.2%)	36 (7.2%)	40 (8%)	24 (4.8%)	211 (42.2%)
No Information Need		47 (9.4%)	29 (5.8%)	46 (9.2%)	57 (11.4%)	42 (8.4%)	68 (13.6%)	289 (57.8%)
Grant Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



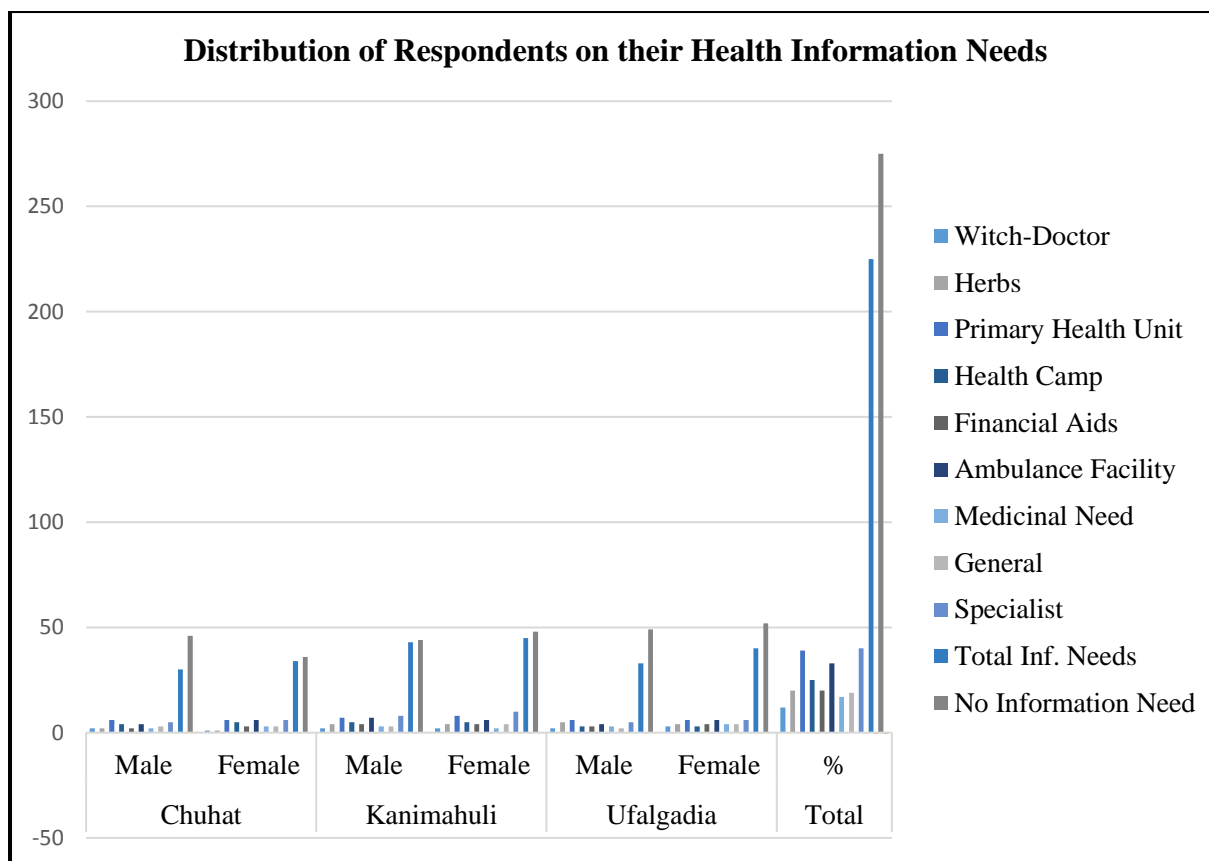
**Figure. 23: Distribution of Respondents on their Clothing Information Need**

Table 13 shows that, the clothing information need among the respondents is (42.2%). It is founded that the information need for non-conventional dress materials is much higher than the other two clothing information need. It is seeming that they are aware of their regular dress items but wish to know about the modern dress items. They wear their traditional dress item in cultural programme otherwise the wear formal dress. Kanimahuli Gram Panchayat has higher clothing information need than the other two Gram Panchayat.

## 7.2.4 Health Information Need

Table 14: Distribution of Respondents on their Health Information Needs

			Chuhat		Kanimahuli		Ufalgadia		Total %
			Male	Female	Male	Female	Male	Female	
Information Needs	Traditional Treatment Needs	Witch-Doctor	2 (0.4%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	3 (0.6%)	12 (2.4%)
		Herbs	2 (0.4%)	1 (0.2%)	4 (0.8%)	4 (0.8%)	5 (1%)	4 (0.8%)	20 (4%)
	Health Infrastructure Need	Primary Health Unit	6 (1.2%)	6 (1.2%)	7 (1.4%)	8 (1.6%)	6 (1.2%)	6 (1.2%)	39 (7.8%)
		Health Camp	4 (0.8%)	5 (1%)	5 (1%)	5 (1%)	3 (0.6%)	3 (0.6%)	25 (5%)
		Financial Aids	2 (0.4%)	3 (0.6%)	4 (0.8%)	4 (0.8%)	3 (0.6%)	4 (0.8%)	20 (4%)
		Ambulance Facility	4 (0.8%)	6 (1.2%)	7 (1.4%)	6 (1.2%)	4 (0.8%)	6 (1.2%)	33 (6.6%)
	Medicinal Need		2 (0.4%)	3 (0.6%)	3 (0.6%)	2 (0.4%)	3 (0.6%)	4 (0.8%)	17 (3.4%)
	Physician Needs	General	3 (0.6%)	3 (0.6%)	3 (0.6%)	4 (0.8%)	2 (0.4%)	4 (0.8%)	19 (3.8%)
		Specialist	5 (1%)	6 (1.2%)	8 (1.6%)	10 (2%)	5 (1%)	6 (1.2%)	40 (8%)
	Total		30 (6%)	34 (6.8%)	43 (8.6%)	45 (9%)	33 (6.6%)	40 (8%)	225 (45%)
No Information Need			46 (9.2%)	36 (7.2%)	44 (8.8%)	48 (9.6%)	49 (9.8%)	52 (10.4%)	275 (55%)
Grand Total			76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 24: Distribution of Respondents on their Health Information Needs**

Table 14 shows that, there is 45% health information need among the respondents. Health information need is classified into Traditional Treatment Need, Health Infrastructure Needs, Medicinal Need and Physician Need. Among this tribal treatment need which includes Witch Doctor and Herbals. Health Infrastructure Need include Primary Health Unit, Health Camp Financial Aids and Ambulance Facility. The Physician Need is including General and Specialist. Total (6.4%) respondents are needed Traditional Treatment Need, (23.4%) respondents are use Health Infrastructure Need, Medicinal Need is (3.4%) and Physician Need is (11.8%). It is clear that highest numbers of respondent are needed Health infrastructure need. Total (6.4%) of respondents are needed Tribal Treatment Need. Health Information Need of Kanimahuli Gram Panchayat. Both higher than the other two Gram Panchayat which male is (8.6%) and female is (9%).



## 7.2.5 Education Information Need

Table 15: Distribution of Respondents on their Educational Information Need

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Needs	Anganwadi Education	10 (2%)	14 (2.8%)	13 (2.6%)	15 (3%)	14 (2.8%)	13 (2.6%)	79 (15.8%)
	Primary Education	6 (1.2%)	8 (1.6%)	6 (1.2%)	8 (1.6%)	7 (1.4%)	9 (1.8%)	44 (8.8%)
	Secondary Education	4 (0.8%)	6 (1.2%)	6 (1.2%)	6 (1.2%)	5 (1%)	5 (1%)	32 (6.4%)
	Higher education	3 (0.6%)	3 (0.6%)	3 (0.6%)	2 (0.4%)	3 (0.6%)	3 (0.6%)	17 (3.4%)
	Scholarship	4 (0.8%)	5 (1%)	5 (1%)	7 (1.4%)	5 (1%)	5 (1%)	31 (6.2%)
	Library	2 (0.4%)	-	3 (0.6%)	-	4 (0.8%)	-	9 (1.8%)
	Total	29 (5.8%)	36 (7.2%)	36 (7.2%)	38 (7.6%)	38 (7.6%)	35 (7%)	212 (42.4%)
No Information Need		47 (9.4%)	34 (6.8%)	51 (10.2%)	55 (11%)	44 (8.8%)	57 (11.4%)	288 (57.6%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)

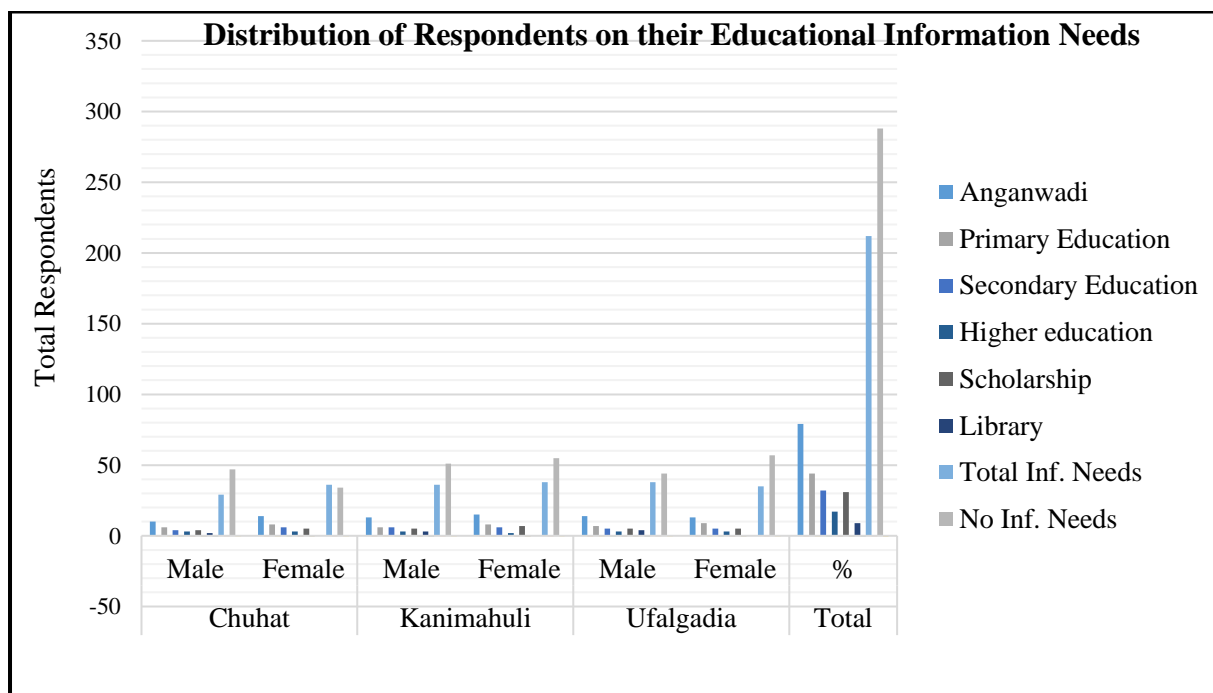


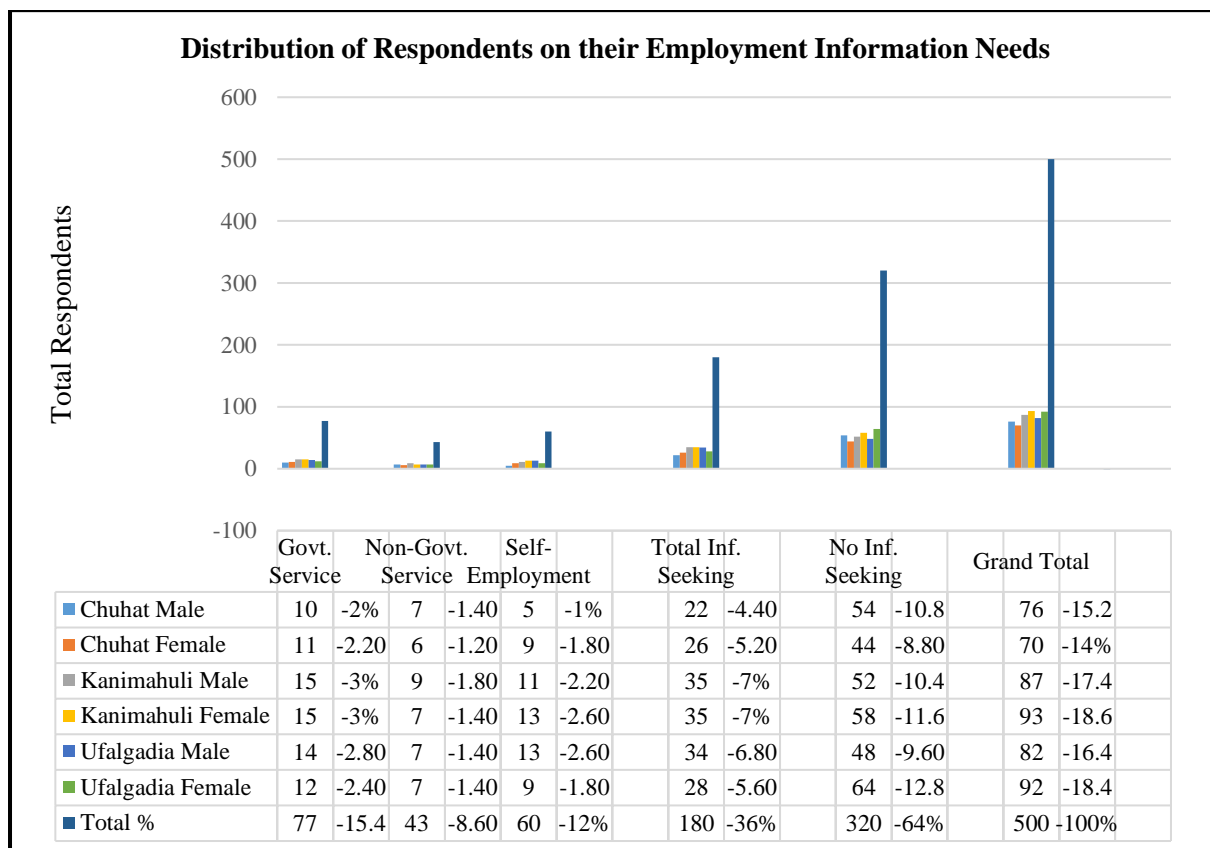
Figure. 25: Distribution of Respondents on their Educational Information Need

The table 15 shows that, most of the Santal community from three Gram Panchayat is far away from school education that why they do not concern about of education. They have only (42.4%) education information need. Most of the members from those three Gram Panchayat is illiterate members. As they inhabited in backward areas where the availability of educational institute is quite poor, they are not interested in the benefits of education. Anganwadi centre is in their village, so they query regarding it more. Primary, Secondary and Higher Secondary education percentage is very low. Here the researcher asks them about the use of Library are ignorant the use of Library and its benefits on the society. Only (1.8%) of respondents are interested about the library. The educational information need is higher with the female population from Chuhat and Kanimahuli Gram Panchayat than the Ufalgadia Gram Panchayat. The educational information need of Chuhat is little law than the other two Gram Panchayat.

### 7.2.6 Employment Information Need

**Table 16: Distribution of Respondents on their Employment Information Need**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Need	Government Service	10 (2%)	11 (2.2%)	15 (3%)	15 (3%)	14 (2.8%)	12 (2.4%)	77 (15.4%)
	Non-Government Service	7 (1.4%)	6 (1.2%)	9 (1.8%)	7 (1.4%)	7 (1.4%)	7 (1.4%)	43 (8.6%)
	Self-Employment	5 (1%)	9 (1.8%)	11 (2.2%)	13 (2.6%)	13 (2.6%)	9 (1.8%)	60 (12%)
	Total	22 (4.4%)	26 (5.2%)	35 (7%)	35 (7%)	34 (6.8%)	28 (5.6%)	180 (36%)
No Information Seeking		54 (10.8%)	44 (8.8%)	52 (10.4%)	58 (11.6%)	48 (9.6%)	64 (12.8%)	320 (64%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



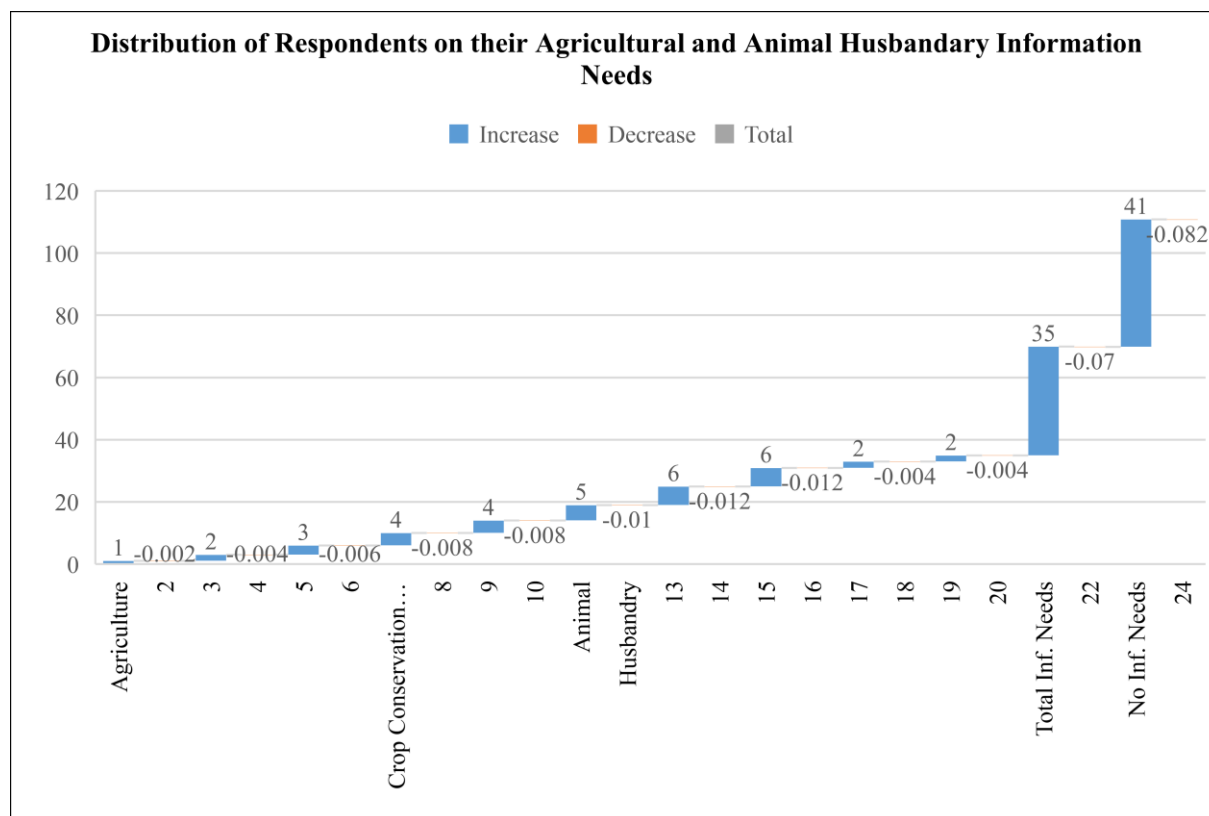
**Figure. 26: Distribution of Respondents on their Employment Information Need**

Table 16 shows that the employment information need is (36%) They are more interested in Government Service (15.4%) than the non-governmental service (8.6%). Most of the respondents are engaged in self-employment is (12%). The employment information need of Ufalgadia Gram Panchayat is little higher than the other two Gram Panchayat.

## 7.2.7 Agricultural and Animal Husbandry Information Needs

Table 17: Distribution of Respondents on their Agricultural and Animal Husbandry Information Need

			Chuhat		Kanimahuli		Ufalgadia		Total %
			Male	Female	Male	Female	Male	Female	
Information Need	Agriculture	Land	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	7 (1.4%)
		Irrigation	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	2 (0.4%)	11 (2.2%)
		Insecticides	3 (0.6%)	2 (0.4%)	3 (0.6%)	4 (0.8%)	6 (1.2%)	4 (0.8%)	22 (4.4%)
	Crop Conservation and Marketing	Crop Conservation	4 (0.8%)	5 (1%)	4 (0.8%)	6 (1.2%)	4 (0.8%)	3 (0.6%)	26 (5.2%)
		Crop Marketing	4 (0.8%)	6 (1.2%)	4 (0.8%)	6 (1.2%)	4 (0.8%)	3 (0.6%)	27 (5.4%)
	Animal Husbandry	Cock Farming	5 (1%)	4 (0.8%)	3 (0.6%)	3 (0.6%)	4 (0.8%)	5 (1%)	24 (4.8%)
		Poultry Farming	6 (1.2%)	5 (1%)	5 (1%)	5 (1%)	5 (1%)	6 (1.2%)	32 (6.4%)
		Cattle Farming	6 (1.2%)	5 (1%)	6 (1.2%)	5 (1%)	4 (0.8%)	4 (0.8%)	30 (6%)
		Fishery Farming	2 (0.4%)	-	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	10 (2%)
		Pig Farming	2 (0.4%)	2 (0.4%)	4 (0.8%)	2 (0.4%)	2 (0.4%)	3 (0.6%)	15 (3%)
	Total			35 (7%)	32 (6.4%)	35 (7%)	36 (7.2%)	33 (6.6%)	33 (6.6%)
No Information Need			41 (8.2%)	38 (7.6%)	52 (10.4%)	57 (11.4%)	49 (9.8%)	58 (11.8%)	296 (59.2%)
Grand Total			76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



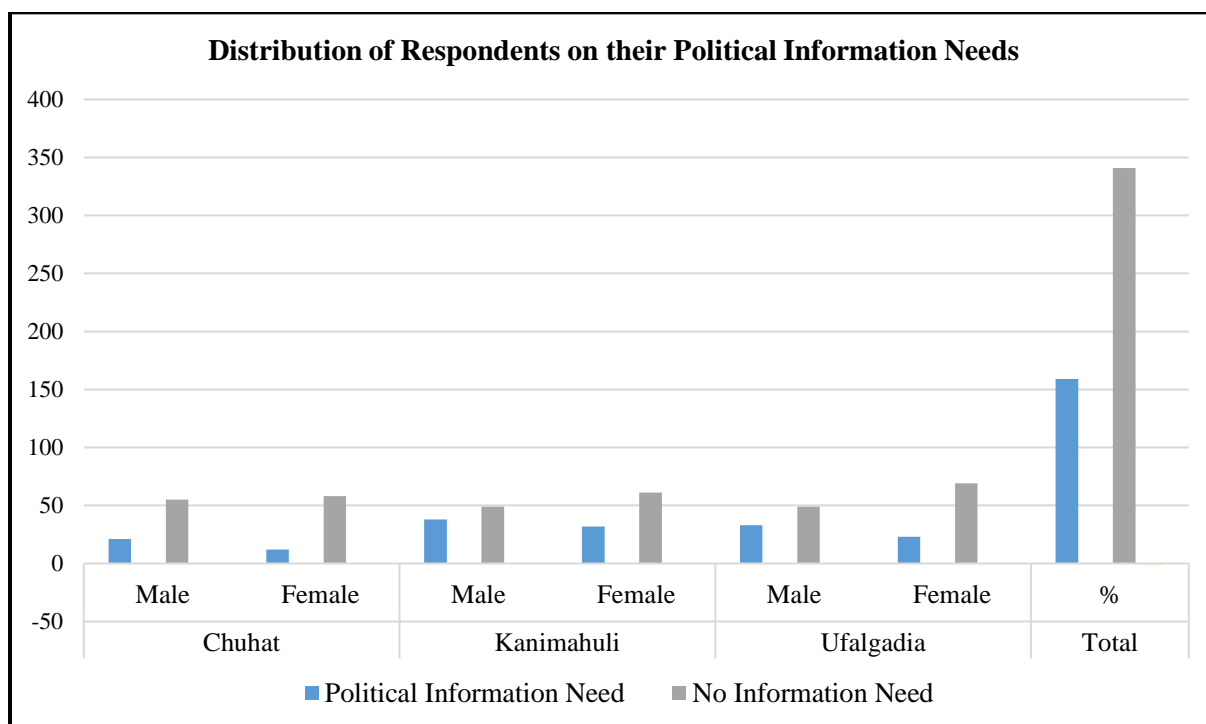
**Figure. 27: Distribution of Respondents on their Agricultural and Animal Husbandry Information Need**

The above table 17 shows that the Agricultural and Animal Husbandry information need of Santal community. The Agricultural and Animal Husbandry information need of Santal Community has been subdivided into three parts and each part further divided into some other facets. The all parts in which these Agricultural and Animal Husbandry need are include Agricultural, Crop Conservation and Marketing and Animal Husbandry. The Agricultural need are divided into three parts Land, Irrigation and Insecticides. The Crop Conservation are divided into two parts Crop Conservation and Marketing and finally Animal Husbandry are divided into five parts Cock Farming, Poultry Farming, Cattle Farming, Fishery Farming and Pig Farming. The Chuhat Gram Panchayat total Agricultural and Animal Husbandry need is (13.4%) out of which (7%) are male and (6.4%) are female. In Kanimahuli Gram Panchayat the total Agricultural and Animal Husbandry information need is (14.2%) out of which (7%) are male and (7.2%) are female. The Ufalgadia Gram Panchayat Agricultural and Animal Husbandry information need is (13.2%) out of which male and female percentage is same (6.6%). It is clear that the highest numbers of respondents are shows their interest in Agricultural and Animal Husbandry.

### 7.2.8 Political Information Need

**Table 18: Distribution of Respondents on their Political Information Need**

	Chuhat		Kanimahuli		Ufalgadia		Total %
	Male	Female	Male	Female	Male	Female	
Political Information Need	21 (4.2%)	12 (2.4%)	38 (7.6%)	32 (6.4%)	33 (6.6%)	23 (4.6%)	159 (31.8%)
No Information Need	55 (11%)	58 (11.6%)	49 (9.8%)	61 (12.2%)	49 (9.8%)	69 (13.8%)	341 (68.2%)
Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



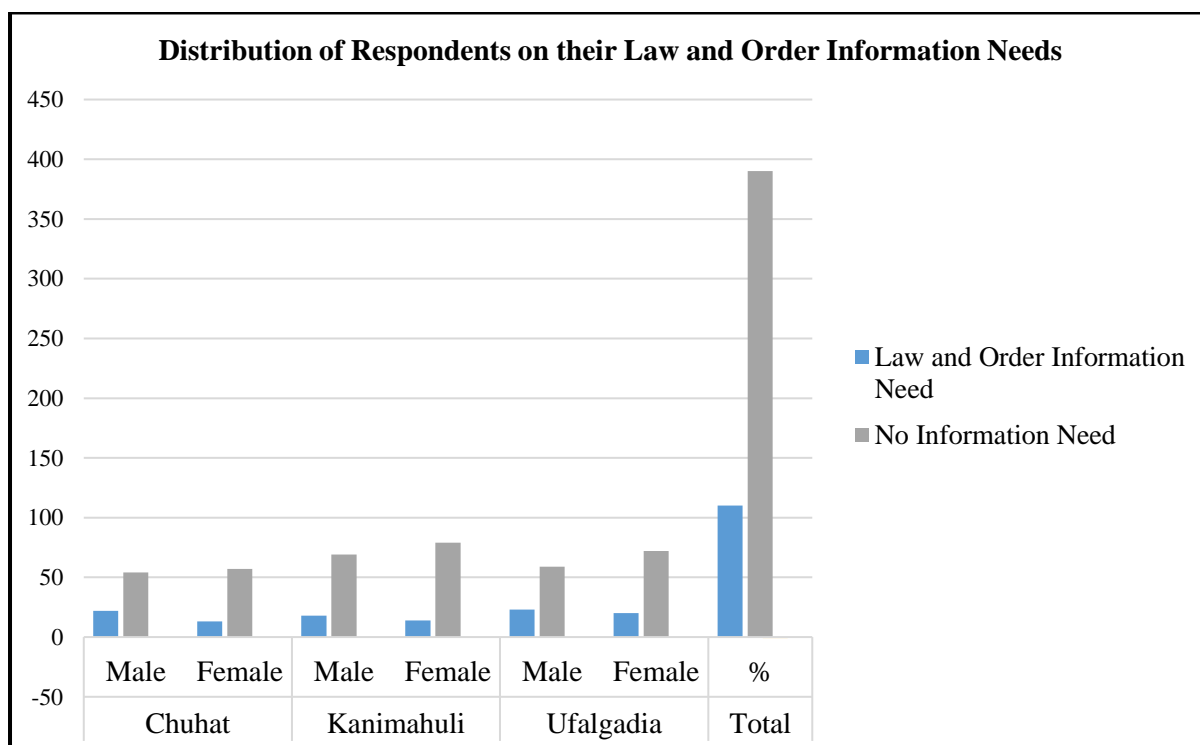
**Figure. 28: Distribution of Respondents on their Political Information Need**

Table 18 shows that the political information need of the respondent is very low (31.8%). The table reveals that the female populations of the research areas are less interest to collect information on politics than the male population. It also clear that the political information need of male and female members of Kanimahuli Gram Panchayat is higher than the female members of other two Gram Panchayat.

### 7.2.9 Law and Order Information Need

**Table 19: Distribution of Respondents on their Law-and-Order Information Need**

	Chuhat		Kanimahuli		Ufalgadia		Total %
	Male	Female	Male	Female	Male	Female	
Law and Order Information Need	22 (4.4%)	13 (2.6%)	18 (3.6%)	14 (2.8%)	23 (4.6%)	20 (4%)	110 (22%)
No Information Need	54 (10.8%)	57 (11.4%)	69 (13.8%)	79 (15.8%)	59 (11.8%)	72 (14.4%)	390 (78%)
Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



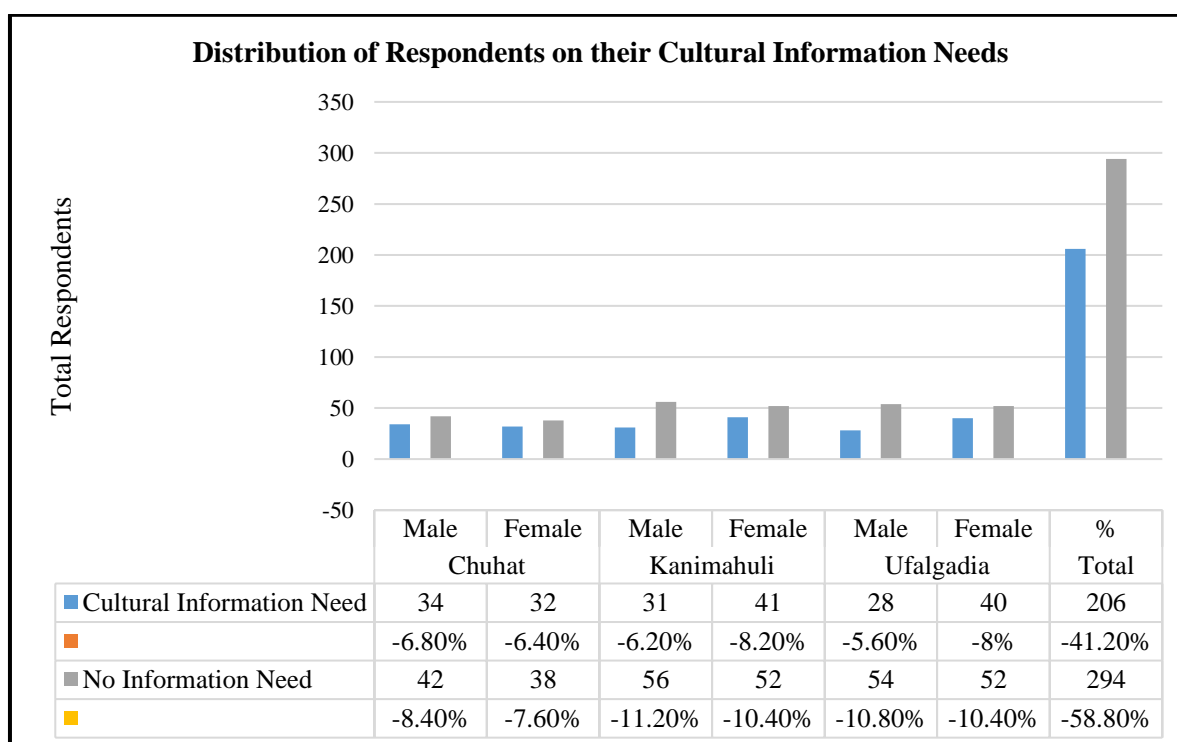
**Figure. 29: Distribution of Respondents on their Law-and-Order Information Need**

Table 19 shows that the respondent have only (22%) law and order information need. The male population of the all-Gram Panchayat is higher than the female respondent. The female population are less interest to collect such information. In Ufalgadia Gram Panchayat the male and females' law and order information need is higher than the other two Gram Panchayat.

### 7.2.10 Cultural Information Need

**Table 20: Distribution of Respondents on their Cultural Information Need**

	Chuhat		Kanimahuli		Ufalgadia		Total %
	Male	Female	Male	Female	Male	Female	
Cultural Information Need	34 (6.8%)	32 (6.4%)	31 (6.2%)	41 (8.2%)	28 (5.6%)	40 (8%)	206 (41.2%)
No Information Need	42 (8.4%)	38 (7.6%)	56 (11.2%)	52 (10.4%)	54 (10.8%)	52 (10.4%)	294 (58.8%)
Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 30: Distribution of Respondents on their Cultural Information Need**

The table 20 shows that the cultural information need exist among Santal respondent is (41.2%). In Kanimahuli Gram Panchayat cultural information need is more than the other two Gram Panchayat. Two Gram Panchayat Kanimahuli and Ufalgadia female respondents have more cultural information need than the Chuhat Gram Panchayat. Only Chuhat Gram Panchayat more respondent's cultural information need is higher than the other two male respondents.



## 7.2.11 Government Project Information Need

Table 21: Distribution of Respondents on Government Project Information Need

			Chuhat		Kanimahuli		Ufalgadia		Total %
			Male	Female	Male	Female	Male	Female	
Information Need	Government Project Information Need	MBPY	6 (1.2%)	6 (1.2%)	6 (1.2%)	4 (0.8%)	4 (0.8%)	4 (0.8%)	30 (6%)
		NSPGY	5 (1%)	4 (0.8%)	5 (1%)	6 (1.2%)	6 (1.2%)	7 (1.4%)	33 (6.6%)
		PMGSY	6 (1.2%)	5 (1%)	7 (1.4%)	8 (0.6%)	5 (1%)	6 (1.2%)	37 (7.4%)
		MMSY	6 (1.2%)	4 (0.8%)	7 (1.4%)	7 (1.4%)	5 (1%)	6 (1.2%)	35 (7%)
		KSSY	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	10 (2%)
		BSKY	1 (0.2%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	3 (0.6%)	9 (1.8%)
		BSY	1 (0.2%)	3 (0.6%)	1 (0.2%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	10 (2%)
		AY	2 (0.4%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	11 (2.2%)
		ICDS	6 (1.2%)	7 (1.4%)	8 (1.6%)	4 (0.4%)	6 (1.2%)	5 (1%)	36 (7.2%)
		Total			35 (7%)	34 (6.8%)	38 (7.6%)	34 (6.8%)	33 (6.6%)
No Information Need			41 (8.2%)	36 (7.2%)	49 (9.8%)	59 (11.8%)	49 (9.8%)	55 (11%)	289 (57.8%)
Grand Total			76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)

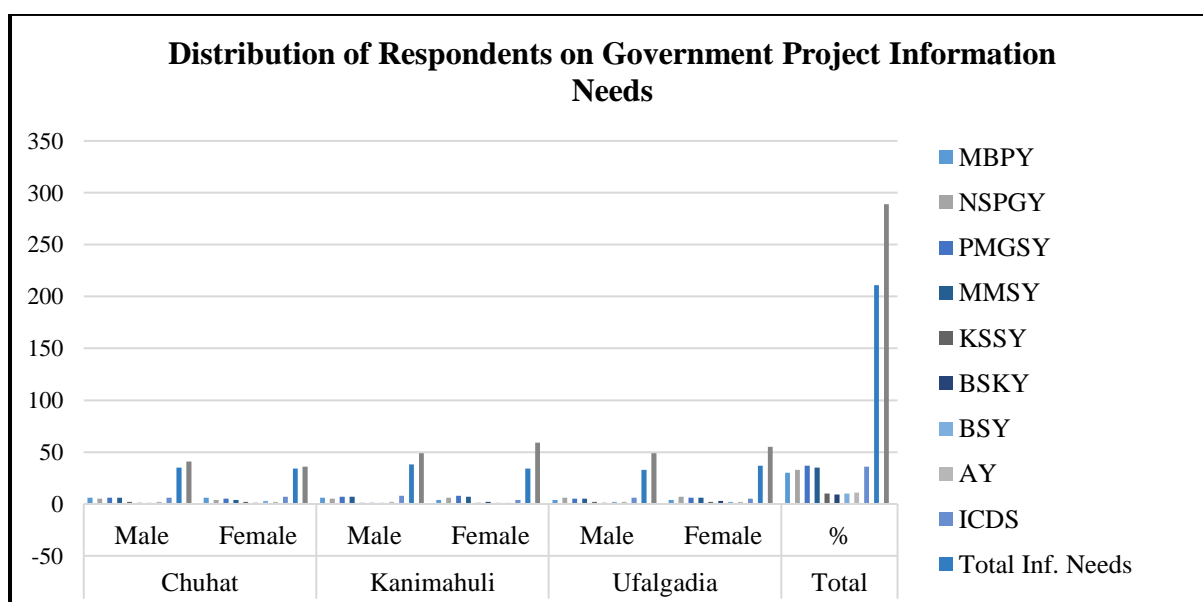


Figure. 31: Distribution of Respondents on Government Project Information Need

The table 21 reveals that only (42.2%) of respondents have government project information need. The Government project information need is greater among the male in the two Gram Panchayat Chuhat and Kanimahuli than the female respondent but in the Ufalgadia Gram Panchayat the female respondents are greater than the male respondents. The highest numbers of respondents. A Government Project Information Need arise goes to Pradhan Mantri Gram Sadak Yajana (PMGSY). Followed by Integrated Child Development Scheme (ICDS) and Mukhya Mantri Sadak Yajana (MMSY). A part from this three Government Project Pradhan Mantri Gram Sadak Yajana, Child Development Scheme and Mukhya Mantri Sadak Yajana the rest are almost all the same. The respondent from Kalinga Sikhya Sathi Yojna, Biju Swastya Kalyan Yojana and Biju Setu Yojana are compared to all these three are very less.

## 7.2.12 Economic Information Need

Table 22: Distribution of Respondents on their Economic Information Need

Loan Grant and Trade Information Need		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Need	Loan	6 (1.2%)	6 (1.2%)	12 (2.4%)	13 (2.6%)	12 (2.4%)	7 (1.4%)	56 (11.2%)
	Investment	5 (1%)	5 (1%)	6 (1.2%)	6 (1.2%)	6 (1.2%)	4 (0.8%)	32 (6.4%)
	Grant	4 (0.8%)	3 (0.6%)	5 (1%)	6 (1.2%)	5 (1%)	3 (0.6%)	26 (5.2%)
	Trade	4 (0.8%)	-	5 (1%)	-	4 (0.8%)	-	13 (2.6%)
	Agricultural Goods	9 (1.8%)	12 (2.4%)	14 (2.8%)	13 (2.6%)	14 (2.8%)	13 (2.6%)	75 (15%)
	Total	28 (5.6%)	26 (5.2%)	42 (8.4%)	38 (7.6%)	41 (8.2%)	27 (5.4%)	202 (40.4%)
No Information Need		48 (9.6%)	44 (8.8%)	45 (9%)	55 (11%)	41 (8.2%)	65 (13%)	298 (59.6%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)

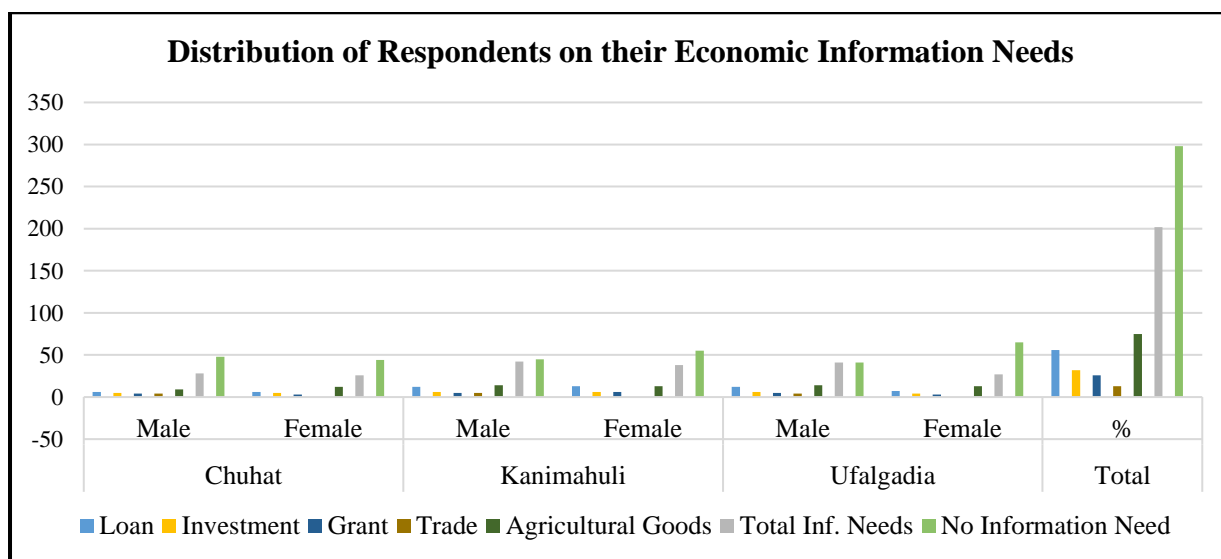


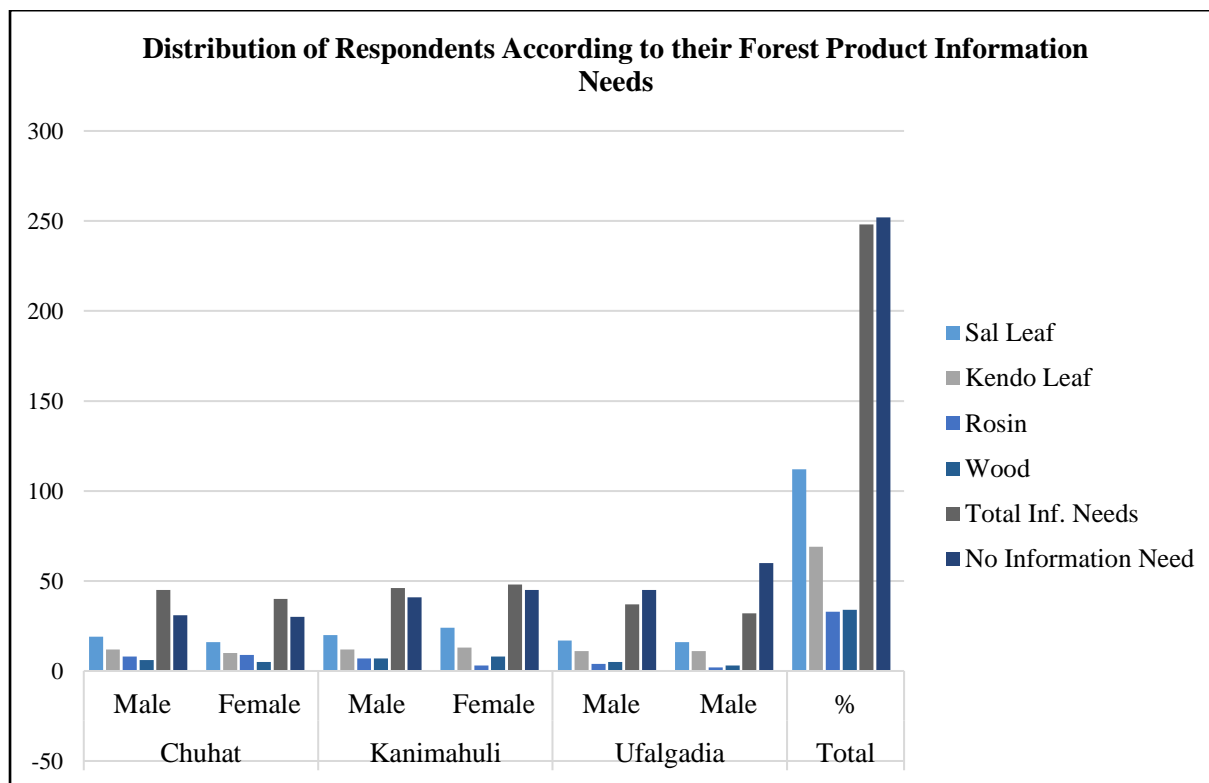
Figure. 32: Distribution of Respondents on their Economic Information Need

The above table shows that the respondents of economic information need is (40.4%). The economic information need has been separated into so many facets namely- Loan, Investment, Grant, Trade and Agricultural Goods. Among the whole facet, Agricultural Goods information need is higher (15%) followed by Loan information need (11.2%). Other all economic information need is slight same. Economic information need of Kanimahuli Gram Panchayat is higher than the other two Gram Panchayat in each Gram Panchayat. The male respondent has more economic information need than their female respondent.

### 7.2.13 Forest Product Information Need

**Table 23: Distribution of Respondents according to their Forest Product Information Need**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Need	Sal Leaf	19 (3.8%)	16 (3.2%)	20 (4%)	24 (4.8%)	17 (3.4%)	16 (3.2%)	112 (22.4%)
	Kendo Leaf	12 (2.4%)	10 (2%)	12 (2.4%)	13 (2.6%)	11 (2.2%)	11 (2.2%)	69 (13.8%)
	Rosin	8 (1.6%)	9 (1.8%)	7 (1.4%)	3 (0.6%)	4 (0.8%)	2 (0.4%)	33 (6.6%)
	Wood	6 (1.2%)	5 (1%)	7 (1.4%)	8 (1.6%)	5 (1%)	3 (0.6%)	34 (6.8%)
	Total	45 (9%)	40 (8%)	46 (9.2%)	48 (9.6%)	37 (7.4%)	32 (6.4%)	248 (49.6%)
No Information Need		31 (6.2%)	30 (6%)	41 (8.2%)	45 (9%)	45 (9%)	60 (12%)	252 (50.4%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure.33: Distribution of Respondents according to their Forest Product Information Need**

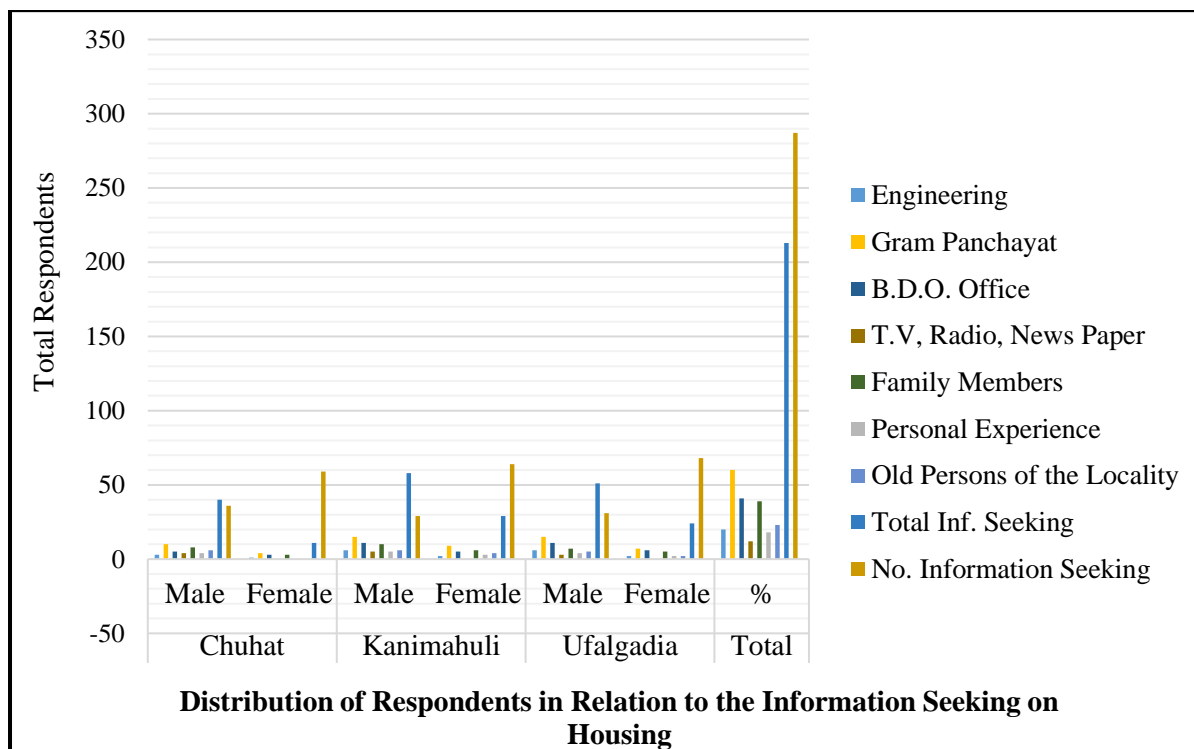
The above table shows 23 shows that the distribution of respondents according to their Forest Product Information Need is (49.6%) out of which Sal leaf related information need is (22.4%), Kendo Leaf related information need is (13.8%), Rosin related information need is (6.6%) and Wood related information need is (6.8%). It is clear that the highest numbers of forest product information need are Sal Leaf (22.4%) which followed by Kendo Leaf (13.8%). It also clear that the highest numbers of respondents are taken from Kanimahuli Gram Panchayat.

### 7.3 Information sources

#### 7.3.1 Information Seeking on Housing

**Table 24: Distribution of Respondents in Relation to the Information Seeking on Housing.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Engineering	3 (0.6%)	1 (0.2%)	6 (1.2%)	2 (0.4%)	6 (1.2%)	2 (0.4%)	20 (4%)
	Gram Panchayat	10 (2%)	4 (0.8%)	15 (3%)	9 (1.8%)	15 (3%)	7 (1.4%)	60 (12%)
	B.D.O. Office	5 (1%)	3 (0.6%)	11 (2.2%)	5 (1%)	11 (2.2%)	6 (1.2%)	41 (8.2%)
	T.V, Radio, News Paper	4 (0.8%)	-	5 (1%)	-	3 (0.6%)	-	12 (2.4%)
	Family Members	8 (1.6%)	3 (0.6%)	10 (2%)	6 (1.2%)	7 (1.4%)	5 (1%)	39 (7.8%)
	Personal Experience	4 (0.8%)	-	5 (1%)	3 (0.6%)	4 (0.8%)	2 (0.4%)	18 (3.6%)
	Old Persons of the Locality	6 (1.2%)	-	6 (1.2%)	4 (0.8%)	5 (1%)	2 (0.4%)	23 (4.6%)
	Total	40 (8%)	11 (2.2%)	58 (11.6%)	29 (5.8%)	51 (10.2%)	24 (4.8%)	213 (42.6%)
No. Information Seeking		36 (7.2%)	59 (11.8%)	29 (5.8%)	64 (12.8%)	31 (6.2%)	68 (13.6%)	287 (57.4%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 34: Distribution of Respondents in Relation to the Information Seeking on Housing.**

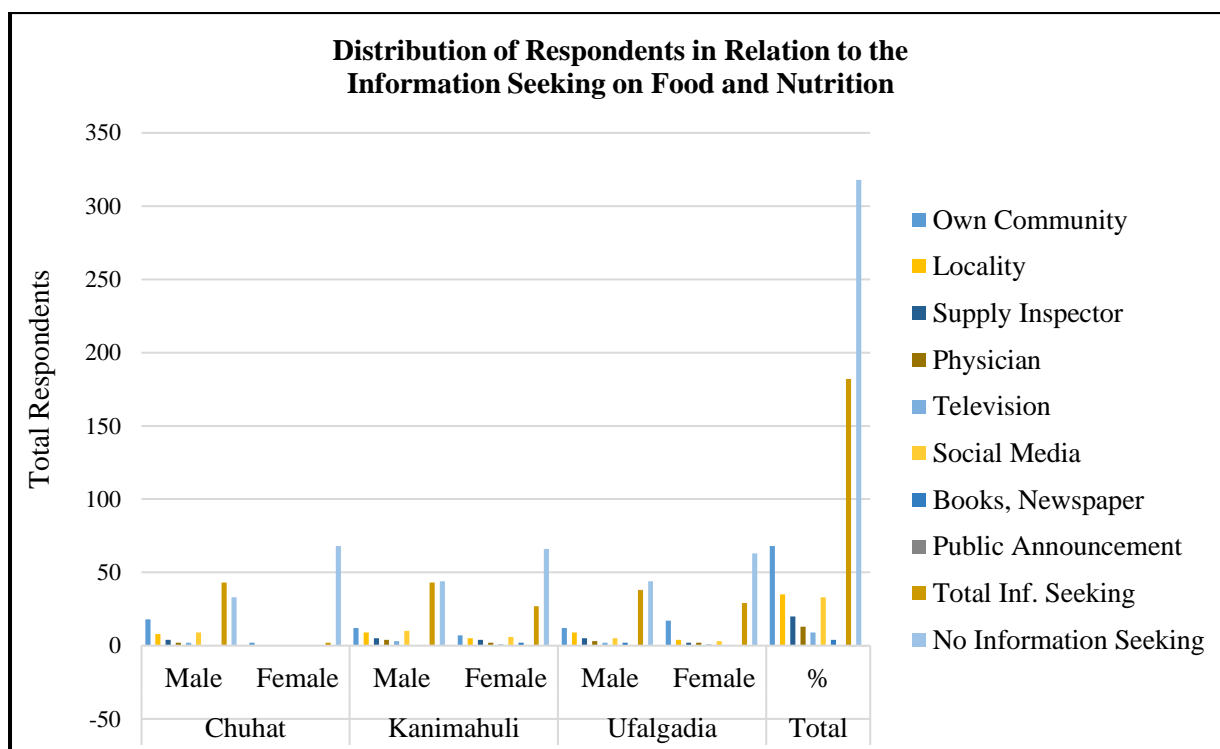
Table 24 shows that the information regarding the information sources from where the Santal Community collect their housing information need. The highest information seeking is from Gram Panchayat (12%) which is followed by B.D.O. Office (8.2%). And most of the rest show more or less comparable differences. It has been founded that housing information seeking exists among (42.6%) respondents through housing information need exists among (39.6%) of respondents. It is clear that, through the respondents did not speak of their housing information needs but they were interested to receive information on housing in same cases.

## 7.3.2 Information Seeking on Food and Nutrition

**Table 25: Distribution of Respondents in Relation to the Information Seeking on Food and Nutrition.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Own Community	18 (3.6%)	2 (0.4%)	12 (2.4%)	7 (1.4%)	12 (2.4%)	17 (3.4%)	68 (13.6%)
	Locality	8 (1.6%)	-	9 (1.8%)	5 (1%)	9 (1.8%)	4 (0.8%)	35 (7%)
	Supply Inspector	4 (0.8%)	-	5 (1%)	4 (0.8%)	5 (1%)	2 (0.4%)	20 (4%)
	Physician	2 (0.4%)	-	4 (0.8%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	13 (2.6%)
	Television	2 (0.4%)	-	3 (0.6%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	9 (1.8%)
	Social Media	9 (1.8%)	-	10 (2%)	6 (1.2%)	5 (1%)	3 (0.6%)	33 (6.6%)
	Books, Newspaper	-	-	-	2 (0.4%)	2 (0.4%)	-	4 (0.8%)
	Public Announcement	-	-	-	-	-	-	-
	Total	43 (8.6%)	2 (0.4%)	43 (8.6%)	27 (5.4%)	38 (7.6%)	29 (5.8%)	182 (36.4%)
No Information Seeking	33 (6.6%)	68 (13.6%)	44 (8.8%)	66 (13.2%)	44 (8.8%)	63 (12.6%)	318 (63.6%)	
Grand Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)	





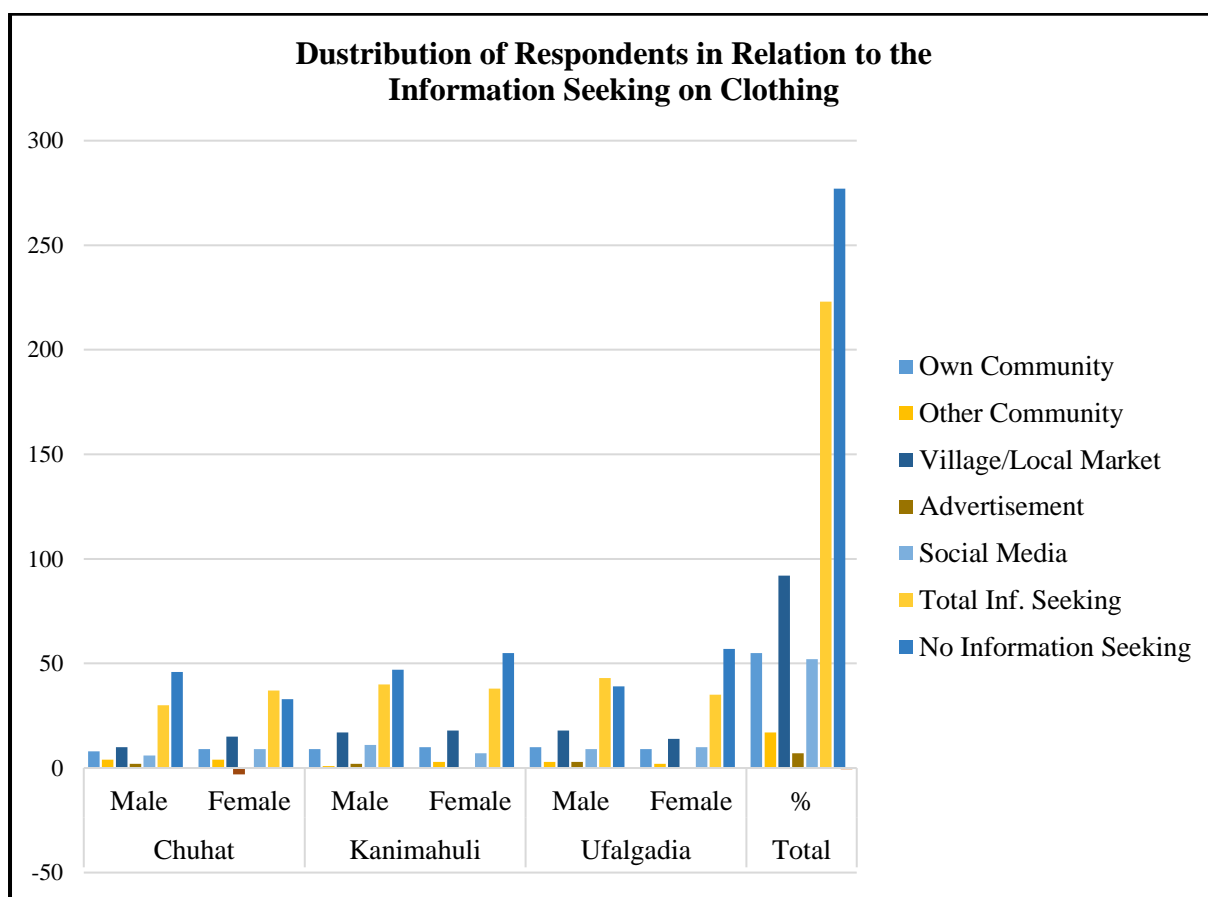
**Figure. 35: Distribution of Respondents in Relation to the Information Seeking on Food and Nutrition.**

The above table 25 shows that the sources of information to satisfy the Food and Nutrition information need of Santal community. Here the Santal community members are using own community as the most valuable sources if information (13.6%) and respectively they also use some other sources of information such as a Locality, Supply Inspector, Physician, Television, social media, Books Newspaper and Public Announcement wherefrom they collect information to satisfy their food and Nutritional information need. It has been found that the information seeking on Food and Nutrition is existing among (36.4%) respondents through housing information need exists among (41.2%) of respondent. The information seeking on Food and Nutrition is slight less than the information needs. Information seeking on Food and Nutrition of all Gram Panchayat among the male’s information seeking is high among the female respondents.

## 7.3.3 Information Seeking on Clothing

Table 26: Distribution of Respondents in Relation to the Information Seeking on Clothing

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Own Community	8 (1.6%)	9 (1.8%)	9 (1.8%)	10 (2%)	10 (2%)	9 (1.8%)	55 (11%)
	Other Community	4 (0.8%)	4 (0.8%)	1 (0.2%)	3 (0.6%)	3 (0.6%)	2 (0.4%)	17 (3.4%)
	Village/Local Market	10 (2%)	15 (3)	17 (3.4%)	18 (3.6%)	18 (3.6%)	14 (2.8%)	92 (18.4%)
	Advertisement	2 (0.4%)	-	2 (0.4%)	-	3 (0.6%)	-	7 (1.4%)
	Social Media	6 (1.2%)	9 (1.8%)	11 (2.2%)	7 (1.4%)	9 (1.8%)	10 (2%)	52 (10.4%)
	Total	30 (6%)	37 (7.4%)	40 (8%)	38 (7.6%)	43 (8.6%)	35 (7%)	223 (44.6%)
No Information Seeking		46 (9.2%)	33 (6.6%)	47 (9.4%)	55 (11%)	39 (7.8%)	57 (11.4%)	277 (55.4%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 36: Distribution of Respondents in Relation to the Information Seeking on Clothing**

The above table 26 provides the use patterns of different information sources which help the Santal community to certify their Clothing information need. It is found that to satisfy the information need of the Santal communities mostly depend on information collected from the Daily/Local Market (18.4%) some of the Santal community also use Own community, other community, Advertisements and social media. Own community information seeking on clothing is (11%) followed by the social media (10.4%). It is clearly found that the information seeking on clothing is (44.6%) respondents though only (42.2%) of respondents have clothing information need. Finally, the table clear us the respondents could not identify their information need on clothing information need but they were interested to know about clothing when they were approached.

## 7.3.4 Information Seeking on Health

Table 27. Distribution of Respondents in Relation to the Information Seeking on Health

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Physician	6 (1.2%)	7 (1.4%)	9 (1.8%)	7 (1.4%)	4 (0.8%)	5 (1%)	38 (7.6%)
	Anganwadi Workers	6 (1.2%)	6 (1.2%)	5 (1%)	6 (1.2%)	5 (1%)	6 (1.2%)	34 (6.8%)
	Primary Health Unit	11 (2.2%)	9 (1.8%)	14 (2.8%)	16 (3.2%)	10 (2%)	11 (2.2%)	71 (14.2%)
	Own Community	4 (0.8%)	8 (1.6%)	10 (2%)	11 (2.2%)	14 (2.8%)	16 (3.2%)	63 (12.6%)
	Other Community	4 (0.8%)	4 (0.8%)	6 (1.2%)	7 (1.4%)	5 (1%)	5 (1%)	31 (6.2%)
	Total	31 (6.2%)	34 (6.8%)	44 (8.8%)	47 (9.4%)	38 (7.6%)	43 (8.6%)	237 (47.4%)
No Information Seeking		45 (9%)	36 (7.2%)	43 (8.6%)	46 (9.2%)	44 (8.8%)	49 (9.8%)	263 (52.6%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)

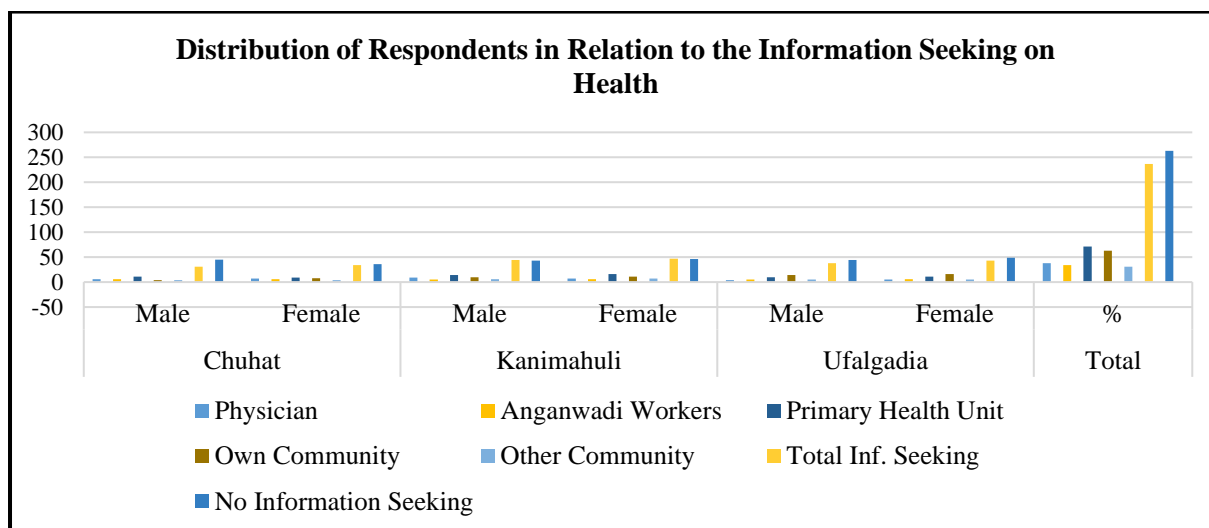


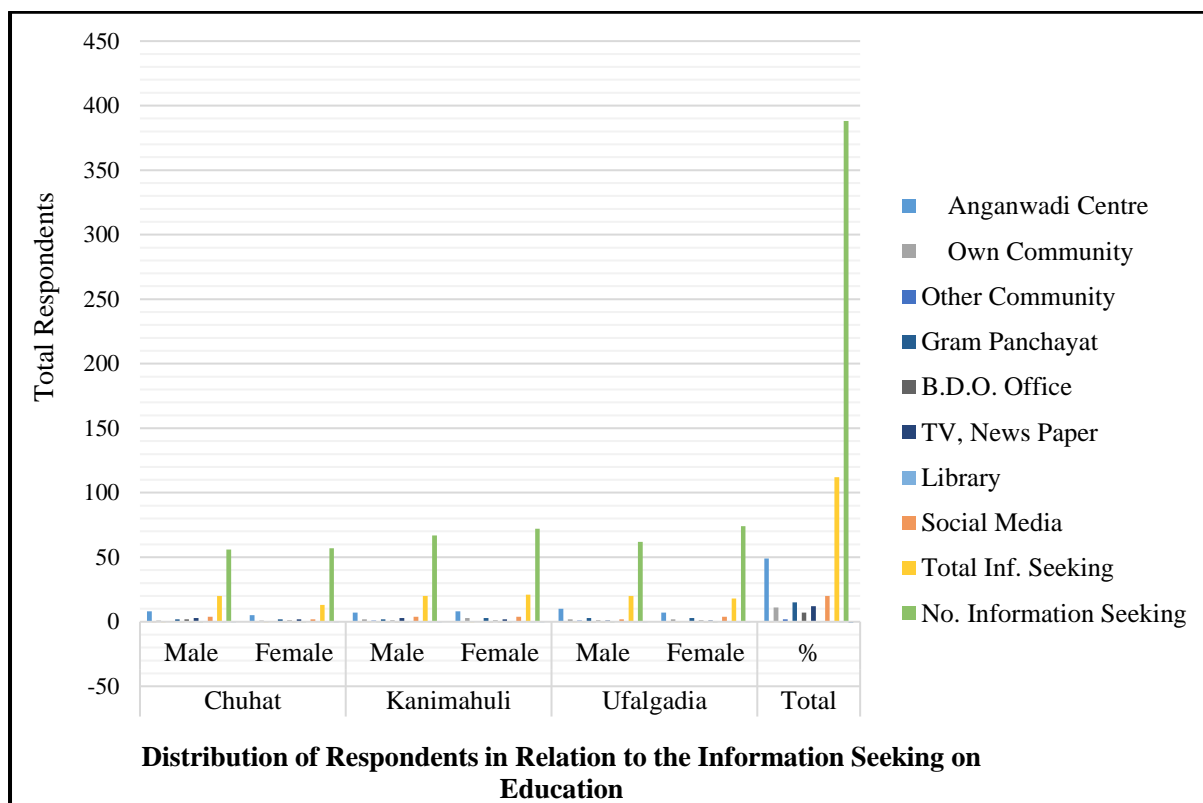
Figure. 37: Distribution of Respondents in Relation to the Information Seeking on Health

Table 27 shows that the information sources used by the respondents to acquire health related information. Among the Santal community the Primary Health Unit is more consider (14.2%) Some of the Santal community also seeking health related information on Own community (12.6%), other community is (6.2%) Anganwadi is (6.8%) and information seeking on Physician is (7.6%). It is clear that the information seeking is (47.4%) respondents though only (45%) respondents having their Health Information needs. So, it can be clear that though they could not identify their need related to health but they were more interested to know about the health-related information.

### 7.3.5 Information Seeking on Education

**Table 28. Distribution of Respondents in Relation to the Information Seeking on Education.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Anganwadi Centre	8 (1.6%)	5 (1%)	7 (1.4%)	8 (1.6%)	10 (2%)	7 (1.4%)	49 (9%)
	Own Community	1 (0.2%)	1 (0.2%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	11 (2.2%)
	Other Community	-	-	1 (0.2%)	-	1 (0.2%)	-	2 (0.4%)
	Gram Panchayat	2 (0.4%)	2 (0.4%)	2 (0.4%)	3 (0.6%)	3 (0.6%)	3 (0.6%)	15 (3%)
	B.D.O. Office	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	7 (1.4%)
	TV, News Paper	3 (0.6%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	12 (2.4%)
	Library	-	-	-	-	-	-	-
	Social Media	4 (0.8%)	2 (0.4%)	4 (0.8%)	4 (0.8%)	2 (0.4%)	4 (0.8%)	20 (4%)
	Total	20 (4%)	13 (2.6%)	20 (4%)	21 (4.2%)	20 (4%)	18 (3.6%)	112 (22.4%)
No. Information Seeking		56 (11.2%)	57 (11.4%)	67 (13.4%)	72 (14.4%)	62 (12.4%)	74 (14.8%)	388 (77.6%)
Grad Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



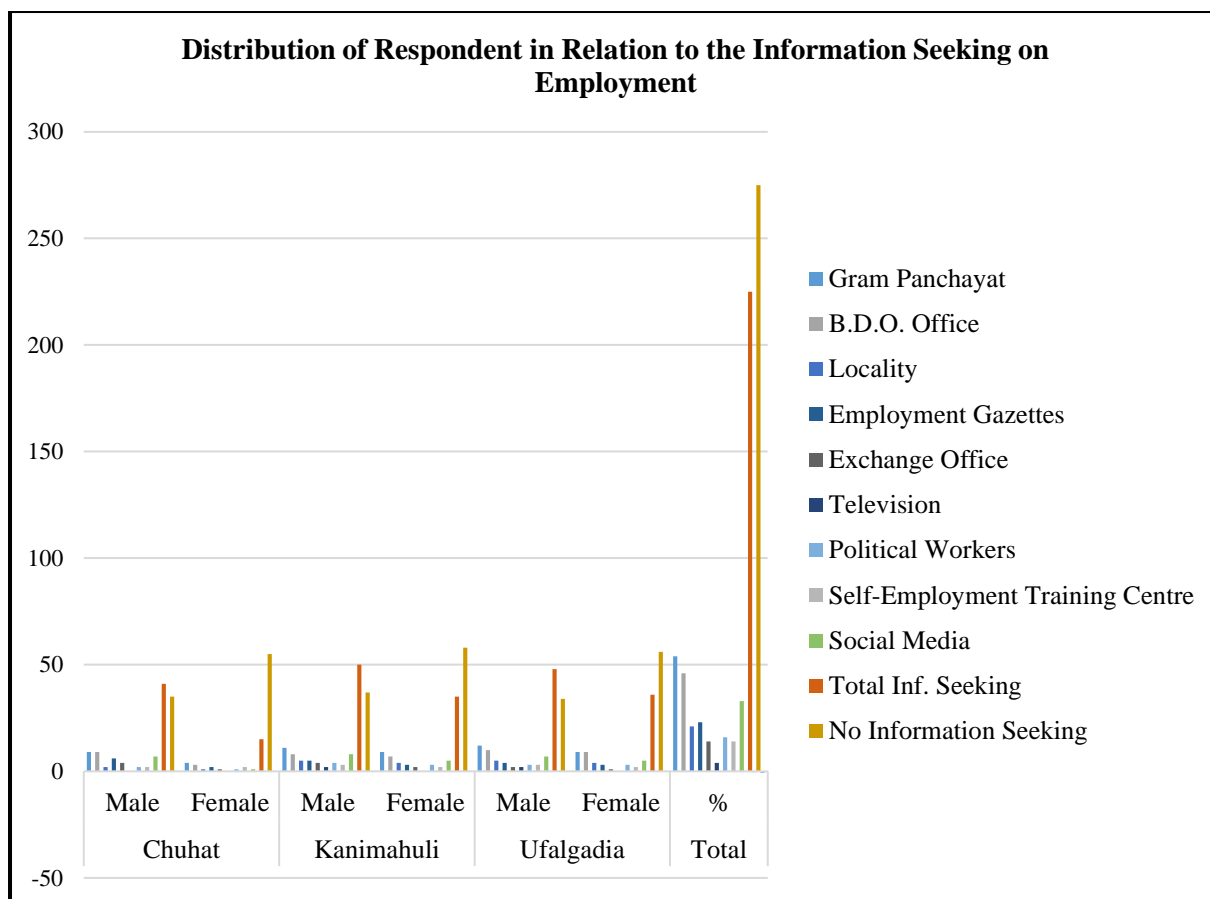
**Figure. 38: Distribution of Respondents in Relation to the Information Seeking on Education.**

The table 28 reveals that the use of different sources to acquire educational information by the Santal community. This table mainly clear that, there is no one Santal community collect information from Library. They are basically collecting Educational related information from Anganwadi Centre is (9%). During the leisure time they collect educational related information from social media (4%). They are less interested to collect information from other community. It also clear that the educational information seeking is very low than the educational information need (42.4%). The educational information need of male respondents is higher than the female respondents.

## 7.3.6 Information Seeking on Employment

**Table 29. Distribution of Respondents in Relation to the Information Seeking on Employment.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Gram Panchayat	9 (1.8%)	4 (0.8%)	11 (2.2%)	9 (1.8%)	12 (2.4%)	9 (1.8%)	54 (10.8%)
	B.D.O. Office	9 (1.8%)	3 (0.6%)	8 (1.6%)	7 (1.4%)	10 (2%)	9 (1.8%)	46 (9.2%)
	Locality	2 (0.4%)	1 (0.2%)	5 (1%)	4 (0.8%)	5 (1%)	4 (0.8%)	21 (4.2%)
	Employment Gazettes	6 (1.2%)	2 (0.4%)	5 (1%)	3 (0.6%)	4 (0.8%)	3 (0.6%)	23 (4.6%)
	Exchange Office	4 (0.8%)	1 (0.2%)	4 (0.8%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	14 (2.8%)
	Television	-	-	2 (0.4%)	-	2 (0.4%)	-	4 (0.8%)
	Political Workers	2 (0.4%)	1 (0.2%)	4 (0.8%)	3 (0.6%)	3 (0.6%)	3 (0.6%)	16 (3.2%)
	Self-Employment Training Centre	2 (0.4%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	3 (0.6%)	2 (0.4%)	14 (2.8%)
	Social Media	7 (1.4%)	1 (0.2%)	8 (1.6%)	5 (1%)	7 (1.4%)	5 (1%)	33 (6.6%)
	Total	41 (8.2%)	15 (3%)	50 (10%)	35 (7%)	48 (9.6%)	36 (7.2%)	225 (45%)
No Information Seeking		35 (7%)	55 (11%)	37 (7.4%)	58 (11.6%)	34 (6.8%)	56 (11.2%)	275 (55%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 39.: Distribution of Respondents in Relation to the Information Seeking on Employment.**

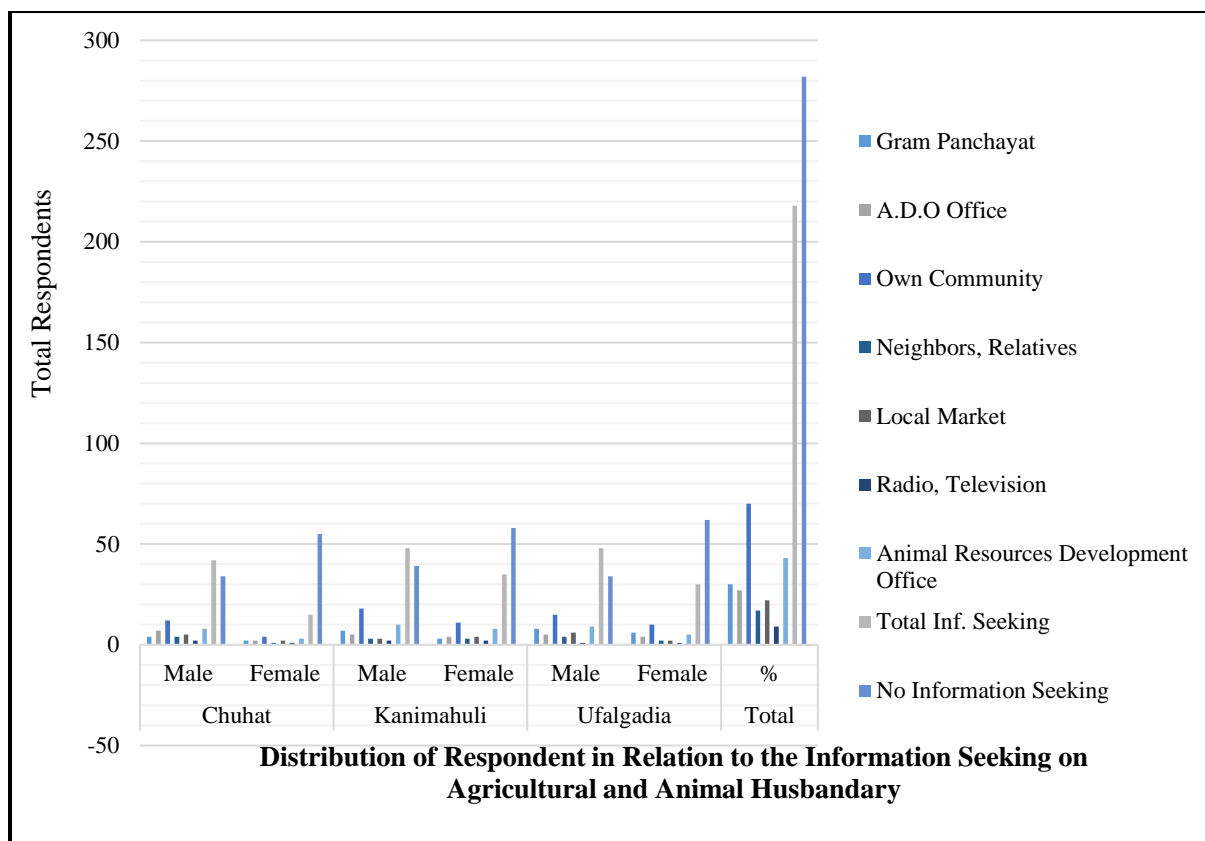
The above table shows that the different information sources from where the Santal community members collect their employment related information. The main sources of collecting employment related information is from Gram Panchayat (10.8%) followed by B.D.O. Office (9.2%). The lowest sources of collecting employment related information is from Television (0.8%). It is clear that the Employment information seeking is (45%) among the respondent though (36%) of respondents mentioned about their Employment information needs. It shows that they less interested about the employment information but their sources of information seeking are very high. It also clear that highest numbers of males are seeking information Employment than the female respondents of all Gram Panchayat.



## 7.3.7 Information Seeking on Agriculture and Animal Husbandry

Table 30. Distribution of Respondents in Relation to the Information Seeking on Agriculture and Animal Husbandry.

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Gram Panchayat	4 (0.8%)	2 (0.4%)	7 (1.4%)	3 (0.6%)	8 (1.6%)	6 (1.2%)	30 (6%)
	A.D.O Office	7 (1.4%)	2 (0.4%)	5 (1%)	4 (0.8%)	5 (1%)	4 (0.8%)	27 (5.4%)
	Own Community	12 (2.4%)	4 (0.8%)	18 (3.6%)	11 (2.2%)	15 (3%)	10 (2%)	70 (14%)
	Neighbors, Relatives	4 (0.8%)	1 (0.2%)	3 (0.6%)	3 (0.6%)	4 (0.8%)	2 (0.4%)	17 (3.4%)
	Local Market	5 (1%)	2 (0.4%)	3 (0.6%)	4 (0.8%)	6 (1.2%)	2 (0.4%)	22 (4.4%)
	Radio, Television	2 (0.4%)	1 (0.2%)	2 (0.4%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	9 (1.8%)
	Animal Resources Development Office	8 (1.6%)	3 (0.6%)	10 (2%)	8 (1.6%)	9 (1.8%)	5 (1%)	43 (8.6%)
	Total	42 (8.4%)	15 (3%)	48 (9.6%)	35 (7%)	48 (9.6%)	30 (6%)	218 (43.6%)
No Information Seeking		34 (6.8%)	55 (11%)	39 (7.8%)	58 (11.6%)	34 (6.8%)	62 (12.4%)	282 (56.4%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



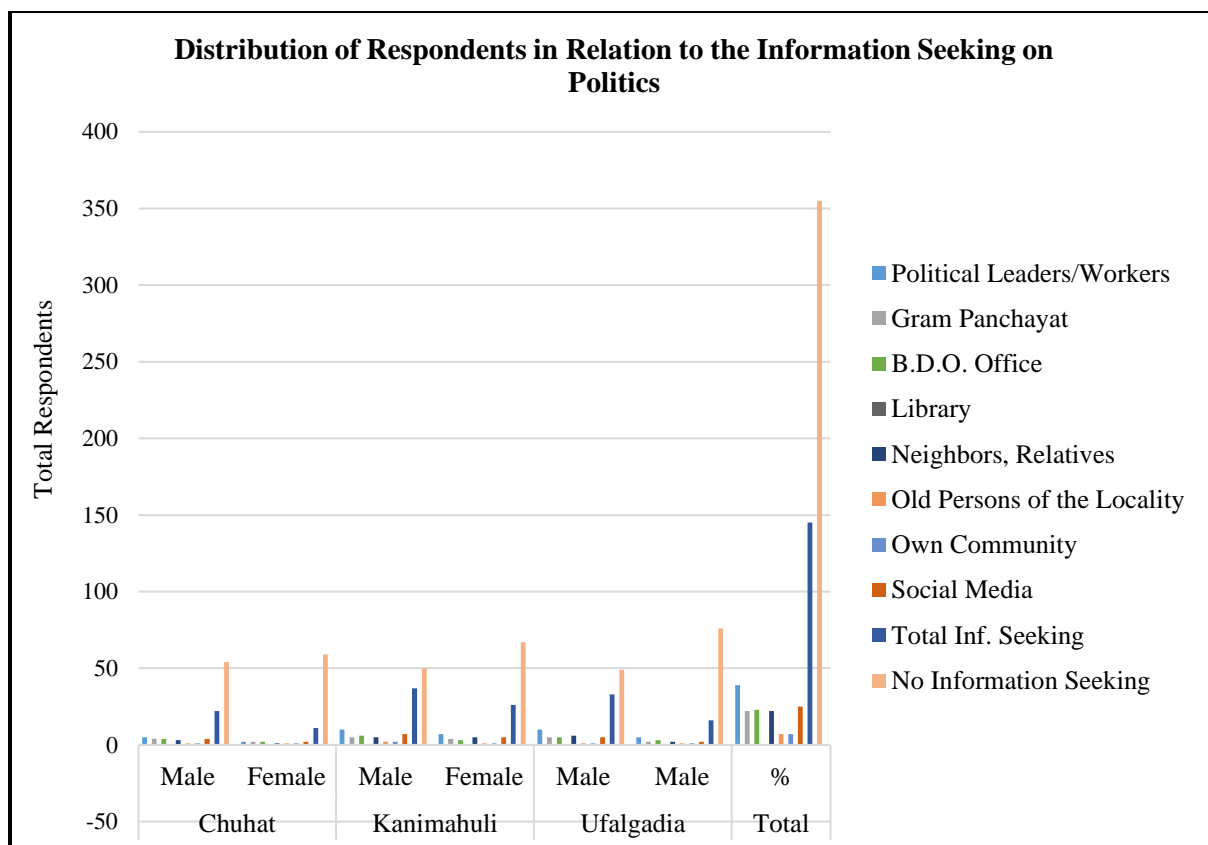
**Figure. 40: Distribution of Respondents in Relation to the Information Seeking on Agriculture and Animal Husbandry.**

The above table 30 shows that the information about deferent sources which are used by the Santal community to certify the Agriculture and Animal Husbandry needs. The members of the Santal community mainly retrieve their Agriculture information mostly from own community. The lowest seeking on Agriculture and Animal Husbandry is from Radio and Television. Here the information seeking is highest (43.6%) than their information needs (40.8%). It is clear that the Santal community are could not identify their needs but they wanted to seek Agriculture and Animal Husbandry related information.

## 7.3.8 Information Seeking on Politics

Table 31: Distribution of Respondents in Relation to the Information Seeking on Politics.

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Male	
Information Seeking	Political Leaders/Workers	5 (1%)	2 (0.4%)	10 (2%)	7 (1.4%)	10 (2%)	5 (1%)	39 (7.8%)
	Gram Panchayat	4 (0.8%)	2 (0.4%)	5 (1%)	4 (0.8%)	5 (1%)	2 (0.4%)	22 (4.4%)
	B.D.O. Office	4 (0.8%)	2 (0.4%)	6 (1.2%)	3 (0.6%)	5 (1%)	3 (0.6%)	23 (4.6%)
	Library	-	-	-	-	-	-	-
	Neighbors, Relatives	3 (0.6%)	1 (0.2%)	5 (1%)	5 (1%)	6 (1.2%)	2 (0.4%)	22 (4.4%)
	Old Persons of the Locality	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	7 (1.4%)
	Own Community	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	7 (1.4%)
	Social Media	4 (0.8%)	2 (0.4%)	7 (1.4%)	5 (1%)	5 (1%)	2 (0.4%)	25 (5%)
Total	22 (4.4%)	11 (2.2%)	37 (7.4%)	26 (5.2%)	33 (6.6%)	16 (3.2%)	145 (29%)	
No Information Seeking		54 (10.8%)	59 (11.8%)	50 (10%)	67 (13.4%)	49 (9.8%)	76 (15.2%)	355 (71%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



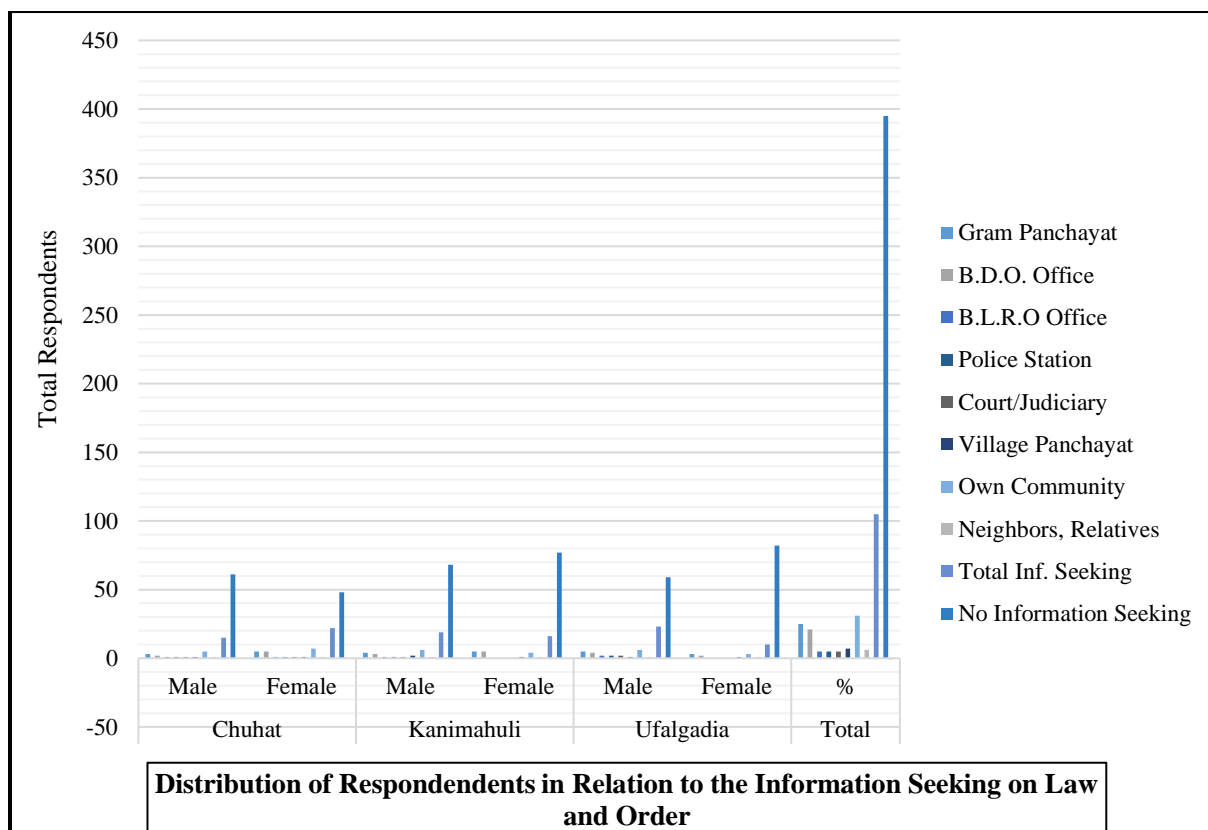
**Figure. 41: Distribution of Respondents in Relation to the Information Seeking on Politics.**

The table 31 reveals that the information regarding different sources of information from where the respondents gather their political information. Information sources of the Santal community among the respondents are not same but it very difference sources to sources. The highest numbers of respondents are seeking political related information from political Leaders/Worker and the lowest numbers of respondents are seeking political related information from old person of the locality and own community. It is clear that, the Political information needs among the respondents is more (31.8%) than the information sought which is (29%). It means the information need of the respondent are high but they basically unaware of the sources from where they can seek information.

## 7.3.9 Information Seeking on Law and Order

**Table 32: Distribution of Respondents in Relation to the Information Seeking on Law and Order.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Gram Panchayat	3 (0.6%)	5 (1%)	4 (0.8%)	5 (1%)	5 (1%)	3 (0.6%)	25 (5%)
	B.D.O. Office	2 (0.4%)	5 (1%)	3 (0.6%)	5 (1%)	4 (0.8%)	2 (0.4%)	21 (4.2%)
	B.L.R.O Office	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	2 (0.4%)	-	5 (1%)
	Police Station	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	2 (0.4%)	-	5 (1%)
	Court/Judiciary	1 (0.2%)	1 (0.2%)	1 (0.2%)	-	2 (0.4%)	-	5 (1%)
	Village Panchayat	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	7 (1.4%)
	Own Community	5 (1%)	7 (1.4%)	6 (1.2%)	4 (0.8%)	6 (1.2%)	3 (0.6%)	31 (6.2%)
	Neighbors, Relatives	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	6 (1.2%)
	Total	15 (3%)	22 (4.4%)	19 (3.8%)	16 (3.2%)	23 (4.6%)	10 (2%)	105 (21%)
No Information Seeking		61 (12.2%)	48 (9.6%)	68 (13.6%)	77 (15.4%)	59 (11.8%)	82 (16.4%)	395 (79%)
Grad Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



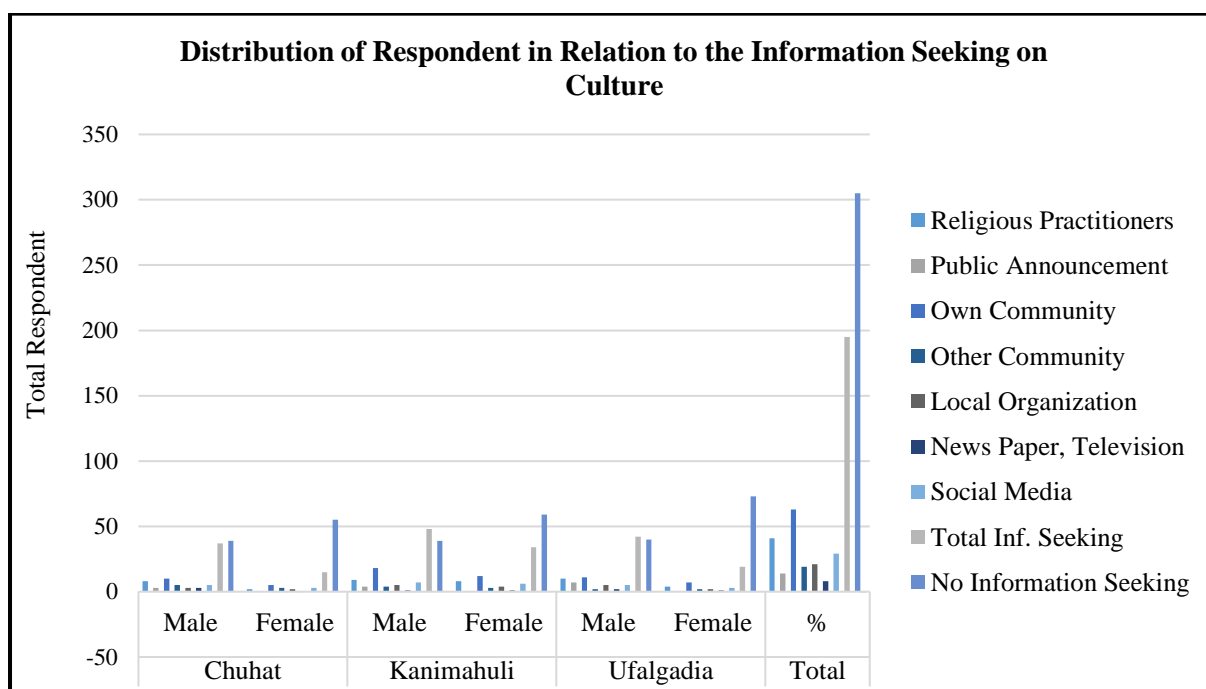
**Figure. 42: Distribution of Respondents in Relation to the Information Seeking on Law and Order.**

The above table shows that the information about different sources used by the Santal community for gathering Law and Order related information. It is clearly found out that the Santal community are own community (6.2%) and Panchayat (5%) to collect Law and Order related information. They also collect Law and Order related information from B.D.O Office, B.L.R.O Office, Police Station, Court/Judiciary. The lowest numbers of Law-and-Order related information are collected from B.L.R.O Office, Police Station and Court/Judiciary (1%). It is clearly identifying that the information sought of the respondent are bit less (21%) than the information need (22%). Finally, it also clearly finds out that though there is some information need of the respondents but they could not seek their required information due to their ignorance or unwillingness.

### 7.3.10 Information Seeking on Culture

**Table 33: Distribution of Respondents in Relation to the Information Seeking on Culture**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Religious Practitioners	8 (1.6%)	2 (0.4%)	9 (1.8%)	8 (1.6%)	10 (2%)	4 (0.8%)	41 (8.2%)
	Public Announcement	3 (0.6%)	-	4 (0.8%)	-	7 (1.4%)	-	14 (2.8%)
	Own Community	10 (2%)	5 (1%)	18 (3.6%)	12 (2.4%)	11 (2.2%)	7 (1.4%)	63 (12.6%)
	Other Community	5 (1%)	3 (0.6%)	4 (0.8%)	3 (0.6%)	2 (0.4%)	2 (0.4%)	19 (3.8%)
	Local Organization	3 (0.6%)	2 (0.4%)	5 (1%)	4 (0.8%)	5 (1%)	2 (0.4%)	21 (4.2%)
	News Paper, Television	3 (0.6%)	-	1 (0.2%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	8 (1.6%)
	Social Media	5 (1%)	3 (0.6%)	7 (1.4%)	6 (1.2%)	5 (1%)	3 (0.6%)	29 (5.8%)
	Total	37 (7.4%)	15 (3%)	48 (9.6%)	34 (6.8%)	42 (8.4%)	19 (3.8%)	195 (39%)
No Information Seeking		39 (7.8%)	55 (11%)	39 (7.8%)	59 (11.8%)	40 (8%)	73 (14.6%)	305 (61%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 43: Distribution of Respondents in Relation to the Information Seeking on Culture**

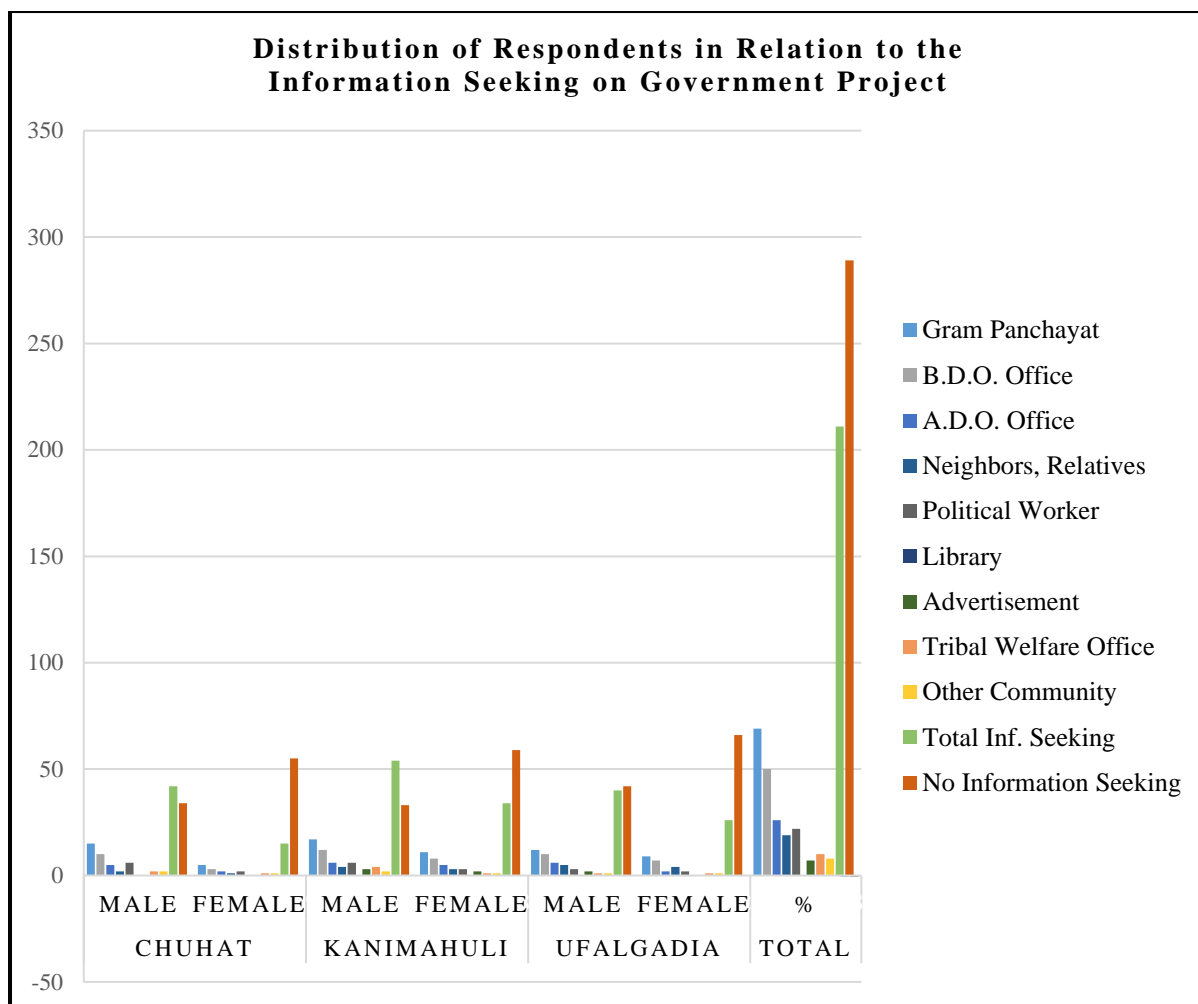
The table 33 shows that the different sources of information used for collecting cultural information. Highest numbers of the Santal community prefer to collect cultural related information from own community (12.6%). The cultural related information prefers from religious practitioners is (8.2%). The social media is (5.8%). All expected the cultural information is collect from newspaper and Television (1.6%). It is clear that the Cultural information seeking among the respondents are (39%) and their cultural information need is slight high (41.2%). The Santal community are needing more cultural related information but they do not interest to seek those types of information.

### 7.3.11 Information Seeking on Government Project

**Table 34: Distribution of Respondents in Relation to the Information Seeking on Government Project.**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Gram Panchayat	15 (3%)	5 (1%)	17 (3.4%)	11 (2.2%)	12 (2.4%)	9 (1.8%)	69 (13.8%)
	B.D.O. Office	10 (2%)	3 (0.6%)	12 (2.4%)	8 (1.6%)	10 (2%)	7 (1.4%)	50 (10%)
	A.D.O. Office	5 (1%)	2 (0.4%)	6 (1.2%)	5 (1%)	6 (1.2%)	2 (0.4%)	26 (5.2%)
	Neighbors, Relatives	2 (0.4%)	1 (0.2%)	4 (0.8%)	3 (0.6%)	5 (1%)	4 (0.8%)	19 (3.8%)
	Political Worker	6 (1.2%)	2 (0.4%)	6 (1.2%)	3 (0.6%)	3 (0.6%)	2 (0.4%)	22 (4.4%)
	Library	-	-	-	-	-	-	-
	Advertisement	-	-	3 (0.6%)	2 (0.4%)	2 (0.4%)	-	7 (1.4%)
	Tribal Welfare Office	2 (0.4%)	1 (0.2%)	4 (0.8%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	10 (2%)
	Other Community	2 (0.4%)	1 (0.2%)	2 (0.4%)	1 (0.2%)	1 (0.2%)	1 (0.2%)	8 (1.6%)
	Total	42 (8.4%)	15 (3%)	54 (10.8%)	34 (6.8%)	40 (8%)	26 (5.2%)	211 (42.2%)
No Information Seeking		34 (6.8%)	55 (11%)	33 (6.6%)	59 (11.8%)	42 (8.4%)	66 (13.2%)	289 (57.8%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)





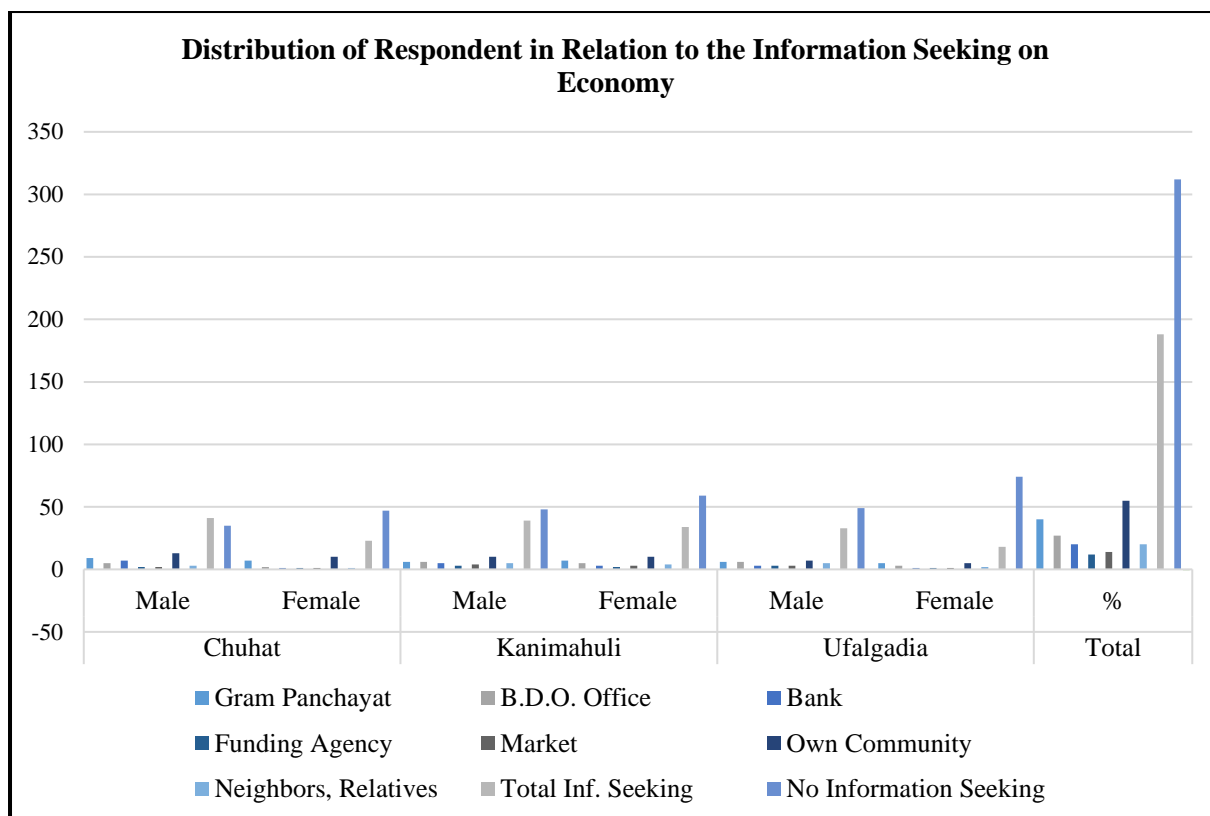
**Figure. 44: Distribution of Respondents in Relation to the Information Seeking on Government Project.**

The above table shows that the use frequency of different sources of information from where the Santal community collect Government project related information. The highest use sources for seeking Government project related information is Gram Panchayat (13.8%) followed by the B.D.O. Office (10%). The lowest use sources for seeking Government project related information is Advertisement (1.4%) which is followed by other community (1.6%). It is clearly found that the Santal community member's information seeking and information need among the respondents for the Government Project is same.

## 7.3.12 Information Seeking on Economy

Table 35: Distribution of Respondents in Relation to the Information Seeking on Economy.

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Gram Panchayat	9 (1.8%)	7 (1.4%)	6 (1.2%)	7 (1.4%)	6 (1.2%)	5 (1%)	40 (8%)
	B.D.O. Office	5 (1%)	2 (0.4%)	6 (1.2%)	5 (1%)	6 (1.2%)	3 (0.6%)	27 (5.4%)
	Bank	7 (1.4%)	1 (0.2%)	5 (1%)	3 (0.6%)	3 (0.6%)	1 (0.2%)	20 (4%)
	Funding Agency	2 (0.4%)	1 (0.2%)	3 (0.6%)	2 (0.4%)	3 (0.6%)	1 (0.2%)	12 (2.4%)
	Market	2 (0.4%)	1 (0.2%)	4 (0.8%)	3 (0.6%)	3 (0.6%)	1 (0.2%)	14 (2.8%)
	Own Community	13 (2.6%)	10 (2%)	10 (2%)	10 (2%)	7 (1.4%)	5 (1%)	55 (11%)
	Neighbors, Relatives	3 (0.6%)	1 (0.2%)	5 (1%)	4 (0.8%)	5 (1%)	2 (0.4%)	20 (4%)
	Total	41 (8.2%)	23 (4.6%)	39 (7.8%)	34 (6.8%)	33 (6.6%)	18 (3.6%)	188 (37.6%)
	No Information Seeking	35 (7%)	47 (9.4%)	48 (9.6%)	59 (11.8%)	49 (9.8%)	74 (14.8%)	312 (62.4%)
Grand Total	76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)	



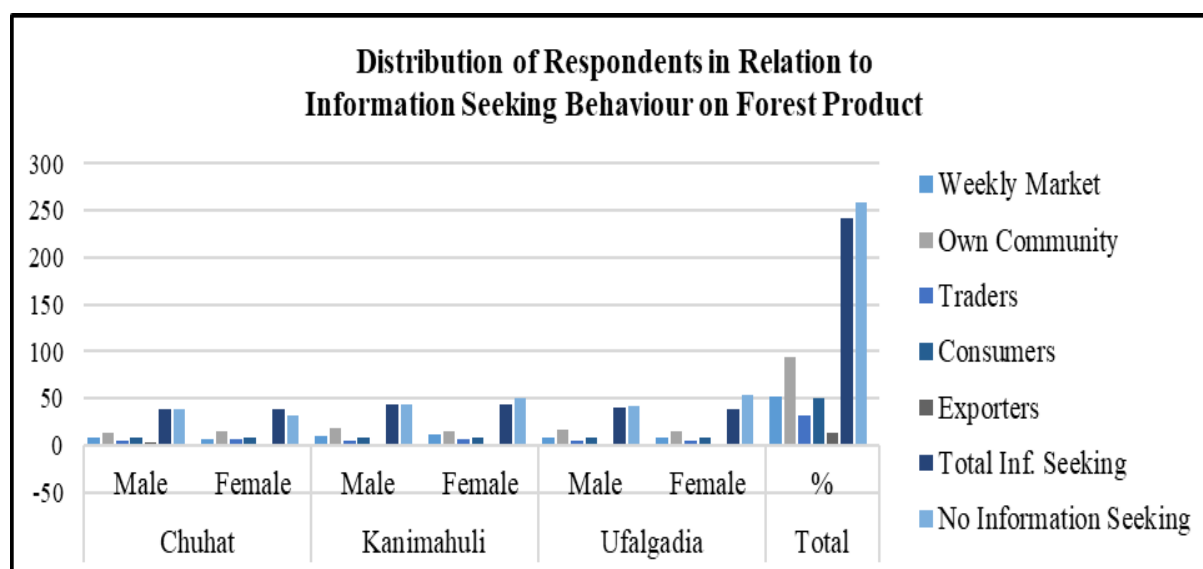
**Figure. 45: Distribution of Respondents in Relation to the Information Seeking on Economy.**

The above table shows that the use of frequency of different information sources to satisfy the economic information need. The Santal community satisfy their highest economic information is from Own Community (11%). The second highest economic information is from Gram Panchayat and third is from B.D.O Office. The lowest economic information is from funding agencies (2.4%). The information sought of the Santal community is (37.6%) and the information need is (40.4%). It is clear that the Santal community are needed more economic related information but they are not much interested to sought economic related information.

### 7.3.13 Information Seeking on Forest Product

**Table 36: Distribution of Respondents in Relation to the Information Seeking on Forest Product**

		Chuhat		Kanimahuli		Ufalgadia		Total %
		Male	Female	Male	Female	Male	Female	
Information Seeking	Weekly Market	8 (1.6%)	6 (1.2%)	10 (2%)	11 (2.2%)	8 (1.6%)	9 (1.8%)	52 (10.4%)
	Own Community	14 (2.8%)	15 (3%)	18 (3.6%)	15 (3%)	17 (3.4%)	15 (3%)	94 (18.8%)
	Traders	5 (1%)	6 (1.2%)	5 (1%)	6 (1.2%)	5 (1%)	5 (1%)	32 (6.4%)
	Consumers	8 (1.6%)	9 (1.8%)	8 (1.6%)	9 (1.8%)	8 (1.6%)	8 (1.6%)	50 (10%)
	Exporters	3 (0.6%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	2 (0.4%)	13 (2.6%)
	Total	38 (7.6%)	38 (7.6%)	43 (8.6%)	43 (8.6%)	40 (8%)	39 (7.8%)	241 (48.2%)
No Information Seeking		38 (7.6%)	32 (6.4%)	44 (8.8%)	50 (10%)	42 (8.4%)	53 (10.6%)	259 (51.8%)
Grand Total		76 (15.2%)	70 (14%)	87 (17.4%)	93 (18.6%)	82 (16.4%)	92 (18.4%)	500 (100%)



**Figure. 46: Distribution of Respondents in Relation to the Information Seeking on Forest Product**

The above table shows that the distribution of respondents in relation to the information seeking on Forest Product. The total information seeking on Forest Product is (48.2%) out of which information seeking from weekly market is (10.4%), information seeking from Own Community is (18.8%), information seeking from Traders is (6.4%), information seeking from Consumer is (10%) and information seeking from Exporters is (2.6%). The highest numbers of respondents are seeking information from Own Community. The highest numbers of respondents are from Kanimahuli Gram Panchayat. Finally, it is clear that the lowest numbers of respondents (40.4%) are needed Forest Product information, but the highest numbers of respondents (48.2%) are interested to seeking information on various areas.

## 7.4 Findings

### 7.4.1 Information Needs

- It is founded that; the total Housing Information Need is (39.6%). The field survey report shows that, the aged and unemployed persons have less housing information need in comparison to the other respondents. Total (20.8%) respondents have Brick House related information. The male population among the Santal community shows their more interest in housing information.
- The total Food and Nutrition Need is (41.2%). Food and Nutrition information need of female respondent from Chuhat and Kanimahuli Gram Panchayat is higher than the male respondents. In Ufalgadia Gram Panchayat male needed more Food and Nutrition related information than the female respondents. The majority of educated people are modern types of food and lowest numbers of Santal are needed traditional foods.
- As respondents' ages increase, their need for clothing information decreases. The total Clothing Information Need is (42.2%). Santal community members are mainly wanting Conventional Information Need but, according to their customs of festivals they sometime wear Traditional dresses.
- The total Health Information Needs is (45%). The highest numbers of female respondents taken Health information than the male respondents. The study shows that, the Santal people are more needed physician related information and Primary Health Unit.
- The total Educational Information Need (42.4%). Educational information need decreases with the increase in the age of the respondents and for persons with less

monthly income. The Santal are mainly needed anganwadi, primary, secondary and scholarship related information. Female respondent from Chuhat and Kanimahuli are needed more educational information need than the Ufalgadia Gram Panchayat. In Ufalgadia Gram Panchayat male respondents are needed more Educational Information than the female.

- As respondents' ages rising and for those with lower monthly incomes, the demand for employment information declines. The total employment information need is (36%). Male respondent from Kanimahuli and Ufalgadia are more employment information than the female respondents of Chuhat Gram Panchayat. In Chuhat Gram Panchayat female respondents are more employment information needs than the female. The illiterate community members having primary education are also interested in employment information.
- The Agricultural and Animal Husbandry Information Need is (40.8%). Highest numbers of female respondents are needed Agricultural and Animal Husbandry Information Need from Kanimahuli Gram Panchayat than the other two Gram Panchayat. (6.4%) of respondents are needed Poultry Farming related information.
- Highest numbers of male members of Santal community need political Information Needs. The total Political Information Need of the Santal Community is (31.8%). The female respondents of three Gram Panchayat does not show their interest in the political Information Needs.
- The total law-and-order information need is (22%). Law-and-order information need is much higher among the Male respondents from three Gram Panchayat. The female population of those Gram Panchayat does not show their interest in the law-and-order information.
- Only (41.2%) respondent have a cultural information need. The requirement for cultural information differs between male and female responders in various Mouza and is area-specific. Both Male and Female from Kanimahuli Gram Panchayat are more interested to gathering cultural information. The levels of interest are about cultural information of Chuhat Gram Panchayat is slight less from Ufalgadia Gram Panchayat.
- The need for information about government programmes is lower for the unemployed and people with lower monthly incomes. The members of Santal community in the study areas want government projects related information. It is founded that, (42.2%)

of respondents have government project information need and (57.8%) respondents have no information need. Total (7.4%) of respondents are needed PMGSY and (7.2%) respondents are needed ICDS related information.

- It is found that (40.4%) respondents have economic information needs. The economic information need is more highest numbers of respondents are from Agricultural Goods and second highest economic information need is Loan (11.2%).
- To meet the needs of daily life the Santal always depended on Forest Product Information Needs. It is founded that (22.4%) respondents depend on Sal leaf and Kendo Leaf related information need is (13.8%).

#### 7.4.2 Information Sources

- The total housing related information sources is (42.6%). For housing information need the Santal community members mainly depend on Gram Panchayat as their information source as they get sufficient information from Gram Panchayat. Another source on which they rely most is their B.D.O. Office. The other sources on which they depend to satisfy their queries is Family Members, Old Persons of the Locality, Personal Experience and T.V, Radio, News Paper.
- The total sources of information are (36.4%). For satisfying food and nutritional information need the Santal depend mainly on own community members. They thought the data gathered from their clan was more hygienic. Other sources like; Locality, social media, Supply Inspector, Physician and Television are also used as information sources to satisfy their needs.
- The total clothing information sources is (44.6%). For clothing information need they collected information from Village/Local Market followed by own community and social media because they believed that it is the most appropriate way right way to collect information on different clothing types. The other sources of information are own community, social media and other community are some important sources for satisfying agricultural information need.
- The total Health related sources of information are (47.4%). The survey finds that the Primary Health Unit is the most frequently used source for meeting health information needs, followed by own community and Physician. The female Santal community of the said localities depend on Primary Health Unit and Anganwadi Workers for health-

related information whereas male members collected the said information from Primary Health Unit, own community as well as from physician.

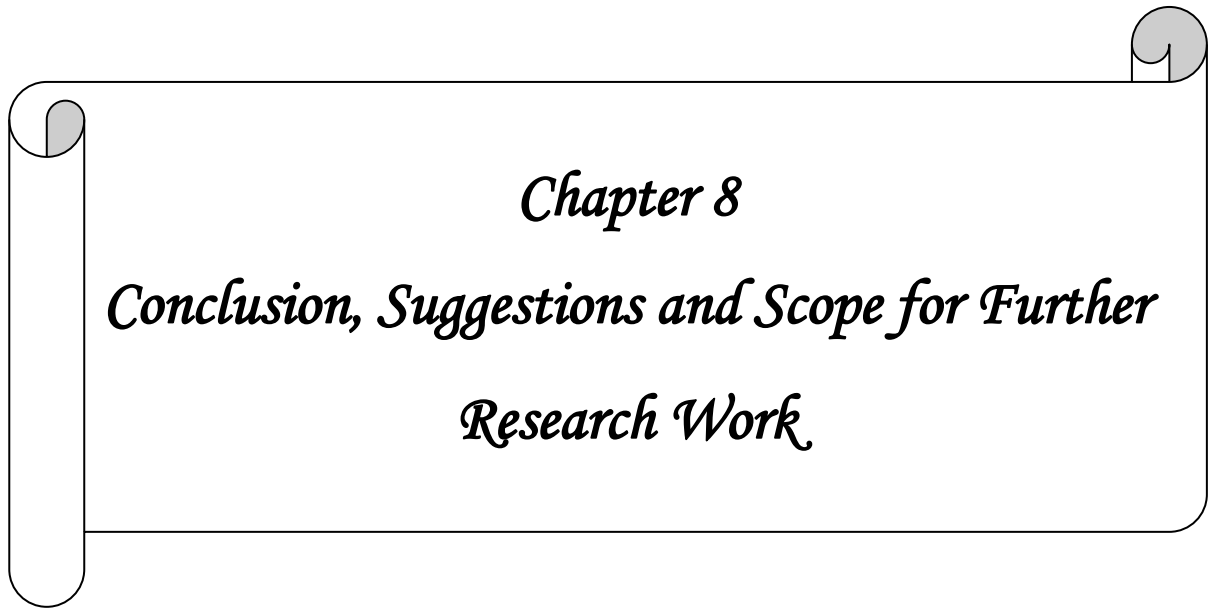
- Anganwadi Centre and social media are the most important information sources from where the Santal community collected educational information because they think that such information sources provide more authentic and current information related to the said matter. People from Gram Panchayat and own community, as well as TV, News Paper, B.D.O. Office and other community are the other sources from where they collected information.
- The total Employment sources is (45%). The Lodha community members mainly collect employment-related information from Gram Panchayat followed by B.D.O. Office and Employment Gazettes because they easily receive related information and recent news on employment from those sources. The other source used is Locality.
- Own Community are the most used information source to satisfy the agricultural information need followed by Animal Resources Development Office. The total agricultural information sources is (43.6%). They get traditional agricultural knowledge from their A.D.O Office whereas for technique and agricultural development they depend on Local Market. The other sources of information are members from Radio, Television and Neighbors, Relatives for satisfying agricultural information need.
- Political Leaders/Workers, social media and B.D.O. Office are the most important sources of information for satisfying their political and Government information needs. The other source of information, in this case, is Neighbors, Relatives Old Persons of the Locality and Gram Panchayat.
- In case of law-and-order information needs the Santal community mainly depends on own community followed by Gram Panchayat. The total sources of cultural related information are (21%). They believe in B.D.O. Office and Village Panchayat which can guide and help them legally and also provide authentic legal-related information.
- The total sources of cultural related information are (39%). Own community are the main sources of information from where the Santal are collected cultural related information. Religious Practitioners is the second sources of information from where the Santal are collect cultural related information. Some other sources of information used are; Public Announcement, Other Community, Local Organization, News Paper, Television and social media.



- The total sources of Government Project are (42.2%). The Santal community of the aforementioned localities receives information about government projects from the Gram Panchayat first, then B.D.O. Office, then A. D. O Office of the locality. These sources give them access to a variety of information, including Neighbors, Relatives, Political Worker, Advertisement, Tribal Welfare Office and other community. Some people also use adverts as information sources to meet their information demands for government projects.
- The majority of local community members can satisfy one's requirement for economic information. The total Information Seeking on Economy is (37.6%). Highest numbers of respondents are depend on Gram Panchayat for economical information. Gram Panchayat is the main sources of information for economy. B.D.O. Office, Bank, Funding Agency, Own Community and Neighbors, Relatives are some sources of information from where the Santal community collect their economic related information.
- Forest Product Information Need is Mostly satisfied from members of own community. The total Information seeking of forest product information need is (48.2%), followed by Weekly Market and Consumers. The also collect traders and expert related information for their economic growth and development.

## References

1. **Shamoo, A.E., Resnik, B.R. (2003).** Responsible Conduct of Research. Oxford University Press.
2. **Shepard, R.J. (2002).** Ethics in exercise science research. *Sports Med*, 32 (3): 169-183.



*Chapter 8*

*Conclusion, Suggestions and Scope for Further  
Research Work*

## Chapter 8

### Conclusion, Suggestions and Scope for Further Research Work

#### 8.1 Conclusion

The research study tries to identify the Information Seeking Behaviour of the Santal community of Suliapada Block in the Mayurbhanj District of Odisha. The study attempts to recognize their information seeking behavior and finally, gives an idea of their social, economic and cultural activities. Originally, they spent their life as nomads, but after some years, they moved to various States in India to search for agricultural land and settle in their Santal village. Still, the Santal is regarded as a marginalized and economically background community compared to other tribal communities in India. “As per ‘quick estimates’ for 2010-11, the share of this sector in the real Gross State Domestic Product (GSDP) of the State is 56.7 percent, that of the Industry Sector at 25.7 percent and Agriculture Sector at 17.6 percent. This has significant implications for those who depend on these sectors for their employment and livelihoods. (pc.odisha.gov.in).

The literacy rate of Santal is very low, so their socio-cultural system is still neglected. A few years ago, no separate reservation system existed for the Santal community, but now the Santals slightly benefit from reserved quotas. The Government of Odisha, allots different allocations for the Santal development, and a large amount has been fixed for their development. As a result, they get as many benefits in State and Central Government sectors. As per dated 19/01/2021, the reservation system of Odisha Government is “80 (eighty) posts are to be filled up by direct recruitment. Out of this, as per vertical reservation, ST quota (22.5%) will be 18 (including six women), SC quota (16.25%) will be 13 (including four women), SEBC quota (11.25%) will be 9 (including three women) and UR quota will be 40 (including 13 women)”. (dhe.odisha.gov.in)

Santal is less informed about the information and information needs. They don't judge what is happening around them, and very few are connected with social media but don't collect the necessary information. Central Government as well as State Government provides large numbers of benefits for Santal development, but the Santals are not aware of the benefits. Some examples like- The Tribal Research Institute scheme aims to strengthen TRIs to carry out research, documentation, training, and capacity-building activities and serve as a

knowledge hub catering to overall tribal development. Many such examples can be given which are helpful for the Santal development programme. Santal has to be always awake so that they can enjoy all kinds of benefits from Government.

India has completed 75 years of independence. “Azadi Ka Amrit Mahotsav” is an initiative of the Government of India to celebrate and commemorate 75 years of independence of progressive India and the glorious history of its people, culture, and achievements. But still, most of the Santal live below the poverty line even though various developmental programs and projects are designed by the Government to bring about a change in the lifestyle of the Santal community. Improvement of the socio-economic condition of Santal is depending on the standard quality of the educational system.

## **8.2 Suggestions**

These are some suggestions which researcher recommends for the betterment of the lifestyle of the Santal Community: -

### **8.2.1 House**

Santal community from this Block has a very rare pucca house for living. They need proper housing schemes. The Government of Odisha must chalk out a suitable policy for them like- The Pradhan Mantri Adi Adarsh Gram Yojana (PMAAGY) and Biju Pakka Ghar Yojana (BPGY). It provides them with basic infrastructure for good living. Gram Panchayat member and Block Sub-Assistant Engineer should be taking responsibility to ensure that houses are built properly on a low budget;

### **8.2.2 Patta Land**

Most of the Santali community from Suliapada Block are landless. They haven't a proper patta land of own. Sometimes they cannot cultivate land because of proper land records. Though the people have been cultivating encroached land for generations to generation, but this has not been recorded. Land and Land Reforms (Settlement) Department should see matter properly and Agriculture department should also take initiatives for the cultivation of their lands by supply of irrigation water, fertilizer, pesticides, seeds, etc.

### **8.2.3 Occupation and Economic Stability**

The Santal community lives in very remote areas and depends on agriculture for their livelihood. Farming is their main occupation of Santal community. Sometimes they collect village products and sell them in the local market for external income. So, the agriculture department should help produce vegetables and fruits along with paddy, and they may also be trained in keeping goats and rams and also poultry to increase their income. It will be very convenient for them to earn a living.

### **8.2.4 Electricity Supply**

Now every Santal village is connected to electricity, but there is no electricity all the time. Load shedding occurs two to three times per day. So, the Government of Odisha should have to take initiatives to ensure that load shedding does not happen all the time. Secondly, the Government should arrange for the Santal to pay a lower electric bill. The state government has urged the centre to supply free electricity for poor families. Free solar energy must be provided in every Santal village then, they do not have to pay extra money for electricity.

### **8.2.5 Food and Drinking Water**

Santals, food system is depended on agriculture, forests and biodiversity. So, they need affordable healthy foods, such as fruits and vegetables. Pure drinking water has myriad health benefits that can have positive impacts on the overall well-being of people. Hence, it is necessary for people to make sure that they consume purified water that comes from water purifiers. Pure drinking water poses a problem in almost all the Santali villages. So, the Government of Odisha should install a tube well, a submersible water pump, and a water tank in all the Santal villages.

### **8.2.6 Road and Transportation**

Large numbers of Santal people are inhabited in remote villages, and some of them are near the forest areas. The remote villages where Santal people live must be connected by local roads or Gram Panchayat roads so that they may come to a nearby urban agglomeration to sell their paddy, sale leafe, kendu leafe, wood, and sobai grass. The villages must be connected by local bus and truck services.

### **8.2.7 Socio-Cultural Development**

The Santhals have a strong connection with traditional and cultural activities. So, the Government of Odisha should pass the Traditional Culture Preservation Act for easy maintenance of traditional culture. It will enact measures to preserve and enhance cultural heritage, ensure the universal and equal right to participate in preserving cultural heritage.

### **8.2.8 Language**

According to Pandit Raghunath Murmu, "if you have a script, a language, and a religion, you exist; your identity exists." "If you lose your language, your script, and your religion, you and your identity are lost as well." So, the Santali language should be introduced in all primary and higher education and minimum teachers should be appointed in all the Santali medium schools.

### **8.2.9 Educational facilities**

It is said that one's mother tongue is one's identity. So, there should be some emphasis on Santali language being taught in every Santali village school. Every secondary school, higher secondary school, college, and University should be given the opportunity to teach in Santali language, and then the Santal students will be able to get an education very easily. The Indian government should make suitable legislation, undertake the development of the Santali language and allow students to be taught in their mother tongue;

### **8.2.10 Literacy Rate**

The literacy rate of Santal community is very low. So, the Government should have organized informal literacy mission and mobile library service will be helpful for education of the Santal community. Providing Various residential schooling facilities programme in remote areas like- Eklavya Model Residential Schools have been set up to provide quality education to Santal students from class five to twelve. The Government also launched a number of Fellowship and Scholarship Programmes to provide financial assistance to Santal students for higher study.

### **8.2.11 Library Awareness Programme**

The library awareness programme takes a leading role in the total development of the Santal community. Santal communities from Suliapada Block are less aware about the library. There is no public or rural library in local area, if there is one that is located very far place at district head quarter. Due to being far away, the Santals are unwilling to go to the library for fulfill their information needs. So, the Governmental of Odisha should aware them about the use of library, so that the collect different types of information in accurate time;

### **8.2.12 Cultivation**

In each Gram Panchayat, at least one Village Development Officer should be appointed, and then all Santal can easily get cultivation related information. Expect that agricultural It is very necessary Agriculture Officer should arrange some meetings with the villagers to give them all the information regarding cultivation. They should be made aware of improved farming practices along with improved types of fertilizers should be promoted and they should be provided with various farming related facilities through Government welfare schemes;

### **8.2.13 Health and Hygiene**

The Anganwadi worker play important role for ICDS scheme. They promote child growth and development, and they are also an agent of social change, mobilising community support for better care of young children. Government always stays contact in multipurpose work with Anganwadi and veterinary workers for health care, sanitary, organize social awareness programmes and inform the Santal community about ICDS Schemes regularly. Government should support community for health and nutrition education and counseling on breastfeeding infant and young feeding practices to mothers;

### **8.2.14 Festivals**

Santals observe thirteen festivals every year, like Makar Sankrani, Sohoray Porob (Diwali Festival), Magh Bonga (Magh Festival), Baha Porob (Flower Festival), etc. So, the Government should grant financial support to preserve the traditional values of the Santal community.

### **8.2.15 Government Schemes**

The main purpose of Government schemes is to improve the livelihood of the people and providing security for leading a better life. Each scheme is launched to provide benefits to the individual in certain areas of community life. So, the Government should launch a proper scheme to improve the overall quality of life for the Santal community.

### **8.2.16 Rationing System**

Ration distribution system in Odisha is PDS stock or the bulk of essential commodities to be distributed, is lifted with the coordination between the State and the Central government. The Odisha State Civil Supplies Corporation Limited acts as an agent of the state government and handles the responsibilities of purchase, procurement, storage, and delivery of the stock to the retail dealers. Sometime it happened, the Santal community do not get the proper benefit. All rich and middle class they have ration cards and local politicians or their relatives get the dealership, but poor family are not getting this benefit. So, the Government of Odisha should look into matter, then the all-Santal community get benefit regularly;

### **8.2.17 Common Service Centre for Tribal Development:**

The objective of the Common Service Centre is to provide Government-to-Citizen e-Services within the reach of the citizen by creating the physical service delivery Information Communication Technology infrastructure. It helps in making a transparent service delivery mechanism and reducing citizen's effort in visiting government offices. The Common Service Centre would provide good quality and cost-effective internet access and various e-Services, related to various domains such as Government-to-Citizen, education, health, telemedicine, banking and finance as well as other private services. A highlight of the Common Service Centre is that it will offer web enabled e-governance services in rural areas, including application forms, certificates, and utility payments such as electricity, telephone, and water bills, etc. So, the government of Odisha should have established Common Service Centre at every Gram Panchat it will create a digital infrastructure among the Santal community.



### **8.2.18 Role of Library cum Community Information Centre for their Total Development**

The role of the library as a community information centre plays a vital role in Santal development. The government should be established a community information centre where the Santal community facelifted various information like- Government schemes, social functions, community can understand the value of the library cum community information centre, schooling information etc.

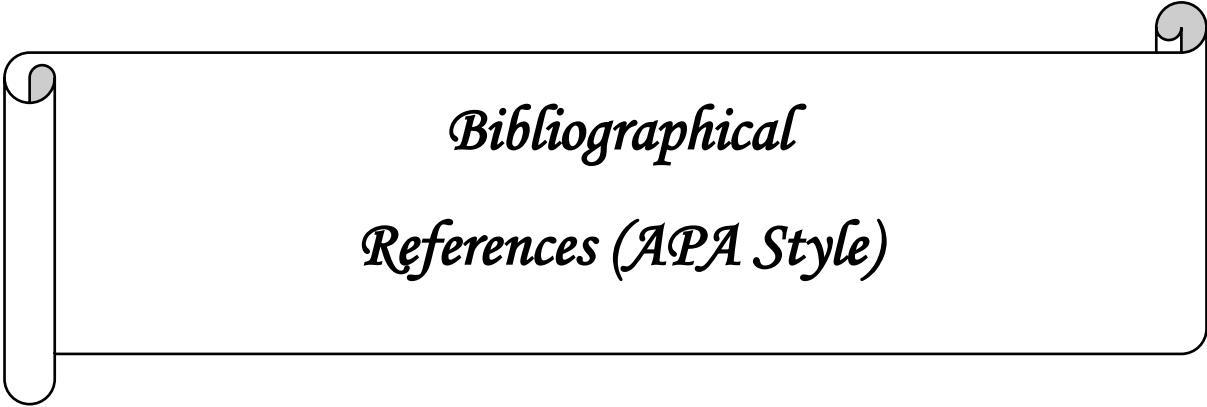
### **8.3 Scope for further research work**

This research study is confined to Stratified random sampling method therefore the study areas has been taken six mouza namely, Chuhat, Jalghati, Badputuka, Julka, Sansasole, and Murgapahadi from three Gram Panchayat namely, Chuhat, Kanimahuli, Ufalgadia two mouza has been taken for each Gram Panchayat. Finally, the researcher used stratified random sampling, taking 500 respondents (males and females) from each mouza. In this Suliapa Block, there are so many Santal villages available but it cannot possible to add in this research study. If there is any such research in the future, then more of these Santal villages can be added for research. By observing the result of this study which can help to identify the percentage of changing pattern of information seeking behaviour Santal community.

- The result of this type of research study will reveal the social, cultural, traditions and customs of the Santals, as well as those of many other tribal communities.
- After observing the results of this study, different programmes may be prepared that may be capable of changing social values and also confirming the overall socio-economic development of the country.
- There are many places in Odisha like Balesore, Bhadrak, and Keonjhar, along with other states in India like West Bengal, Jharkhand, Singbhum, and Assam state where Santal people generally live, that may be covered in this further research work.
- These types of such research study can be conducted on any of the ethnic groups living in Odisha and the result can be compared with this study.

**Reference**

1. [https://pc.odisha.gov.in/sites/default/files/2020-03/Economic\\_Survey\\_2011\\_12.pdf](https://pc.odisha.gov.in/sites/default/files/2020-03/Economic_Survey_2011_12.pdf)  
(Accessed 04 February 2023)
2. <https://dhe.odisha.gov.in/sites/default/files/2021-06/Reservation%20Principle.pdf>  
(Accessed 04 February 2023.)



*Bibliographical  
References (APA Style)*

## ***BIBLIOGRAPHICAL REFERENCES***

1. **Acharjee, K. (2021).** Santalir serench, Ananda Prakasha, Kolkata, (1), 1-104
2. **Archer, W.G. (2013).** Tribal law and justice: a report on the Santal, Isha Books, Delhi, (1), 1-540
3. **Bag, D. (1987).** In the midst of santals, Subarnarekha, Kolkata, (1), 1-109
4. **Baske, D. (1988).** Santal ganasangramer itihash, Pearl Publishers, Calcutta, (4), 1-143
5. **Beglar, J.D. (1878).** Report of tour through the Bengal provinces of Patna, Gaya, Mongir and Bhagalpur; the Santal Parganas, Manbhum, Singhbhum and Birbhum; Bankura, Raniganj, Bardwan and Hughli in 1872-73, Superintendent of Government, Calcutta, (xxi), 1-213
6. **Bhowmick, S.K (1985).** Ranar mala: Bengali-Santali dictionary, Marang Buru Press, Mecheda, (1), 1-56
7. **Bodding, P.O. (1805).** Santal folk tales, Harvard University, London, (5), 1-103
8. **Bodding, P.O. (1929).** Materials for a santali grammar, The Santal Mission of the Northern Churches, Dumka, (2), 1-118
9. **Bodding, P.O. (1929).** Santali grammar, Mohulpahari, Santal Parganas, (1), 1-160
10. **Bodding, P.O. (1993).** A Santal dictionary, Gyan Publishing, New Delhi, (5), 1-312
11. **Bodding, P.O. (2001).** Studies in Santal medicine and connected folklore, The Asiatic Society, Park Street, (viii), 1-502
12. **Bodding, P.O. (2007).** Santal Folk Tales, Gyan Publishing House; ISBN-13: 9788121203456, (92), 1-369.
13. **Bodding, P.O (2013).** Tradition and Institution of the Santals, Gyan Publishing House, ISBN-13: 978-8121206723, 1-206.
14. **Bodding, P.O. and Konow, S. (1942).** Traditions and institutions of the Santals: Horkoren Mare Hapramko Reak Katha, Bahumukhi Prakashan, New Delhi, (viii), 1-198
15. **Bompas, C. H. (1981).** Folklore of the santal parganas, Ajay Publisher, New Delhi, (5), 1-452
16. **Bunch, A. (1982).** Community information services, Clive Binley, London, 1-168

17. **Campbell, A. (2020).** Santal Folk Tales, Notion Press, Publisher, ISBN-13: 978-1648924989. (1), 1-154.
18. **Carrin, M. and Tambs, H. (2008).** An encounter of peripheries: santals, missionaries, and their changing world, Manohar Publishing, New Delhi, (1), 1-203
19. **Carrin, M and Tambs L.H. (2008).** An Encounter of peripheries: Santals, Missionaries and their changing worlds,1867-1900, (1), 1-386.
20. **Chaudhury, I. R. (1972).** Folk tales of Santals, Sterling Publishers, New Delhi, (1), 1-120
21. **Chaudhuri, A.B. (1993).** State formation among tribals: a quest for santal identity, Gyan Publishing, New Delhi, (1), 1- 178
22. **Chakrabortti, D and Chowdhury, A. (1989).** History of the santal hool of 1855, Rajnagar Lamps, Birbhum, (1), 1-47
23. **Chaudhuri, A.B. (1984),** Witch -killings amongst santals, Ashish, NewDelhi, (1), 1-229
24. **Chaudhuri, A. B (1987).** The santals : religion and ritulas, Ashish Publishing House, New Delhi, (1), 1-229
25. **Culshaw, W. J. (1949).** Tribal heritage: a study of the Santals, Lutterworth Press, London, (xi), 1-211
26. **Datta, K. (1988).** The Santal Insurrection of 1855-57, University of Calcutta, Calcutta, (ix), 1-103
27. **Datta, L. and Chaudhuri, A. (1998).** Santal kahini (Banabir gatha), Pradip Ghosh, Calcutta, (1), 1-229
28. **Ghosh, A. (1994).** Santali: a look into santal morphology, Gyan Publishing House, New Delhi, (xiii), 1-166
29. **Gupta, N.K.D. (1963).** Problems of tribal education and the santals, Bharatiya Adimjati Sevak sangh, New Delhi, (1), 1-152
30. **Haines, H.H. (1992).** A forest flora of the Choto Nagpur includingGangpur and the Santal Parganas, International books and periodical supply service, New Delhi, 1-634
31. **Hembrom, T. (1996).** The Santals, Punthi Pustak, Kolkata, (1), 1-287

32. **Bhowmik, S. K. (1996).** Santali gan o kavita sankalan, Sahitya Akademi, New Delhi, (1), 1-341
33. **Hjørland, B. (1997).** Information seeking and subject representation. An activity-theoretical approach to information science. Westport, CO: Greenwood Press.
34. **Jana, N. C, Banerjee and Ghosh P. K. (2023).** Sustainable Livelihoods of Tribal Communities in Odisha, The case of Mayurbhanj, Cambridge Schoolers Publishing, Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK.
35. **Kamila, K. (2006).** Thesis-Information needs and patterns of information seeking behavior of the Santal community of Jamboni Block in West Mednapore District, West Bengal, University of Burdwan, Chapter-2 Page.41-42
36. **Kamila, K. (2012).** Santal Community Information Services: A Tribal Community Study of West Bengal, India Paperback, Published by Lap Lambert Academic Publishing, Kolkata, 1-96
37. **Kochar, V. (1970).** Social organization among the santal, Indian, Calcutta, (1), 1-124
38. **Kochuchira, T.O.R. J. (2000).** Political history of Santal Parganas, Inter India Publications, New Delhi, (1), 1-182
39. **Kothari, C. A. (2004).** Research Methodology Methods and Techniques, New age International Publisher, 2nd ed. pp. 7.
40. **Kumar, R. (2020).** Santal Folk Dance Songs: Contextualizing Art & Culture, ISBN: 9789353240905, 1-102
41. **Macphail, R.M. (1983).** An Introduction to Santali, Firma KLM Publisher, Calcutta, (2), 1-110.
42. **Macphail, R.M.M (1984).** English-Santali dictionary, Eastern Book, Calcutta, (1), 1-234
43. **Macphail, R.M.M (1988).** Campbell"s Santali-English dictionary, Firma KLM, Kolkata, (1), 1-816.
44. **Mahapatra, S. (1986).** Modernization and ritual: identity and change in Santal Society, Oxford University, Calcutta, (1), 1-170
45. **Majumder, N. D. (1956).** Memoir no.2 1955 the santal: a study in culture-change, Manager of publications, Calcutta, (1), 1-150

46. **Majumdar, N. D. (1956).** The Santal: a study in culture change, Government of India Press, Calcutta, (1), 1-122
47. **Mathew, A. (2018).** Life of Santal Tribe: With special references to their religious practices, teachings, rites and rituals, (Kindle Edition), 1-92.
48. **Mishra, B. (2015).** History and culture of Odisha: a new look: in felicitation of Dr. P.K.Dandasena, B.R.Publishing, Delhi, (xxxvi), 1-245
49. **Murmu, M. (2010).** In search of the roots of the Santals of Purulia District: an insider`s view, Jadavpur University, Kolkata, (1), (1-258)
50. **Omalley, L.S.S. (1910).** Bengal district gazetteers: Santal parganas, B.R.Publishing, Delhi, (1), 1-298
51. **Pahil Hatin, P. (1961).** Hor bapla puthi: a santal marriage book, Benagaria Mission Pressre, Chapawakana, (xiv), 1-303
52. **Panda, B.M. (2019).** Unexplored North Odisha: Mayurbhanj, Keonjhar, Bhadrakh, Balasore, ISBN: 9789388332392.
53. **Pulin B Nayak, P. B, Panda, S.C, and Pattanaik, P.K. (2016).** The Economy of Odisha: a profile. Oxford University Press, New Delhi, (xxxiii), 1-568
54. **Ray, P.C. (1975).** Socio-cultural proecess and psychological adaptation of the santal, Govt of India, Calcutta. (1), 1-90
55. **Troisi, J. (1979).** Tribal Religion: Religious Beliefs and Practices Among the Santals, Manohar Publisher, ISBN: 9788173043406 (2), 1-294
56. **Sahu, B. P. (2020).** The Making of regions in Indian history: society, state and identity in premodern Odisha, Primus Books, Delhi, (xvi), 1-274
57. **Sekhar Patra, H. S. (2014).** Status of adivasis...series-5: Odisha, Aakar Books, Delhi, (1), 1-136
58. **Sen, S. (1997).** The Santals: crises of identity and integration, Ratna Prakashan, Calcutta, (1), 1-134
59. **Singh, K. S. (2012).** People of India: Odisha, A.S.I., Calcutta.
60. **Skoda, U, and Pati, B. (2017).** Highland Odisha: life and society beyond the coastal world, Primus Books, Delhi, (x), 1-271

61. **Somers, G. E. (1977).** The Dynamics of Santal traditions in a peasant society, Abhinav Publications, New Delhi, (x), 1-253
62. **Soren, D. (2019).** History of Santals: A Brief Account, Dream Publications, (1), 1-79. [www. Dreampublication.net](http://www.Dreampublication.net)
63. **Srimathi, R.A, Kulkarni, H.D and Venkatsan, K.R (1995).** Recent advances in research and management of (*Santalum album L.*) sandal in India, Associated Publishing, New Delhi, (xviii), (1-416)
64. **Troisi, J. (1976).** The Santals: classified and annotated bibliography, Manohar, New Delhi, (1), 1-234
65. **Tudu, B. (2004).** Atha Santal katha: mahan Santali parampara anusandhane, Vijayan Prakasani, Kolkata, (1), 1-112.
66. **Tudu, B. (2004).** Santal bidroher itikatha, Vijayan Prakasani, Kolkata, (1), 1-120





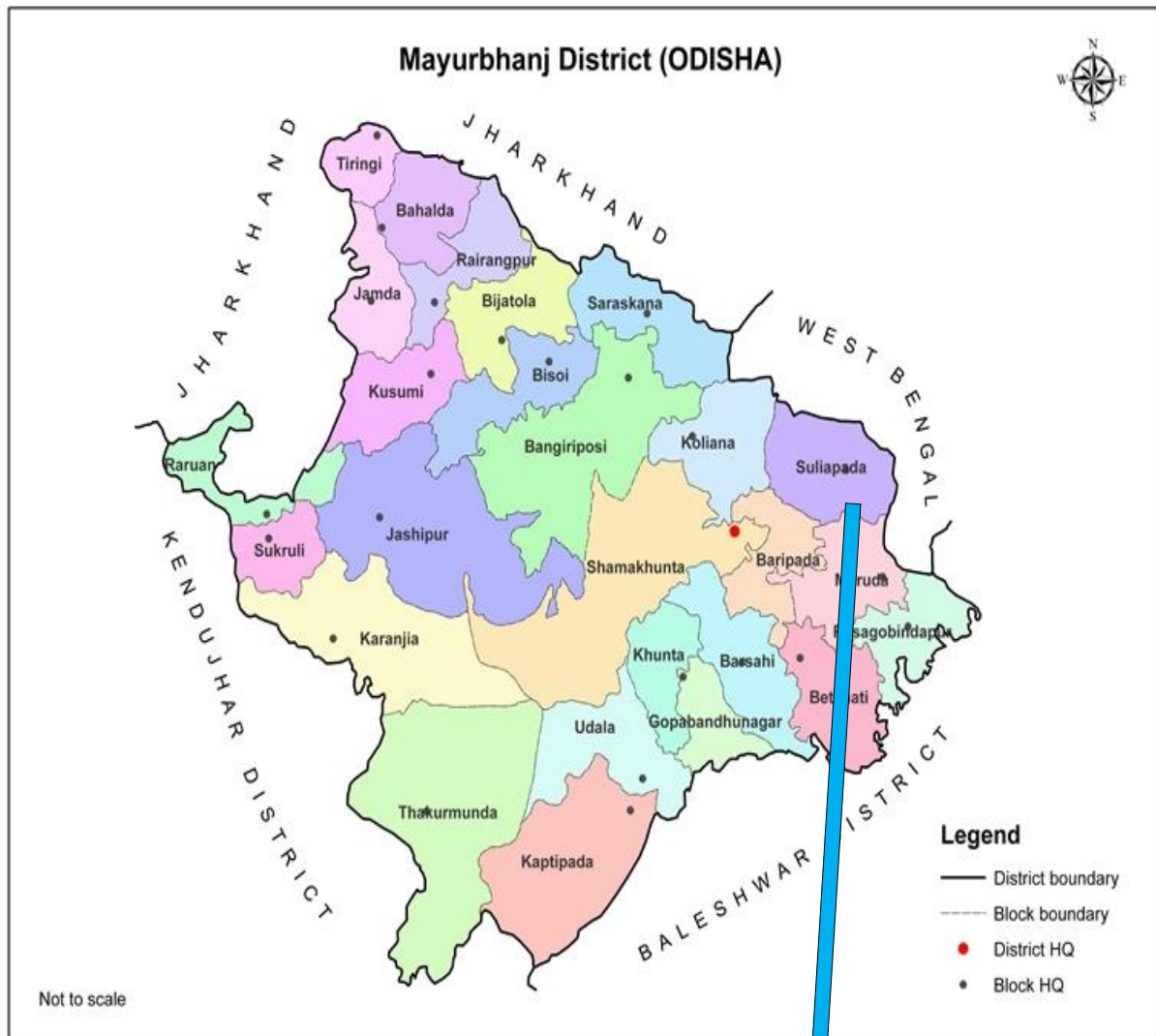
*Appendices*

APPENDIX-1

DIFFERENT MAPS  
Maps of Study Area



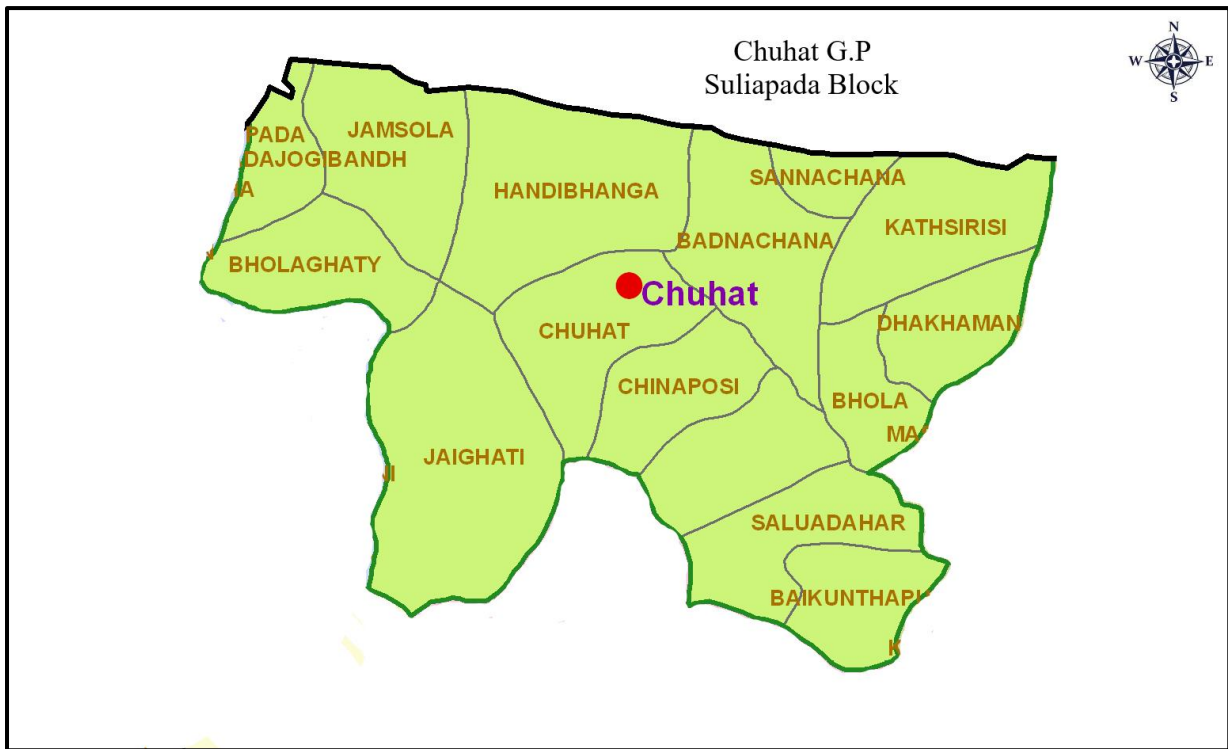
### Map of Mayurbhanj District



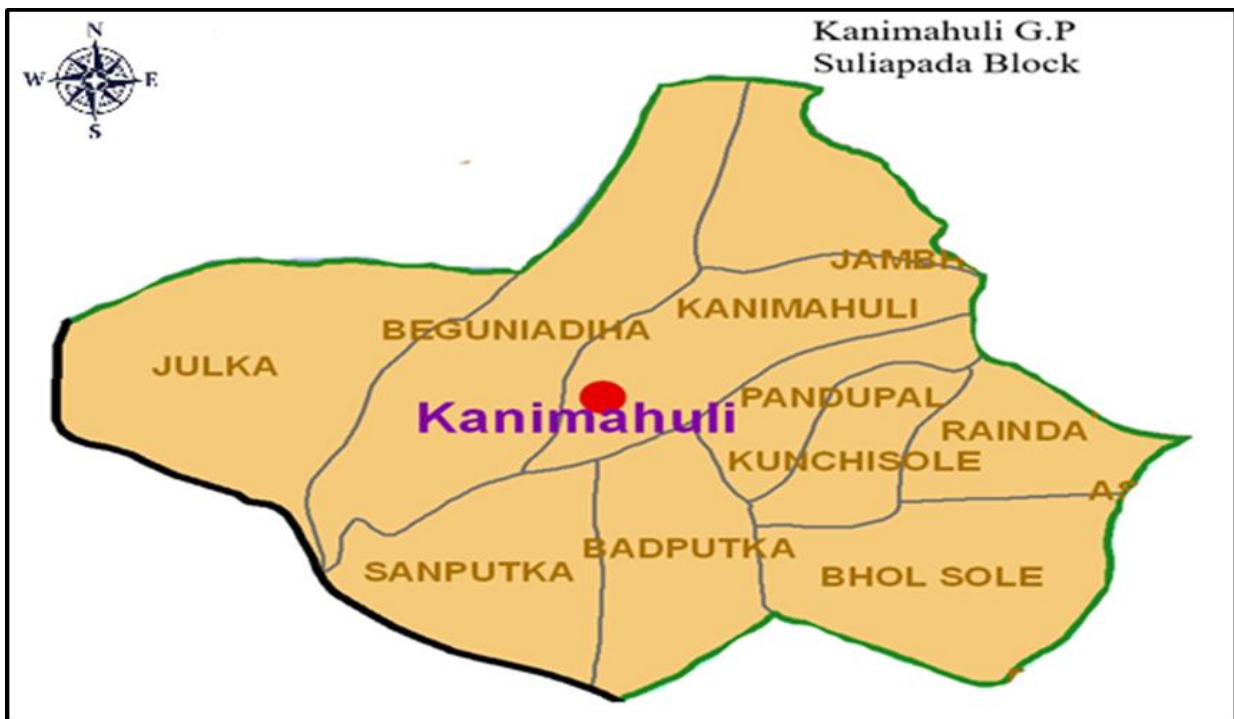
## Suliapada Block



### Chuhat Gram Panchayat



### Kanimahuli Gram Panchayat



**Ufalgadia Gram Panchayat**





APPENDIX 2

PHOTOGRAPHS



**Researcher with the Santal Community at Chuhat Mouza**



**Researcher with the Santal Community at Jalghati Mouza**



**Researcher with the Santal Community at Badputuka Mouza**



**Researcher with the Santal Community at Julka Mouza**





**Researcher with the Santal Community at Sansasole Mouza**



**Researcher with the Santal Community at Murgapahadi Mouza**

**APPENDIX 3**

**QUESTIONNAIRE**

**Title: - Changing Pattern of Information Seeking Behavior of Santal Community of Suliapada Block in Mayurbhanj District, Odisha.**

Name of the Village/Mouza.....

Date of issue.....

Time of interview.....

Date of receipt.....

**PART – A (General Information Questionnaire)**

**Sl. No.**

1. Name of the person interviewed: .....

2. Sex:

i.	Male	<input type="checkbox"/>	ii.	Female	<input type="checkbox"/>
----	------	--------------------------	-----	--------	--------------------------

3. Age:

i.	18-27	<input type="checkbox"/>	ii.	38-47	<input type="checkbox"/>	iv.	58 and above	<input type="checkbox"/>
ii.	28-37	<input type="checkbox"/>	iii.	48-57	<input type="checkbox"/>			

4. Marital status:

i.	Marriage	<input type="checkbox"/>	ii.	Unmarried	<input type="checkbox"/>	iii.	Windows	<input type="checkbox"/>
iv.	Divorce	<input type="checkbox"/>	v.	Others	<input type="checkbox"/>			

5. Religion:

Hindu	Saridharam	Sarnaism	Parsi	Christian	Others
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. Language (s) known: in Santali (Olchiki), Odia, Hindi, English, Others

Performance	Santali (Olchiki)	Odia	Hindi,	English	Others
<b>Read</b>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<b>Write</b>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<b>Speak</b>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

7. Educational standard: .....

8. Caste: Santal (Scheduled Tribe)

9. Present Address

Village.....P.O.:.....
P.S.:.....Dist: Mayurbhanj
State.: Odisha
Pin:.....

10. Permanent Address:

Village.....P.O.:.....
P.S.:.....Dist: Mayurbhanj
Stat: Odisha
Pin:.....

11. Are you the head of your family: Yes/No

i. If no who is the Head: Father/Mother/Brother/Sister/Any others.

12. Size of the Family: Single/Joint

13. Total Members in your family:

14. Nature of your accommodation: Own House/Rented House/Quarter

15. Types of houses: Hut House/Mud House/ Brick House/ Asbestos/Tile/ Strew House/ and Roof House.

16. Ownership of home land: Owned/Not owned

17. Total Number of rooms in House:

18. Main source of drinking water: Submersible Water Pump/Tube well/Dug well /others

19. Main source of drinking water is Owned/Not owned

20. Distance of main source of drinking water from the house:

21. Main source of lighting in the house: Electricity/Solar Light/ Kerosene lamp /Gobar Gas.

22. Main source of fuel for cooking: Wood/Gas/Coal

23. Toilet facilities: Natural toilet/Sanitary toilet

24. Are you a member of any Club/Society/Union/Association etc.?

### **PART – B (Occupation Related Questionnaire)**

25. Is there any occupation, traditionally associated with your community: Yes/No.

i. If yes, then specify the occupation:

26. Main occupation:

27. Are you wage earner?

28. If yes, then specify wage rate per day in Rupees for.

<b>Sl. No.</b>	<b>per day in Rupees</b>	<b>Marking</b>
1	Main occupation	<input type="text"/>
2	Subsidiary occupation	<input type="text"/>

29. Distance of place of work:

If not working whether seeking for work:

30. Which agricultural tools are available in your house?

31. Which Domesticated animals are available in your family?

32. Other material objects, if any:

33. Assets of trade and commerce, if any:

34. Total annual income of the household in Rupees:

35. Source of income: Daily wages/Forest resources/Agricultural production/Business/Service

36. Have you taken any loan from Bank? Yes/No.

i. If yes, the total amount of loan grant taken in Rupees:

ii. If yes, from which sources you know about the loan grant scheme:

37. Reason for taking loan grant:

38. Area of cultivated land held by the household in acres. Owned/Leased.

### **PART – C (Specific Information relating to their daily uses Questionnaire)**

39. Do you read newspapers? Yes/No.

i. If yes, which newspaper you read. Santali, Odia, Hindi, English.

40. Do you subscribe any magazine? Yes/No.

i. If yes, which types of magazines is more interested.

41. Do you interest in reading books?

- i. If yes, which types of books you read more: fiction/ poetry/story/any other
42. What time in the day do you generally read Newspapers/Magazines/Books?
43. Before breakfast/before lunch/at noon/office hours/in the evening/at night/any other time
44. How do you spend your leisure time?
  - i. Listening to Radio/watching TV/watching movies, serials/reading newspapers/ Mobile gaming/playing/listening music/sleeping/gossiping with others.
45. If it is by listening to radio, then which programme do you enjoy the most?
46. If you are watching TV programmes, which programme you enjoy the most? Please mention any two of the programmes.
47. Please tell the name of one TV serial which you have seen.....
  - i. If you are reading newspapers which portion of the paper, do you prefer most?
  - ii. If you like to gossip with others, which type of gossiping do you prefer most? Who are generally the other members of your gossiping team?
  - iii. If you are watching any movie in a cinema hall, how have you enjoyed it? Please mention the name of the cinema, Santali Cinema/Odia Cinema/Hindia Cinema/South Cinema,
  - iv. If you are playing at your leisure time, then what are the names of the games?
  - v. If the leisure time is spent by listening to music, then mention the nature of music which you prefer most?
48. Do you ever been go to the any nearby public Library? If yes, what is the name of the library and what are the names of the present Librarians?
49. Do you visit any library frequently, what is the purpose of your visit?
  - i. If no, then why?
50. Do you have any suggestions for the improvement of the library for making the library more useful for your needs? Yes, or No?

#### **PART- D (Information Needs related Questionnaire)**

51. Do you know where the Mud House/Strew House/Jhopri House/Pacca House materials are available?
  - i. If yes, how have you got such information? If these materials are needed at present, then how do you collect such matter?
52. Suppose you want to build a pucca building, and then what will you do?

53. How do you collect household implements and utensils? If those household materials are broken, then what will you do?
54. What are the spices that you are using in the preparation of any item?
55. Whether these spices have been prepared in the house or have been collected from the market?
56. Do you drink rice beer (Handi)/local liquor (Muhuli)/foreign liquor? If yes, how many times you drink in a day?
57. Do you have any specific traditional dress? If yes, what types of traditional dress you wear?
58. From where you have collected the information regarding modern, traditional or partially-traditional dresses?
59. What will you do if you like to wear the modern or traditional or partially- traditional dresses?
60. What type of detergents are you using for washing and cleaning the clothes? Mention the brand name of soap and shampoo, oil etc. you have been using.
61. Do you know where the sanitation information is available?
62. Whether the fresh water for drinking, bathing or washing is available in your locality?
63. Do you know about the vaccinated programmes? If yes, from where you have got the information?
64. Do you vaccinate your child time to time? If not, why?
65. Have you any idea about disinfectant? If yes, whether you use those items or not?
66. If you have this disease in your family then, where you will go for health treatment?
67. Do you know about Anganwadi Education Centre cum Health Services?
68. From where you have got the information regarding educational institution/financial aid/subjects learning/higher studies?
69. Have you any idea about the selection procedure in government services? From where you have got the information?
70. How have you got the information regarding private services?
71. Have you any idea about the self-employment training centre? If yes, how would you get this information?
72. From which source you have got the following Agricultural and Animal Husbandry information?

Sl. No.	Agricultural and Animal Husbandry information	Marking
1	Selection of crops to be cultivated/animals to be reared	<input type="checkbox"/>
2	Manuring and pesticide application	<input type="checkbox"/>
3	Food for animals	<input type="checkbox"/>
4	Irrigation	<input type="checkbox"/>
5	Changing the cropping pattern	<input type="checkbox"/>
6	Medicine for animals	<input type="checkbox"/>
7	Maintenance and introduction of new tools	<input type="checkbox"/>
8	Marketing area and price level of crops and animals	<input type="checkbox"/>
9	Storing and preservation of crops	<input type="checkbox"/>
10	Sources of finance for agriculture and animal husbandry	<input type="checkbox"/>

73. Have you have any idea about Agricultural Development Office/Village Development Office and Animal Resources Development Office? If yes, then how long do you like to the offices?

74. Which information sources you prefer to use for the following Political information:

Sl. No.	Political information	Marking
1	Election	<input type="checkbox"/>
2	Voter's list	<input type="checkbox"/>
3	Political parties	<input type="checkbox"/>
4	Political situation	<input type="checkbox"/>
5	Traditional political system	<input type="checkbox"/>

75. If your name is not enlisted in the voters list, what will you do?

76. If you wish to be a candidate in Gram Panchayat or Panchayat Samiti, what will you want to do, then?

**77.** How have you got the following Law and Order information?

- i) Information regarding agricultural land disputes
- ii) Information regarding house property disputes
- iii) Information regarding robbery/other crimes
- iv) Information regarding community disputes

**78.** How would you get the following Recreational information?

- i) A Festivals/cultural programmes
- ii) Sports programmes
- iii) Radio/TV programmes
- iv) Availability of story books, novels etc.

**79.** How have you got the following Personal Relation information?

- i) Regarding Traumatic and Crisis: assistance regarding fire/accident/marriage/deaths/serious illness/divorce/loss of job/drug or alcohol addiction.
- ii) Regarding News and Current events: personal assistance relating to news/current events of the community/others.
- iii) Regarding Special Constituencies: special information provision for physically handicapped/blind or deaf/emotionally disturbed and mentally disadvantaged/homebound citizens/ others.
- iv) If you have any problems on marriage, divorce or any other issues in your family, then what type of activities do you require?

**80.** What do you do when your relatives or neighbor treats/disturbing you constantly like-say by teasing/saying bad comments/threatening you sometimes. Then how would you solve the problems?

**81.** From where do you get information regarding consumer Goods: modern household implements/traditional household implements.

- i. If you want to purchase or sale the land, then how will it be done?

**82.** How would you get the following Cultural information?

Sl. No	Cultural information	Marking
1	Music, Drama and Dance	<input type="text"/>
2	Worship	<input type="text"/>
3	Festival	<input type="text"/>
4	Hunting	<input type="text"/>
5	Modern Culture	<input type="text"/>



**83.** Do you know the Tribal Development Office, Baripada under the Department of Information and Culture, Government of Odisha? Do you feel like going to the Office of Tribal Development?

- i. If you want some local information regarding the origin of your land/mouza, names and activities of the ancestors of the Santal community, where would you approach for the information?

**84.** Do you know about the following Government Welfare Projects?

Sl. No.	Government Welfare Projects	Marking
1	MBPY	<input type="checkbox"/>
2	NSPGY	<input type="checkbox"/>
3	PMGSY	<input type="checkbox"/>
4	MMSY	<input type="checkbox"/>
5	MMMSY	<input type="checkbox"/>
6	KY	<input type="checkbox"/>
7	BSKY	<input type="checkbox"/>
8	BSY	<input type="checkbox"/>
9	AY	<input type="checkbox"/>
10	ICDS	<input type="checkbox"/>

**85.** What types of loan or grants have you received from the Government? Yes/ No

- i. If yes then, how have you got such loans or grants?

**86.** Are you a member of your local co-operative society? Yes/No

- i. If yes then, how have you got the information of such co-operative society?
- ii. If you want to admit your children in a good educational institution and you have no idea of about such an institution, then how would you get the information regarding this?
- iii. If your name is not enlisted in the voters List, then what will you do?

**Part. E: (Respondents Assistance Questionnaire)**

87. Which source (s) you use for the Housing information:

Sl. No.	Housing information	Marking
i	Engineers	<input type="text"/>
ii	Gram Panchayat	<input type="text"/>
iii	B.D.O Office (Block Development Office)	<input type="text"/>
iv	School	<input type="text"/>
v	Library	<input type="text"/>
vi	Bank	<input type="text"/>
vii	TV, Radio, Newspapers	<input type="text"/>
viii	Family Member	<input type="text"/>
ix	Friends, Neighbours, Relatives	<input type="text"/>
x	Personal Experience	<input type="text"/>
xi	Old Persons of the Locality	<input type="text"/>

87. Mention the source(s) you use for the Food and Nutrition information:

Sl.No.	Food and Nutrition information	Marking
i	Supply Inspector	<input type="text"/>
ii	Personal Experience	<input type="text"/>
iii	Friends, Neighbours, Relatives	<input type="text"/>
iv	Family Members	<input type="text"/>
v	Doctors/Compounders	<input type="text"/>
vi	Old Persons of the Locality	<input type="text"/>
vii	Books, Newspapers, Magazines	<input type="text"/>
viii	Television	<input type="text"/>
ix	Social Media	<input type="text"/>

89. From which source(s) you collect the information regarding Clothing:

Sl. No	Information regarding Clothing	Marking
1	Film, Television, Newspapers	<input type="text"/>
2	Interaction within Community People	<input type="text"/>
3	Market Place	<input type="text"/>
4	Interaction with Other Community People	<input type="text"/>
5	Tailoring Shop	<input type="text"/>
6	Social Media	<input type="text"/>

90. Mention the information provider which you use for Health and Child Care information:

Sl.No.	Health and Child Care information	Marking
1	Doctors/Compounders	<input type="text"/>
2	Trained Nurses, Anganwadi Workers and Field Workers	<input type="text"/>
3	Dhai/Trained Dhai	<input type="text"/>
4	Religion Persons/Old Persons of the Locality	<input type="text"/>
5	Family Members	<input type="text"/>
6	Friends, Neighbours, Relatives	<input type="text"/>
7	Personal Experience	<input type="text"/>
8	Library	<input type="text"/>
9	Club, Mission	<input type="text"/>

91. Mention the information provider (s) which you use for Education and Schooling Information.

Sl. No.	Education and Schooling Information.	Marking
1	School Teachers	<input type="text"/>
2	Friends, Neighbours, Relatives	<input type="text"/>
3	Newspapers, Travel Guides, Magazines	<input type="text"/>
4	Personal Experience	<input type="text"/>
5	Family Members	<input type="text"/>
6	Passport/Visa Office	<input type="text"/>
7	Library	<input type="text"/>
8	B.D.O Office	<input type="text"/>
9	Gram Panchayat	<input type="text"/>
10	Political Workers	<input type="text"/>
11	Television	<input type="text"/>
12	Social Media	<input type="text"/>

92. Mention the information provider (s) which you use for Employment information:

Sl. No.	Employment information	Marking
1	B.D.O Office	<input type="text"/>
2	Bank	<input type="text"/>
3	Village Panchayat	<input type="text"/>
4	Friends, Neighbours, Relatives, Locality	<input type="text"/>
5	Family Members	<input type="text"/>
6	Personal Experience	<input type="text"/>
7	Employment Exchange	<input type="text"/>
8	Newspapers, Employment Gazettes	<input type="text"/>
9	Radio, Television	<input type="text"/>
10	Political Workers	<input type="text"/>
11	District Industrial Corporation	<input type="text"/>
12	Self-Employment Training Centre	<input type="text"/>
13	Social Media	<input type="text"/>

93. Mention the information provider (s) which you use for Agriculture and Animal Husbandry information.

Sl. No.	Agriculture and Animal Husbandry information.	Marking
1	Personal Experience	<input type="checkbox"/>
2	Friends, Neighbours, Relatives	<input type="checkbox"/>
3	Family Members	<input type="checkbox"/>
4	Food Supply Inspector	<input type="checkbox"/>
5	Market Place/Shop keeper	<input type="checkbox"/>
6	Village Panchayat	<input type="checkbox"/>
7	School Teachers and Other Professionals	<input type="checkbox"/>
8	Religious Persons/Old Persons of the Locality	<input type="checkbox"/>
9	Radio, Television	<input type="checkbox"/>
10	Library	<input type="checkbox"/>
11	BL&LRO Office	<input type="checkbox"/>
12	Animal Resources Development Office	<input type="checkbox"/>

94. From which source (s) you collect Political information:

Sl. No.	Political information	Marking
1	Political Leaders/Workers	<input type="checkbox"/>
2	Library	<input type="checkbox"/>
3	Friends, Neighbours, Relatives	<input type="checkbox"/>
4	Family Members	<input type="checkbox"/>
5	Personal Experience	<input type="checkbox"/>
6	Village Organisation of Lodhas	<input type="checkbox"/>
7	B.D.O Office	<input type="checkbox"/>
8	Social Media	<input type="checkbox"/>
9	Old Persons of the Locality	<input type="checkbox"/>

95. Mention the information provider which you use for Law and Order:

Sl. No.	Law and Order	Marking
1	Police Station	<input type="checkbox"/>
2	Friends, Neighbours, Relatives	<input type="checkbox"/>
3	Village Organisation of Santals	<input type="checkbox"/>
4	Family Members	<input type="checkbox"/>
5	Personal Experience	<input type="checkbox"/>
6	Court/Judiciary	<input type="checkbox"/>
7	Village Panchayat	<input type="checkbox"/>
8	BL & LRO Office	<input type="checkbox"/>
9	Land Surveyor	<input type="checkbox"/>

96. From which source (s) you collect the Recreational information:

Sl. No.	Recreational information	Marking
1	Religious Persons/Priests	<input type="checkbox"/>
2	Old Persons of the Locality	<input type="checkbox"/>
3	Market/Shop Keeper	<input type="checkbox"/>
4	Family Members	<input type="checkbox"/>
5	Village Organisation of Lodhas	<input type="checkbox"/>
6	Personal Experience	<input type="checkbox"/>
7	Leaflets, Posters, Newspapers, Magazines	<input type="checkbox"/>
8	Library	<input type="checkbox"/>
9	Radio, Television	<input type="checkbox"/>
10	Persons Related with Sports	<input type="checkbox"/>
11	Sports Literature	<input type="checkbox"/>
12	Social Media	<input type="checkbox"/>
13	Local Organization	<input type="checkbox"/>

97. Mention the information provider (s) which you use for Personal relation information

Sl. No.	Personal relation information	Marking
1	B.D.O Office	<input type="checkbox"/>
2	Village Supervisor	<input type="checkbox"/>
3	Village Panchayat	<input type="checkbox"/>
4	Political Workers	<input type="checkbox"/>
5	Tahashildar	<input type="checkbox"/>
6	Friends, Neighbours, Relatives	<input type="checkbox"/>
7	Radio, Television	<input type="checkbox"/>
8	Press	<input type="checkbox"/>
9	Library	<input type="checkbox"/>
10	Personal Experience	<input type="checkbox"/>

98. From which source (s) you collect the Consumer Goods information:

Sl. No.	Consumer Goods information	Marking
1	Tahashildar/Supply Inspector/Ration Shop/Market Place	<input type="checkbox"/>
2	Family Members	<input type="checkbox"/>
3	Friends, Neighbours, Relatives	<input type="checkbox"/>
4	Personal Experience	<input type="checkbox"/>
5	Newspapers, Radio, Television	<input type="checkbox"/>

99. Mention the information provider (s) which you use for Cultural information:

Sl. No.	Cultural information	Marking
1	Religious Persons/Priests	<input type="checkbox"/>
2	Old Persons of the Locality	<input type="checkbox"/>
3	Tribal Welfare Office	<input type="checkbox"/>
4	Village Organisation of Lodhas	<input type="checkbox"/>
5	Market Place/Shop Keeper	<input type="checkbox"/>

6	Friends, Neighbours, Relatives	<input type="checkbox"/>
7	Village Panchayat	<input type="checkbox"/>
8	Family Members	<input type="checkbox"/>
9	B.D.O Office	<input type="checkbox"/>
10	Personal Experience	<input type="checkbox"/>
11	Social Media	<input type="checkbox"/>
11	Library/Leaflet/Posters/Local Newspaper	<input type="checkbox"/>


100. From which source you collect the Government Welfare Projects

Sl. No.	Government Welfare Projects	Marking
1	B.D.O Office	<input type="checkbox"/>
2	Village Panchayat	<input type="checkbox"/>
3	Agricultural Development Office/Village Development Office	<input type="checkbox"/>
4	Tahashildar	<input type="checkbox"/>
5	Friends, Neighbours, Relatives	<input type="checkbox"/>
6	Personal Experience	<input type="checkbox"/>
7	Political Workers	<input type="checkbox"/>
8	Library/Bank	<input type="checkbox"/>
9	Newspapers, Radio, Television	<input type="checkbox"/>
10	Zilla Parishad	<input type="checkbox"/>
11	District Industrial Corporation/Self Employment Training Centre	<input type="checkbox"/>
12	Tribal Welfare Office	<input type="checkbox"/>



**101.** From which source you collect the Information Seeking on Economy

<b>Sl. No.</b>	<b>Information Seeking on Economy</b>	<b>Marking</b>
1	B.D.O Office	<input type="checkbox"/>
2	Village Panchayat	<input type="checkbox"/>
3	Agricultural Development Office/Village Development Office	<input type="checkbox"/>
4	Funding Agency	<input type="checkbox"/>
5	Friends, Neighbours, Relatives	<input type="checkbox"/>
6	Santal Community	<input type="checkbox"/>
7	Political Workers	<input type="checkbox"/>
8	Bank	<input type="checkbox"/>
9	Newspapers, Radio, Television	<input type="checkbox"/>
10	Zilla Parishad	<input type="checkbox"/>
11	Market	<input type="checkbox"/>



*Appendix 4: Publications*

# The Santal Community Socio-Economical Information needs and Quality of Life: A case study at Saragchhida Village under Chandua Block in Mayurbhanj District of Odisha

<sup>1</sup>Monoj Tudu, <sup>2</sup>Subarna Kumar Das

<sup>1</sup>Ph.D Research Scholar, Department of Library and Information Science, Jadavpur University, [monoj.tudu@gmail.com](mailto:monoj.tudu@gmail.com)

<sup>2</sup>Professor & Head, Department of Library and Information Science, Jadavpur University, [skd\\_ju2002@yahoo.co.in](mailto:skd_ju2002@yahoo.co.in)

## Abstract

The study aimed to know the socio-economic status of tribal people under the Saragachhida Gram Panchayat, Chandua Block in the Mayurbhanj District of Odisha. The Saragachhida Village under the Saragachhida Gram Panchayet has been selected as a case study area situated in the east border areas of West Bengal where the Tribal People are living. The Santal are spent their village life very simply. Farming, Fishing, Hunting is their main livelihood, same time they collect some dry product from forest for their living. The study has been deals with 250 tribal people for data collection. The data are collected randomly; all the Primary data were collected from a set of structured questionnaires to know their perfect socio-economic background. For better understand, discussion was made with 18 to 60 above Santal people as well as secondary data were collected through reading various tribal article and books. From the observation, this study observed that socio-economic status of the Santal is getting better day by day. Although there is some problems like- poverty, unemployment, electricity, Education, better communication, social security, and pure drinking water but primary health condition and socio-cultural bonding with in tribes is also very strong.

**Keywords:** Information needs, Information service, Santal community, Chandua Block, Mayurbhanj Socio-Economical information.

## I. INTRODUCTION

Santals are one of the populous tribal communities of India, are largely found in the districts of Mayurbhanj, Keonjhar and Balasore in the State of Odisha. Besides, they are also found in the neighboring states in Jharkhand, Bihar, West Bengal and Assam. The word Santal is derived from two words one is 'santa' meaning is calm and peaceful and 'ala' meaning is man. If we lool at their past, the Santals were leading a nomadic life. They could not stay in one place anywhere, but gradually they came to settle down in the Chhotanagpur plateau. Towards the end of 18th

Century they migrated from Chhotanagpur to Santal Parganas of Bihar and after few years later they came to Odisha. They speak Santali language which belongs to the Munda group of Austro-Asiatic subfamily of languages. Now the Santali has its own script called "Olchiki" invented by Pundit Raghunath Murmu in 1925. If we compared in terms of tribes their density is much higher in Mayurbhanj District then we find that the Santals have to face multidimensional changes in their economic, financial, religious and cultural life. Due to the expansion of mass communication, educational system, market penetration, technology, bad

political culture and increasing interaction with the mainstream population. Santal are mainly hunters and gatherers from primitive times. They largely depend on the forest resources like woods, leaves, honey and above all for their livelihood. Because of the technical and industrial development and increasing in population in the country, the forest areas are reduced as well as the mode of agriculture methods is changed to technology based methods replacing human labor. As a result, the Santal are gets a limited access to the common pool resources and their sources of collecting food and forest resources are squeezed. Gradually they began to look for another ways and started to a living by farming in many places. Their miserable lifestyle caused great distress in the eyes of Christian missionaries. They take the advantage and expand their assistance to them and they have changed their age old traditional religious belief to get the financial support. The Christianization process has brought tremendous changes in their culture, religious beliefs, traditions and life styles. According to 2011 census, Odisha is the largest tribal populous state in the country. There is 21, 63,110 households are meant for the tribal groups in the state. Total tribal population in the state is 95, 90,756 of which Males and Females are 47, 27,732 and 48, 63,024 respectively. The decadal growth rate of the tribal population during 2001-2011 is 17.7% which is higher than the states decadal growth rate i.e. 14%. Odisha is the tribal dominated State where 62 tribes with 22.21% of the total population are habituating. Among them, 13 are considered as the Particularly Vulnerable Tribal Groups (PVTGs). Due to lack of developmental facilities, lack of adequate primary health facilities, common socio-economic and demographic factors such as poverty, illiteracy, etc. the tribal societies in India are considered as the weakest section of the population. (Basu, 1994; Thakur et al., 1991)

Mayurbhanj district is one of the most tribal populous districts in the state. The tribal constitute about 56.6 percent of the total population of the district, though the population

of Mayurbhanj is only 6 percent of the State's total population. The Santhal are the 3rd largest tribal communities of the state after the Kondh and the Gonds (Census, 2001)

## 2. Literature Review:

(Maharana, R. and Prajna, S. 2018) has described titled on "The Santhal: Socio-Economic Miserable Condition and Quality of Life (An Overview of Bantali Rakhasahi Village, Mayurbhanj District, Odisha)" he try to makes an attempt to focus on the socio-economic condition of Santal people of Bantali Rakhasahi village of Mayurbhanj district of Odisha and is an attempt to find out the factors those affect their Socio-Economic conditions. (Dhargupta, A. et al. 2009). Has described titled on "Study on the Effect of Socio-economic Parameters on Health Status of the Toto, Santal, Sabar and Lodha Tribes of West Bengal, India" he finds out socio-economic condition with age, sex, education, family education status etc. of four Tribal communities as Toto, Santal, Sabar and Lodha in Jalpaiguri and Purulia District of West Bengal. (Dey, A. 2015). has described titled on "Globalization and Change in Santhal Tribes at Paschim Medinipur (West Bengal India)". Has try to find out the influence of globalization in socio-culture aspect of the Santhal migrants and how they have carried forward various modern values in their tribal society. It also developed in to how the new agricultural technology has been utilized after going back at the place of origin and how it promotes the modern their values in their daily life. (Basumatary, M and Sarkar, S. 2019) has described titled on "Socio-economic conditions of the Adivashis in the Santal Colony Tribal Block, Kokrajhar District, Assam." Try to focuses on the socio-economic status of the Adivashi people of the Colony and to highlight the socio-economic conditions of the Santals in the Colony, causes of their backwardness and to provide measures for the upliftment of the community. (Das, T. 2019). Has describe titled on "Economic Condition of Santal Tribe in Lakhimpur District: A Sociological Study" has focus attempt to study the economic condition

of Santhal tribe in the Lakhimpur District in Assam. (Sarkar, A. K and Singha, S. 2019). Has titled on “Factors Influencing Health of the Santals: A Study of Selected Villages of Birbhum.” The study discusses the influence of social, economic and cultural factors on health seeking behaviours of the Santals living in six villages of Birbhum district in West Bengal, India. Finally, the findings have implications for enhancing the role of education and improving the quality and quantity of services. (Widmer, D. 2020) has described titled on “Thinking rural health in Santal community in West Bengal: An interprofessional bottom-up approach to rural health” The study discuss about the This paper describes how such a pedagogical project, introducing students to ethnographic research, can initiate new ways of thinking for possible future health interventions in rural communities

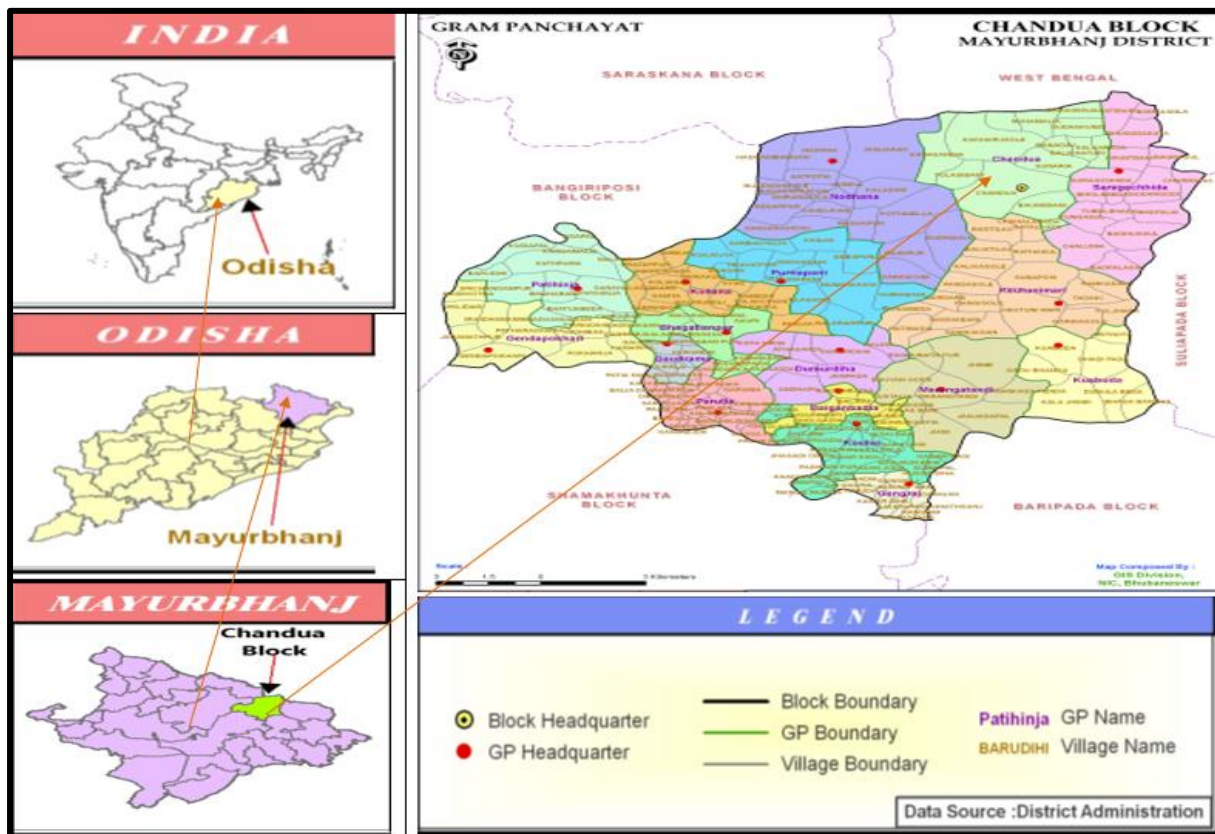
### 3. Objectives:

1. To study the Socio-Economical needs and quality of life of Santal Community.
2. To understand their origin, development, traditional activity, social organization of Santal community.
3. To study their various information needs of santal community
4. To identify the various factors these highly affected their Socio-Economic condition.
5. To suggest them appropriate way to improve their measurable conditions and pull up the problems relating to the Socio-Economic condition.
6. To understand their access to health, housing, sanitation, drinking water and other livelihood activities.

### 4. Scope and Coverage:

The scope of the study is to present the community information needs of the people belonging to the Satal Community. The study has been carried out in the Saragchhida Village under the Saragachhida Gram Panchayat, Chandua Block in the Mayurbhanj District of Odisha. It is under the jurisdiction of Saragachhida Gram Panchyat. It covers the populations of the village covering 250 respondents out of total 1069 of which 132(12.34%) adult male, 118(11.03%) adult female. It covers educational institutions, Library and Information Center, Health and Sanitations, Customs and folklore etc. of the TangasoleVillage. This research study also concerns socio economic condition, education, economic, occupational, social condition, health and sanitation, religion and cultural aspects of Lodha Community.

Figure:1 Chandua Block Map



Sources: <https://gisodisha.nic.in/>

### 5. Methodology:

This research study was made to explore the information needs of Santal community of Saragchhida village in Chandua Block of Mayurbhanj District, Odisha. To complete this article various methods were used such as questionnaire method, schedule methods, interview method and observation method as a part of survey. Basic information is collected through different literature search on Santal community. Secondary data are collected from Panchayat Office, BDO Office and Census. The Santal are questioned using scheduled methods and the population is selected randomly. All the data have been summarized, analysis and tabulated through different point of view, finally conclusion is made.

### 6. About the Community

The Santal are scheduled tribe community belonging from Mayurbhanj District of Odisha, their main concentration being in the Chandua Block. The Chandua Block is one of the most tribal populated Block of Mayurbhanj District, where the large numbers of Santal people are residing there. The research study is taken from small village Saragchhida is located under Chandua Block of Mayurbhanj District of Odisha. The total 216 Lodha families residing with total 1069 population of which 486 are males and 459 are females and 124 are children. As per the census 2011. The Literacy rate of the Saragchhida village is 58.59% compared to 72.87% of Odisha. The male literacy rate is stand of 73.58% while female literacy rate is 42.57%. The total scheduled tribes of this village is 100%, there is no others Tribes.

#### 6.1 Occupation

The main occupation of the Santal community is Cultivation. They also collect different types of forest product for their alternative livelihood

from forest like- Dudhi Lata, Sal leafs, Sal wood, Mahua flower, Kedu leafs, Honey and Resin (Jhuna). The Santal people are described as poor and criminal people, they have no proper land property, so some time they are forced to become petty thieves and earn their bread by stealing some one's property. But now days they also engage in varieties occupation like, Govt. services, Private Sectors, Business, Cultivation and some women are involving in collecting different types of forest product.

## 6.2 Religion

All the Santal people are Hindu. They faith and worship all Hindu gods and Goddesses. But now some of them are converted to Sari Dharam, SarnaDharm, Christian and others are Kali Dharam.

## 6.3 Literacy and Education

An additional component hindering maximum participation and achievement of Sanal in school education is the lack of didactic due to the poor financial situation of their family. Most of the Santals children are never attending school, the engaged in collecting Some forest product for saving their livelihood. So the Santal community is generally not much higher than other Community.

## 6.4 Health and Hygiene

Santal people are also aware about the health and hygiene. They use primary treatment from their traditional method which is usually available from Village Doctor. For secondary treatment they use panchayat level primary health care, for other main disease like-malaria, TB, typhoid and diarrhea, they go to the Sub-divisional and Private Hospital. Poverty is the main problem for the Santal people, due to some financial problems they have done mothers delivery by traditional process. The others a main thing is that they are unaware about their sanitation, still most of the families are use drinking water from Dug well, and pond waters.

## 6.5 Language

The Santal are known as multiple languages, they speak with Santali, Mundari, Odia, Tanti

and some others language. They have their own script, so now they basically not depend on Odia Language. For educational purpose they use Sntali (Olchiki) script, but at their home they speak with their own olchiki language.

## 6.6 Marriage

The marriage ceremony of the Santal community is consisting of a numbers of rituals. They have evidently been borrowed within their society. They get married very pompously. Adult marriage system is common among the Santal and it is performed by negotiations. A mediator plays vital role for engaged by both the bride and groom side and he carry the both side massage to settle the brides price. Some time their marriage system is happened with different types like, arrange marriage, Love Marriage, Marriage by exchange of sister are also be possible. Window remarriage and divorce system is permitted with Santal community(Hansdah).

## 6.7 Observation of religious rituals and festival

Santal community has observe different certain religious rituals and festivals from other community. Santal are basically Hindu, so they warship all Hindu gods and goddesses. The supreme gods among the Lodhas are Marangburu. They believed other gods like, Sib Thakur, Mother Earth, Maa Basumata, Maa Sitola, and others. They also observed numbers of festival and rituals around the year like others community. Every year they observe their Makar Sankranti, Kalipua (Saharay), Gomha Porab, Citao Porab, and some other. In the Mayurbhanj District, there is within twelve months the different thirteen religious festivals are observed by the tribal community, so the Santal are also participated with them. Finally, the entire festival isbeing celebrated by singing and dancing.

## 6.8 Food and Drinking

Santal community are both vegetarian and non-vegetarian, their principal food is wet rice. They take meals thrice a day. In morning they eat watered rice, in lunch they eat staple foot rice and at night also eat stapled rice. Some time they take Vegetables, Green Leafs, burnt

brinjal tomato paste with mustard oil. Now-a-days they are also grown different types of vegetables in their own land. Consumption of liquor is another drink habit of the Santal, they take mahua and rice beer for their drink. Men are use smoking, khaini, Biri, Cigarette and Gutka in their pleasure time.

6.9 House Types

The Lodhas build their house with mud, but now a day’s Govt. has offered him Biju Paka Ghoru and some other are get Indra Awasi Yojana. Basically, Santal are build single house made of mixed mud with bamboo and straw thatched. The Santal have no separate room for

pet animals, Cattle, Goat and Cock; they live with them in one corner of house. Now they use Kitchenware, Steel Plate, Pots, and Cups and so on.

6.10 Settlement

The Santal are known to live below the poverty line, so they settle their village separately from other communities. They usually live near the forest areas. The Santal village is situated remote area and some other are founded living with the other caste.

7. Analysis of the Data:

Table 1: Distribution of Total Population at Saragchhida Village.

Total Population	Santal Community						Others Community
	Adult			Child			
1069	Male	Female	Total	Male	Female	Total	-
	486(45.46%)	459(42.94%)	945(88.40%)	62(5.80%)	62(5.80%)	124(11.60%)	

Sources: Primary Data

This table revealed that, total population at Saragchhida Village is 1069. There are total 945 are adult, in which 486(45.46%) are male

459(42.94%) are female. The total children are 124(11.60%), in which 62(5.80%) Male and 62(5.80%) are female child. There is no other community.

Table 2: Distribution of Respondents and Non-Respondents among Adult and Child Population.

	Adult		Child		Total
	Male	Female	Male	Female	
Respondents	132(12.34%)	118(11.03%)	-	-	250(23.38%)
Non-Respondents	354(33.11%)	341(31.90%)	62(5.80%)	62(5.80%)	819(76.61%)
Total	486(45.46%)	459(42.94%)	62(5.80%)	62(5.80%)	1069(100%)

Sources: Primary Data

The above table shows that, the total respondents are 250(23.38%) in which 132(12.34%) male and 118(11.03%) are female respondents. The total Non-respondents are 819(76.61%) out of which 354(33.11%) are adult male, 341(31.90%) are adult female, 62(5.80%) are child male and 62(5.80%) adult female.

Table 3: Distribution of Respondents according to Age and Sex

Sl. No	Age Group	Male	Female	Total
1	18-29	39(15.6%)	36(14.4%)	75(30%)
2	30-39	20(8%)	20(8%)	40(16%)
3	40-49	34(13.6%)	24(9.6%)	58(23.2%)
4	50-59	25(10%)	22(8.8%)	47(18.8%)
5	60 Abov	14(5.6%)	16(6.4%)	30(12%)



	e			
	Total	132(52.8%)	118(47.2%)	250(100%)

Sources: Primary Data

From this table it is revealed that, there are 132(52.8%) male and 118(47.2%) female in the sample population. In the group of 18-29, the total respondents are 75(30%) in which 39(15.6%) are male and 36(14.4%) are female. In the age group of 30-39, the total respondents are 40(16%) in which 20(8%) are male and 20(8%) are female. In the age group of 40-49, the total respondents are 58(23.2%) in which 34(13.6%) are male and 24(9.6%) are female. In the age group of 50-59, the total respondents are 47(18.8%) in which 25(10%) are male and 22(8.8%) are female.

Finally, in the age group of 60 above the total respondents are 30(12%) in which 14(5.6%) are male and 16(6.4%) are female.

Table 4: *Distribution of Respondents according to their Educational Qualification.*

Sl. No	Educational Qualification	Frequency	Percentage
1	Illiteracy	25	10%
2	Primary Education	90	36%
3	Secondary Education	68	27.2%
4	Higher Secondary Education	45	18%
5	Degree and Other	22	8.8%
	Total	250	100%

Sources: Primary Data

The table details of the Educational Qualification show that, 10% of respondents are illiterate. 36% of respondents are up to Primary Education, 27.2% respondents are up to Secondary Education. 18% respondents are Higher Secondary Education and 8.8% respondents are up to Degree and other qualification. Finally, table shows that the highest numbers of respondents are up to Primary Education.

Figure 1. *Graphical Representation of Respondents of Table 4*

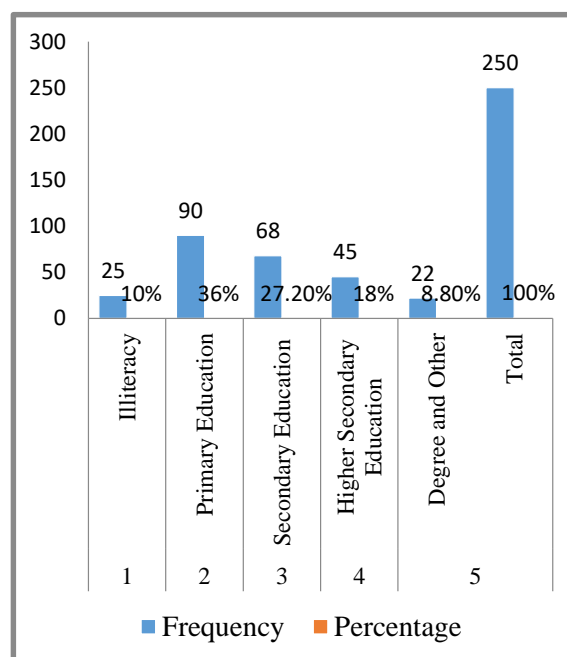


Table 5: *Distribution of Respondents according to their Occupational Activities.*

Sl. No.	Occupational Activities	Frequency	Percentage
1	Agriculture	150	60%
2	Collecting Forest Product	66	26.6%
3	Government Jobs	12	4.8%
4	Others	22	8.8%
	Total	250	100%

Sources: Primary Data

The above table shows that, 60% of respondents are dependents on agriculture, 26.6% of respondents are depends on Collecting Forest Product, 4.8% of respondents are depends on Government jobs and only 8.8% of respondents are depends on other activities. Finally, the table's show highest numbers of respondents are depending on Agricultural activities.

Figure 2. Graphical Representation of Respondents of Table 5

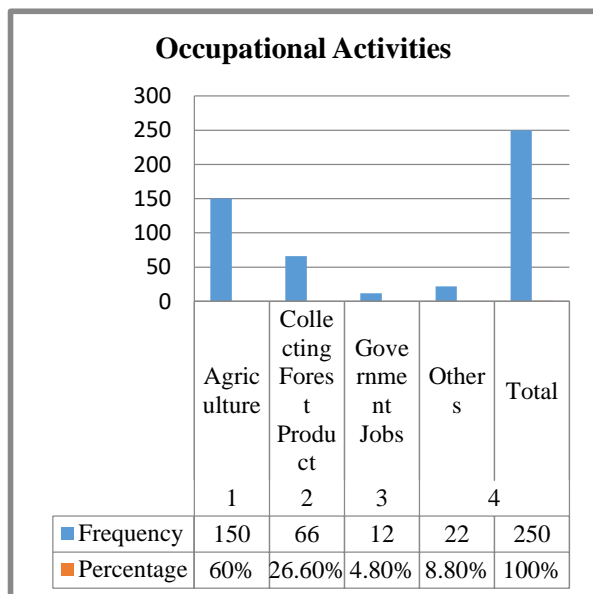


Figure 3. Graphical Representation of Respondents of Table 6

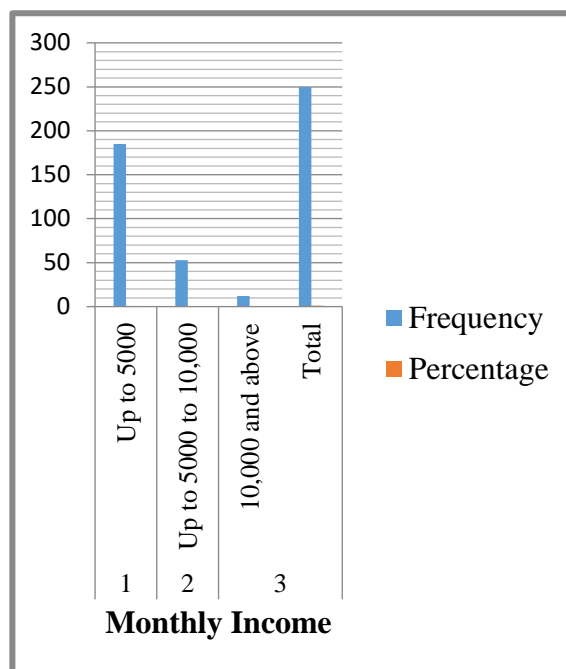


Table 6: Distribution of Respondents according to their Monthly Income.

Sl. No	Monthly Income	Frequency	Percentage
1	Up to 5000	185	74%
2	Up to 5000 to 10,000	53	21.2%
3	10,000 and above	12	4.8%
	Total	250	100%

Sources: Primary Data

The above table shows that, 74% of respondent’s monthly income is up to 5000. 21.2% respondent’s monthly income is up to 5000 to 10,000 and 4.8% respondent’s monthly income is 10,000 and above. Finally, the above table shows that the highest numbers of respondent’s monthly income is up to 5000.

Table 7: Distribution of Respondents according to their Satisfactory level of Respondents.

Sl. No	Satisfactory Level of Respondents	Frequency	Percentage
1	Much Satisfactory	158	63.2%
2	Satisfactory	52	20%
3	Not Satisfactory	40	16%
	Total	250	100%

Sources: Primary Data

The above table shows that, 63.2% of respondents are Much Satisfactory in their income level, 20% of respondents are Satisfactory in their income level and 16% of respondents are not Satisfactory in their income level. Finally, the table shows that the highest numbers of respondents are Much Satisfactory in their income level.

Figure 4. Graphical Representation of Respondents of Table 7

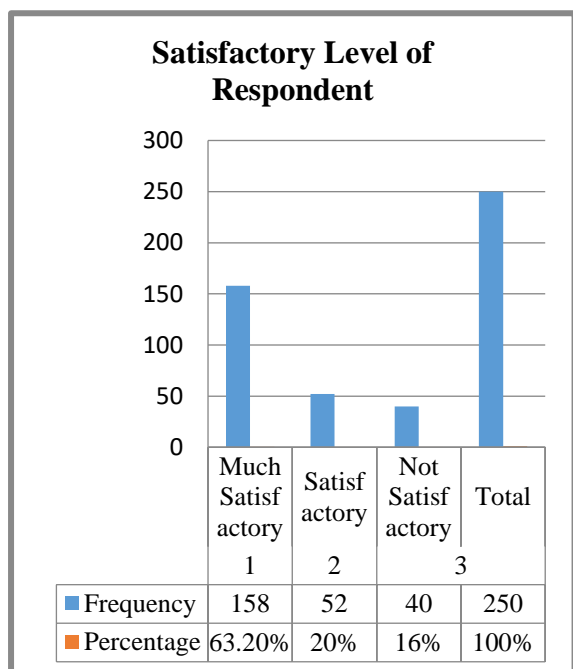


Table 8: Distribution of Respondents according to their Satisfactory level of Housing.

Sl. No	Nature of Santal House	Frequency	Percentage
1	Huts	85	34%
2	Tiles/Ajbester	110	44%
3	Concrete House	55	22%
	Total	250	100%

Sources: Primary Data

The above table shows that, the 34% of respondents have a Huts house, 44% of respondents are Tiles/Ajbester house and only 22% of respondents have a Concrete house. Finally, the table shows that the highest numbers of respondents have a Tiles/Ajbester House.

Figure 5. Graphical Representation of Respondents of Table 8

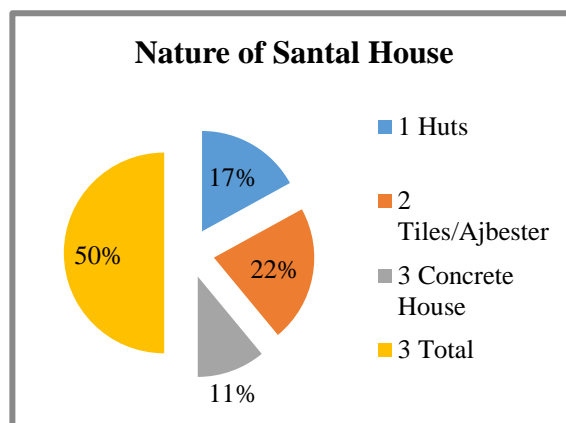


Table 9: Respondents according to their Satisfactory level of MGNREGS Schemes.

Sl. No.	Impact of MGNREGS	Frequency	Percentage
1	More Satisfactory	78	31.2%
2	Normal Satisfactory	52	20.8%
3	Not Satisfactory	120	48%
	Total	250	100

Sources: Primary Data

The Table shows that, the 31.2% of respondents are More Satisfactory on MGNREGS Schemes, 20.8% respondents are Normal Satisfactory in MGNREGS Schemes and 48% of respondents are Not Satisfactory in MGNREGS Schemes. Finally, the table shows the highest numbers of respondents are Not Satisfactory in the MGNREGS Schemes

Figure 6. Graphical Representation of Respondents of Table 9

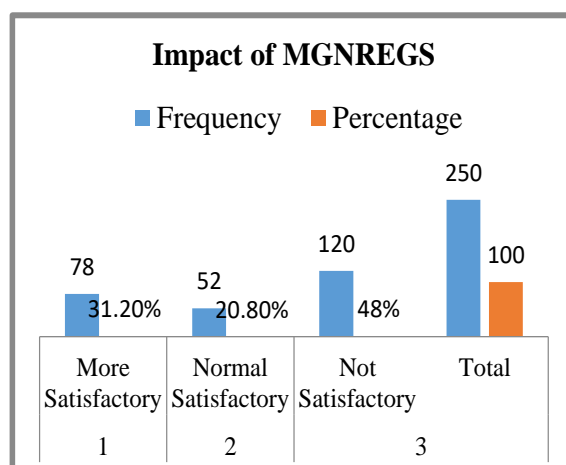


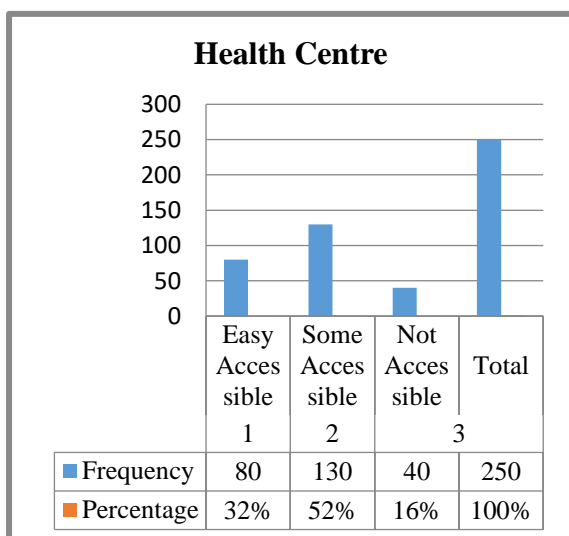
Table 10: *Distribution of Respondents according to their Access of Health Centre.*

Sl. No.	Health Centre	Frequency	Percentage
1	Easy Accessible	80	32%
2	Some Accessible	130	52%
3	Not Accessible	40	16%
	Total	250	100%

Sources: Primary Data

The table shows that, the 32% of respondents are easily accessible their Health Centre, 52% respondents are Some Accessible in Health Centre, and 16% of respondents are Not Accessible in Health Centre. Finally, the highest 52% of respondents are Some Accessible in Health Centre.

Figure 7. *Graphical Representation of Respondents of Table 10*



### 8. Major findings of the study

□ The above table shows that, out of total 945 adult, in which 486(45.46%) are male 459(42.94%) are female. The total children are 124(11.60%), in which 62(5.80%) Male and 62(5.80%) are female child.

□ The above table shows that, the total respondents are 250(23.38%) in which

132(12.34%) male and 118(11.03%) are female respondents.

□ From this table it is revealed that, there are 132(52.8%) male and 118(47.2%) female in the sample population. The highest numbers of respondent age group 18 to 29 is 75(30%) and the lowest age group is 60(12%).

□ The above table details of the Educational Qualification show that, the primary education qualification is highest than the other qualification and Degree and other qualification is only 22(8.8%).

□ The above table shows that, the highest numbers of respondents 150(36%) are dependent on Agricultural activities and the lowest numbers of respondents 12(4.8%) are depend on Government Jobs.

□ The above table shows that, highest numbers of respondents 186(74%) are earn money up Rs.5000 and the lowest numbers of respondents 12(4.8%) are earn money up to 10.000 and above.

□ The above table shows that, the highest numbers of respondents 110(44%) are use Tile/Ajbester types of house and the lowest numbers of respondents 55(22%) are use Concrete types house.

□ The above table shows that, out of total 78(31.2%) respondents are more satisfactory about the MGNREGS schemes and the only 52(20.8%) are normal satisfactory about the MGNREGS schemes.

□ The above table shows that, highest numbers of respondents 80(32%) are easy accessible the Health Centre and only 40(16%) respondents are not access Health Centre.

### 9. Suggestions of the study

From the analysis and findings of the study following suggestions are forwarded for the improvement of the rural community information service at Chandua Block in Mayurbhanj District of Odisha. Based on the findings of the study, the following suggestions are as follows.

- First we have to find out all the difficulties of the Santal Community.
- Transforms and develop a new mission and vision for the sad community.
- The need to identify new aspect of a business or livelihood and also need to be identifying for earning living.
- Identifying the most essential resources that are already available within their areas and to determine them, how to use, develop, or obtain those resources.
- The higher education rate of the above communities is very poor; they need to increase the rate of degree education.
- The government jobs percentage is very low; they need to increase the percentage of Government jobs.
- Monthly income up to 10.000 is very low, so they need to increase the rate of monthly income.
- Respondents from satisfactory level of house, the percentage of concrete house is very low, so they need to increase the concert house.

## 10. Conclusion:

The study provides an exceptional prospect to explore the socio-economic Information needs and Quality of Life of the Santhal of Saragchhida Village under Chandua Block in Mayurbhanj District of Odisha. It covers numbers of issues which directly associated with the socio-economic status of the community. At present the Santal are engaged in cultivation to earn a living. Cultivation dominates the tribal economic scene, a very few percent of people are engaged in non-agricultural pursuits and some other people are engaged in collecting forest product from their nearest forest. Because of poverty, they have very limited access for housing, education, electricity, health and sanitation, etc. The standard life of the Santal are still very low and therefore, it is needed to for joint efforts and better coordination of all the stake holders who are working directly or indirectly influences the

tribal development. The policy maker should clear understand their Socio-Economic condition of the tribal life and tray to participation in various Tribal developmental programmes for their livelihood security.

## Reference

- [1] Basu S. A. (1994) Health Profile of Tribal India. Health for the Millions. 1994; 2:124.
- [2] Thakur, D. S. (2018)Thakur DC, Saini AS. Socio-Economic Impact of Tribal DevelopmentProgrammes in Himachal Pradesh. Journal of Rural Development. 10: 823-30.
- [3] Census of India. (2011) Office of the Registrar General and Census Operation, Ministry of Home Affairs, Government of India, New Delhi, India.
- [4] Maharana, R. and Prajna, S.(2018) “The Santhal: Socio-Economic Miserable Condition and Quality of Life (An Overview of BantaliRakhasahi Village, Mayurbhanj District, Odisha).” IJRDO-Journal of Social Science and Humanities Research, ISSN: 2456-2971 Volume-3 Issue-1, Volume-3, page 83.
- [5] Dhargupta, A. et al. (2009) Study on the Effect of Socio-economic Parameters on Health Status of the Toto, Santal, Sabar and Lodha Tribes of West Bengal, India, Research Gate7(1), page: 31-38<https://www.researchgate.net/>
- [6] Dey, A. (2015) IJSR - Globalization and Change in Santhal Tribes at Paschimmedinipur (West Bengal,india). INTERNATIONAL JOURNAL OF SCIENTIFIC RESEARCH Volume: 4, Issue:6 ISSN No 2277 – 8179, page-37.
- [7] Basumatary, M and Sarkar, S. (2019) Socio-economic conditions of the Adivashis in the Santal Colony Tribal Block, Kokrajhar District, Assam, Journal of EmergingTechnologies and Innovative Research (JETIR), ISSN-2349-5162, Volume 6, Issue 6, page-243. [www.jetir.org](http://www.jetir.org)
- [8] Das, T. (2019) ECONOMIC CONDITION OF SANTHAL TRIBE IN LAKHIMPUR DISTRICT: A SOCIOLOGICAL STUDY, EPRA International Journal of Research and Development (IJRD) ISI I.F.

Value:1.241 Volume: 4 | Issue: 10 | ISSN:  
2455-7838 page-123.  
www.eprajournals.com

- [9] Sarkar, A. K and Singha, S. (2019) Factors Influencing Health of the Santals: A Study of Selected Villages of Birbhum. The International Journal of Community and Social Development, 1(1) page: 58–74, [sagepub.com/home/cod](http://sagepub.com/home/cod)
- [10] Widmer, D. (2020) Thinking rural health in Santal community in West Bengal: An interprofessional bottom-up approach to rural health, Journal of Research Nursing. Sep; 25(6-7): 523–537. <https://www.ncbi.nlm.nih.gov/>

## **SOCIAL MEDIA CHANGING THE INFORMATION NEEDS OF SANTAL COMMUNITY: A CASE STUDY IN SARIA GRAM PANCHAYAT UNDER GOPIBALLAVEPUR BLOCK-1, JHARGRAM DISTRICT OF WEST BENGAL**

**MonojTudu**, Ph.D Research Scholar, Department of Library and Information Science,  
Jadavpur University

**Subarna Kumar Das**, Professor, Department of Library and Information Science,  
Jadavpur University

### **Abstract**

The main aim of this study to investigate whether the influence of social media have changed the Information Seeking Behaviour of Santal Community in in Saria Gram Panchayat of Gopiballavepur Block-1, Jhargram District. The study has been taken four villages under Saria Gram Panchayat with 149 householders of 250 samples. Self-made standardized questionnaire tools are used for data collection by the investigator to study how the social media changing the information seeking behavior of Santal Community on the selected village under Saria Gram Panchayat through survey method. There is effective relationship between social media and changing their life style of Santal Community. The impact of Social media has influenced the Santal Community and social media have led to occupational displacement of Santal of Saria Gram Panchayat.

**Keywords:** Information, Community Information Needs, Santal Community, Social Media, Saria Gram Panchayat.

### **1. Introduction**

Social media is the process of transferring information from one people to another and it updated information on daily basis. The use of social media provides us various information from one to another may also arise from the needs to improve human relation. Social Media always provide us web apparatuses empower individuals to look and learn new idea, data, share huge thoughts, and regularly updated interface with new individuals and associations. It brings miraculous changes in life, even method of eating, thinking style, accepting, and assurance of inclinations and so on in everyday life. Social media refers to social interaction among people in which they create and share information and ideas in virtual communities and networks. The term social media covers a range of different platforms with overlaps between the different types which include: Social Networking such as Facebook, YouTube, Twitter, Blogs etc. Today's era, social media stand at a place where the impossible is possible. It offers lot of interesting ways of learning anything, anywhere, anytime, the Santal youth learners are quite comfortable with the options available to them for learning as compared to the traditional educational transaction. But surprisingly, the reach of telecommunication and level of connectivity across the Village level is limited, especially in comparison to the Urban areas of India. Thus the Santal community clusters need dedicated focus on digital skill and literacy. Social media provides open line of communication builds new understandings and collaborations for Santal community of Jhargram District from very different cultures. Today Social media has become a huge platform for the Santal community of Jhargram District to present their talents to the rest of the India and all over the world.

### **2. Literature Search**

**Das. M and Guha. D, (2019)**. Has described titled on "Impact of Technological development on the Tribal People: A case study of selected Tribal Village in Jhargram District in West Bengal". The main concern of the present study is the impact of technological development (mainly computer education and smart phone use) on the tribal people in Jhargram district of West Bengal. **Sahoo, J.R (2017)**. Has described title on "Marginalization, Communication and Media Life: An Explorative Study of Santal Community in India". This paper seeks to analyze media life in the context of access

and communication to modern mass media and as well as the cultural life of Santal. The study also creates new form of communication, information and knowledge in Santal society. **Talukdar, D. and Mete, J. (2021)**. The study titled on “Social Media in Changing the Culture of Tribal Community in West Bengal”. The prime aim is to investigate whether the influence of social media have changed the cultural patterns of tribal society in West Bengal. The study also described the impact of social media in changing the cultural patterns of tribes on the selected districts of West Bengal. **Sinha, A.K, (2018)**. Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of the Santals of Birbhum, West Bengal. Specific objectives of the study are to investigate information seeking behaviour and role of media in socio-economic empowerment of the Santals of Birbhum district, West Bengal. **Miah, A.S. (2017)**. The study titled on “Impact of Social Media on Tribal”. The focus of this paper is to delineate the relationship between social media and Tribal India.

### 3. Objectives of the Study

- To study the impact of social media in changing lifestyles of Santal Community of Saria Gram Panchayat in Gopiballavepur Block-1, Jhargram District of West Bengal.
- To study how Social Media changing Information Seeking Behaviour of Santal Community of Saria Gram Panchayat.
- To study how social media helpful in the life of Santal Community of Saria Gram Panchayat.
- To study how much social media is helpful for earning a living in daily life.

### 4. Scope and Coverage

This study has been carried out on covering the Santal community at four villages namely DhanGhori, Mathasahi, Gordoar, Bhalukuria under the Saria Gram Panchayat of Gopiballavepur Block-1 in Jhargram District of West Bengal. It covers the populations of the four village covering 250 respondents out of total 745 population which 371(5.56%) adult male, 374(50.20%) adult female, in the selection of four villages and the respondents, the random sampling technique is adopted for exact result. Four villages under Saria Gram Panchayat were randomly selected to represent the different characteristics like close proximity to Gopiballavepur Block-1 settlement. For literature review, it covers educational institutions, Library and Information Center, Health and Sanitations, Customs and folklore etc.

### 5. Methodology

This paper is based on questionnaire method. The questionnaires were personally distributed to the four village adult male and female Schedule Tribe population. This research study was made to the information seeking behaviour of Santal community of Andharkuli village in Gopiballavepur Block-1 of Jhargram District, West Bengal. To complete this article various methods were used such as questionnaire method, schedule method, interview method and observation method as a part of survey work. The basic information is collected from different Santal community related literature. All the necessary secondary data are collected from Panchayat Office, BDO Office of Gopiballavepur Block-1 and primary data of total population is collected from Census. The Santal are questioned using scheduled methods and the population is selected randomly. All the data have been summarized, analysis and tabulated through different point of view, finally conclusion is made nicely.

### 6. Information Seeking Behaviour

Information seeking behavior (ISB) is a process where people search information and utilize the same to complete their assigned task. Information is basically structured or processed data. People need information in all walks of life. On the other meaning, information seeking behavior is the act



of actively seeking information in order to answer a specific query. Some eminent person described about the Information Seeking Behaviour like-The word information seeking behaviour is a totally individual behaviour in respect of the sources and channels of information and the information he/she uses. Face to face communication, inactive reception of information, watching television advertisements and others are included in this information seeking behavior **Wilson (1999)**. The information seeking behavior is some individual ways of collecting information for private use, knowledge updating and improvement. Information seeking behaviour is considered as a multifarious dynamic, social human behaviour that needs a picture as rich as possible. **Kakai et al. (2004)**.

## 7. Social Media

This paper examines how the social media changing information seeking behavior of Santal community in Saria Gram Panchayat. The main purpose of writing the paper is how Santals are benefiting with the help of social media in their daily life. The social media is as a set of software and web tools that help users interact with online, share their content and develop a personalized network of friends, colleagues or organizations. The authors also looked at the definition of social media. Social media is the term often used to refer to new forms of media that involve interactive participation (**Manning, 2014**). Social media is a phenomenon that has transformed the interaction and communication of individuals throughout the world. However, social media is not a new concept - it has been evolving since the dawn of human interaction. In recent times, social media has impacted many aspects of human communication, thereby impacting business. Social networking has become daily practice in some users' lives (**Edosomwan, S. 2011**). In the decade of information and communication systems, social media has played a vital role in transforming life style of Santal Community through communications systems. In this age we have to believe that, the fastest way to grow any community and their social life is only possible through social media and networking. Now many social networking sites emerged to ease interaction with people that share their common interest in social living. They also share their all social, cultural ritual related program through social media. Social media are computer tools that allows people to share or exchange information, ideas, images, videos and even more with each other through a particular network. The social media is also a platform for people that allow to discuss their issues and opinions. (**Siddiqui, S and Singh, T. 2016**).

## 8. Santal Community

The word 'Santal' is derived from two words "santa" meaning calm and peaceful and "ala" meaning man. In the earlier days, the Santals were leading a nomadic life but gradually they came to settle down their house in Chhotanagpur plateau. Towards the end of 18th Century they migrated to the Santal Parganas of Bihar and they scattered all over the India ([www.kbk.nic.in](http://www.kbk.nic.in)). Santal community is one of the most primitive indigenous community of India. In West Bengal mainly they are found in Purulia, Bankura, Medinipur, Jhargram district and also some other states of India like Jharkhand, Bihar, Odisha, Chhattisgarh and Assam. In some country like Bangladesh, Nepal, Bhutan they are also alive (**Mandal, S. and Ansary, S. 2019**). Santal are basically reside in their own houses that are thatched with straw and walls plastered with cow dung and wall decorated with simple paintings of flowers and geometrical designs. Their language is Santhali (Olchiki) ('ol' is writing, 'chiki' is learning), which is part of the AustroAsiatic family. Their alphabet was created by Pandit Raghunath Murmu in 1925. Santhals believe in supernatural power, ancestral spirits and ghosts. Jaherthan is their main warship place. The headmen are objects of an important culture; he basically maintains all work of the society. Santhali rituals consist mainly of sacrificial offerings and invocations to the spirits. Their culture is depicted in the paintings and art work in the walls of their houses. The Santhals have so many clans, each divided into a number of subdivisions based on descent, which is patrilineal. This paper mainly deals with how the Social Media Changing the

Information Seeking Behaviour of Santal Community: A case study in Saria Gram Panchayat of Gopiballavepur Block-1, Jhargram District.

## 9. Cultural Elements of Santal Community

- **Festival and Occupation:** Santal people are observed their own different types of local festival and occasions like: - Makar Sankranti, Karam, Dasahara, Soharai(Diwali) etc. Makar Sankranti (SakratPorab) festival is the big festival among Santal community. Tamak, Tumdagh, Dhak, Chorchuri, Gori, Bajna etc. are the main musical instrument of Santali festival.
- **Educational Facilities:** Saria Gram Panchayat has a close role to play in the development of educational facilities. DhanGhori village has lower literacy rate compared to West Bengal. In 2011, literacy rate of DhanGhori village was 42.11 % compared to 76.26 % of West Bengal. In DhanGhori Male literacy stands at 58.16 % while female literacy rate was 27.93 %. The Mathasahi village has lower literacy rate compared to West Bengal. In 2011, literacy rate of Mathasahi village was 55.98 % compared to 76.26 % of West Bengal. In Mathasahi Male literacy stands at 61.47 % while female literacy rate was 50.00 %. The Gordoar village has lower literacy rate compared to West Bengal. In 2011, literacy rate of Gordoar village was 46.83 % compared to 76.26 % of West Bengal. In Gordoar Male literacy stands at 55.38 % while female literacy rate was 37.70 % and The Bhalukuria village has lower literacy rate compared to West Bengal. In 2011, literacy rate of Bhalukuria village was 36.23 % compared to 76.26 % of West Bengal. In Bhalukuria Male literacy stands at 46.67 % while female literacy rate was 28.21 %. (**Census, 2011**)
- **ICDS School:** There is one primary School one ICDS School in Andharkuli Village, where teaching is given to the children up to Class IV. On the other hand, in the Saria Gram Panchayat, there is one Higher Secondary School.
- **Housing:** The Santal Community basically build their house by strew and timber and wall are prepared by soil. Some others are made their house by Asbestos and Tiles, and some of them made their house with IndraAwasYajana schemes.
- **Food and Drinking:** Rice is the primary food of Santal Community. They likewise sometimes take chicken, lamb, fish and dried fish other than vegetables. Rice beer is their main drink of Santal community. Both male and female consume handia (Rice Beer) during the festival time.
- **Dress and Ornaments:** Santal are wear dresses as per their monetary abilities. They have a particularly traditional dresses, the guys wear PhutaKachha, Genji, Kurta, Shirt and females wear Phuta Saree, Pnchi Saree, various sorts of metal like-iron, metal, and silver and non-metal like-glass and shell decorations in ear, nose finger, hands and toes.
- **Festival and Occasions:** Santal fundamentally commend the SakratPorab, Karam celebration, MagheBaba, SahraiPorabAsaria and so on.
- **Religion:** Santal are basically Hindu. They have their own god 'Marang Buru' (God). Their warship place is 'Jaher Than' where they pray to god Marang Buru.
- **Language:** Main language of Santal is Santali. They have their own fonts known as 'Ol-Chiki' other than they also speak in Bengali, Hindi, and Odia.
- **Art and Craft:** Santal art is a charming tribal art, their art is a creative expression of their reverence for mother nature as they are sustained by forests, and by farming, fishing and hunting. After a hard day's work, the Santals prefer to relax in the evenings with music and dance in a beautiful close knit community setting. The paintings are characterized by their bright and whimsical colors and depict animals, birds, fishes and humans in a village setting celebrating daily life. Human figures, animals and birds are usually shown in side profile, with an abundance of musical instruments richly scattered within the paintings. Santal paintings would often depict key instruments such as bamboo flutes called tirio, tamak (Drums) and Tumdagh, ankle bells named Junko, and fiddles known as Banam.

### 10. Primitive Culture Scenario of Santal Community.

Santal are basically known as Adivasi or Indigenous people. Adivasi is a Sanskrit word which means 'Adi' from the beginning and 'Vasi' means inhabitants/residents. Their culture and tradition is so interesting. The Santal population of the State of West Bengal stands at 2,512,331 (2011 Census). This comprises 2.76 % of the all-out population of the State and 48% of the absolute ancestral populace of the country. (Census of India 2011)

### 11. Analysis and Interaction of Data

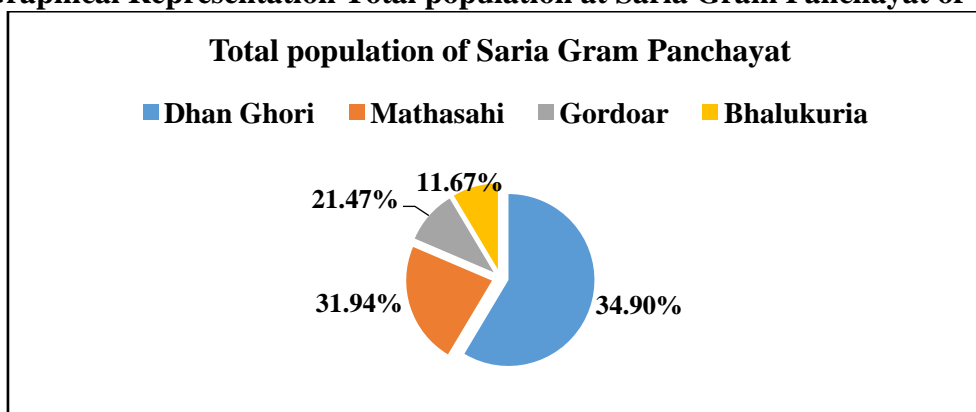
**Table 1: Distribution of Total population at Saria Gram Panchayat.**

Sl. No	Selected Village	House Hold	Male	Female	Total
1	Dhan Ghor	54(7.24%)	124(16.65%)	136(18.25%)	260(34.90%)
2	Mathasahi	50(6.71%)	125(16.77%)	113(15.16%)	238(31.94%)
3	Gordoar	29(3.90%)	81(10.88%)	79(10.60%)	160(21.47%)
4	Bhalukuria	16(2.14%)	41(5.50%)	46(6.17%)	87(11.67%)
	Total	149(20%)	371(5.56%)	374(50.20%)	745(100%)

**Sources:** Primary Data

The above table shows that, the total four village taken for field study under the Saria Gram panchayat of Jhargram District. The four village total population is 745. The DhanGhori village total House Hold is 54(7.24%) and total population is 260(34.90%) out of which 124(16.65%) are Male and 136(18.25%) are Female. The Mathasahi village total House Hold is 50(6.71%) and total Population is 238(31.94%) out of which 125(16.77%) are Male and 113(15.16%) are female. The Gordoar total House Hold is 29(3.90%) and total population is 160(21.47%) out of which 81(10.88%) are male and 79(10.60%) are female. The Bhalukuria total House Hold is 16(2.14%) and total population is 87(11.67%) out of which 41(5.50%) are male and are female. The highest numbers of sample are taken from DhanGhori village.

**Figure 1: Graphical Representation Total population at Saria Gram Panchayat of Table 1**

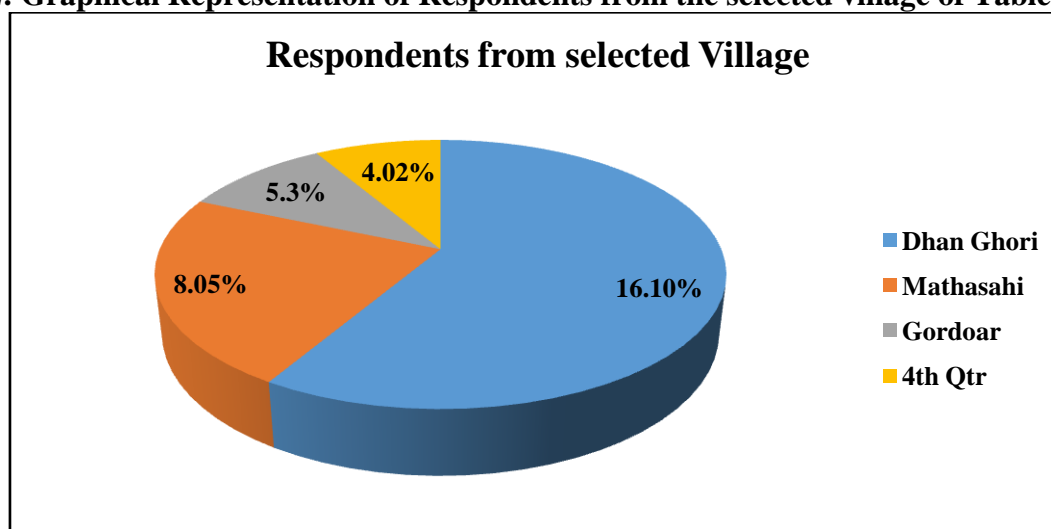


**Table 2. Distribution of Respondents from the selected village.**

Sl. No	Selected Village	Total population of Selected Village	Total Respondents of Selected Village
1	DhanGhori	260(34.90%)	120(16.10%)
2	Mathasahi	238(31.95%)	60(8.05%)
3	Gordoar	160(21.48%)	40(5.3%)
4	Bhalukuria	87(11.67%)	30(4.02%)
	Total	745(100%)	250(33.56%)

**Sources:** Secondary Data

The table shows that, the distribution of Respondents from the selected village. The total population of four villages is 745. The sample taken from four villages is 250(33.56%) out of which DhanGhori village total population is 260(34.90%) but the sample is taken 120(16.10%). The Mathasahi total population is 238(31.95%) but the sample is taken 60(8.05%). The Gordoar village total population is 160(21.48%) but sample is taken 40(5.3%) and the Bhalukuria village total population is 87(11.67%) out of which the sample is taken only 30(4.02%). The highest numbers of respondents are taken from DhanGhori.

**Figure 2: Graphical Representation of Respondents from the selected village of Table 2****Table 3. Table shows, purpose for using Social Media in various areas.**

Sl. No	Purpose for Use	DhanGhori	Mathasahi	Gordoar	Bhalukuria	Total
1	Gather various Information	25(10%)	10(4%)	83.2%	6(2.4%)	50(20%)
2	Study Related Information	15(6%)	8(3.2%)	5(2%)	5(2%)	17(6.8%)
3	E-Banking	15(6%)	7(2.8%)	5(2%)	3(1.2%)	15(6%)
4	Contact with Other	20(8%)	8(3.2%)	8(3.2%)	5(2%)	35(14%)
5	Online Shopping	8(3.2%)	6(2.4%)	4(1.6%)	3(1.2%)	20(8%)
6	Entertainment	9(3.6%)	5(2%)	3(1.2%)	2(0.8%)	36(14.4%)
7	Online Community	10(4%)	6(2.4%)	2(0.8%)	2(0.8%)	30(12%)
8	Gamming	8(3.2%)	4(1.6%)	2(0.8%)	2(0.8%)	25(10%)
9	Photography	7(2.8%)	4(1.6%)	2(0.8%)	1(0.4%)	12(4.8%)
10	Other	3(1.2%)	2(0.8%)	1(0.4%)	1(0.4%)	10(4%)
	Total	120(48%)	60(24%)	40(16%)	30(12%)	250(100%)

**Sources:** Field Survey

The above table shows that, purpose for using Social Media in various areas. The out of total 250 respondents, the 50(20%) respondents are "Gather Various Information", out of which DhanGhori village is 25(10%), Mathasahi village is 10(4%), Gordoar village is 83.2% and Bhalukuria village is 6(2.4%). The purpose of use of "Study Related Information" is total 17(6.8%) out of which DhanGhori village is 15(6%), the Mathasahi village is 8(3.2%), Gordoar village is 5(2%) and the Bhalukuria village is 5(2%). The E-Banking total user are 15(6%) out of which DhanGhori is 15(6%), Mathasahi is 7(2.8%), Gordoar is 5(2%) and 3(1.2%), Bhalukuria is 3(1.2%). The Contact with Other related total user are 35(14%), out of which DhanGhori are 20(8%), Mathasahi are 8(3.2%), Gordoar are 8(3.2%) and Bhalukuria are 5(2%). The Online Shopping total user are

20(8%), out of which DhanGhori are 8(3.2%), Mathasahi are 6(2.4%), Gordoar are 4(1.6%) and Bhalukuria are 3(1.2%). The Entertainment related total user are 36(14.4%), out of which DhanGhori are 9(3.6%), Mathasahi are 5(2%) Gordoar are 3(1.2%) and Bhalukuria are 2(0.8%). The Online Community related total user are 30(12%), out of which DhanGhori are 10(4%), Mathasahi are 6(2.4%), Gordoar are 2(0.8%) and Bhalukuria are 2(0.8%). The Gammimg related users are total 25(10%) out of which DhanGhori are 8(3.2%), Mathasahi are 4(1.6%), Gordoar are 2(0.8%) and Bhalukuria are 2(0.8%). The Photography total users are 12(4.8%) out of which DhanGhori are 7(2.8%), Mathasahi are 4(1.6%), Gordoar are 2(0.8%) and Bhalukuria are 1(0.4%). The other total users are 10(4%) out of which DhanGhori are 3(1.2%), Mathasahi are 2(0.8%), Gordoar are 1(0.4%) and Bhalukuria are 1(0.4%). It is clear that, the Various Information users are highest than the other areas.

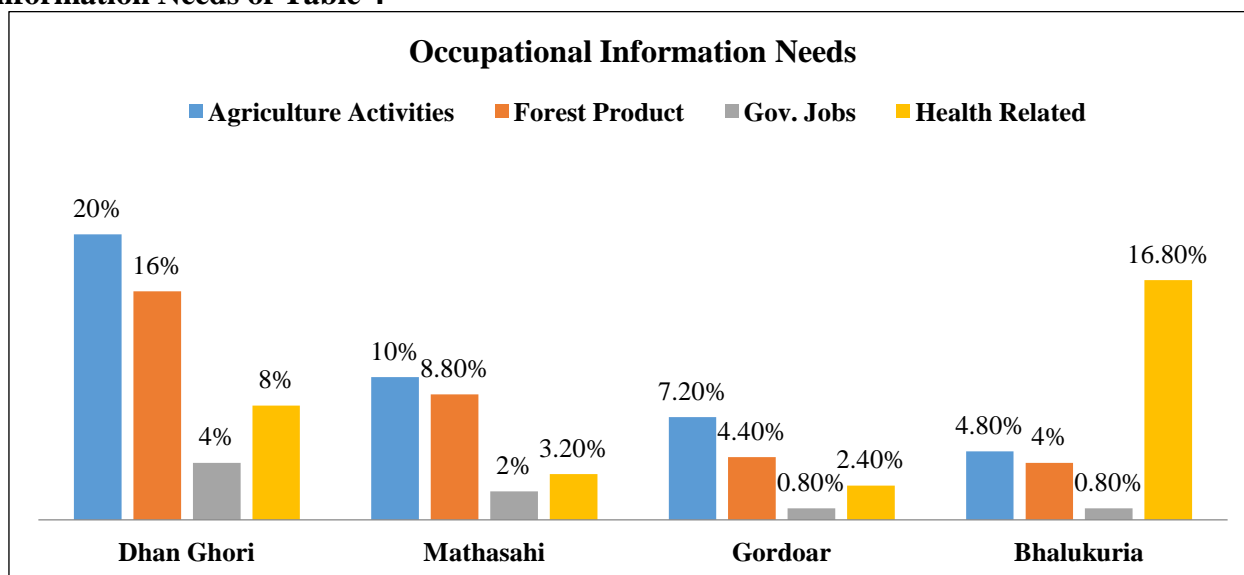
**Table 4. Distribution of respondents according to their Occupational Information Needs.**

Sl. No.	Selected Study Areas	Agriculture Activities	Collection Forest Product	Govt. Jobs	Health Related	Total
1	DhanGhori	50(20%)	40(16%)	10(4%)	20(8%)	120(48%)
2	Mathasahi	25(10%)	22(8.8%)	5(2%)	8(3.2%)	60(24%)
3	Gordoar	18(7.2%)	11(4.4%)	3(1.2%)	8(3.2%)	40(16%)
4	Bhalukuria	12(4.8%)	10(4%)	2(0.8%)	6(2.4%)	30(12%)
	Total	105(42%)	83(33.2%)	20(8%)	42(16.8%)	250(100%)

**Sources:** Field Survey

The above table shows that, the Distribution of respondents according to their Occupational Information Needs. Out of 250 respondents total 105(42%) respondents are needed Agriculture Activities, out of which 50(20%) is from DhanGhori village, 25(10%) is from Mathasahi village, 18(7.2%) is from Gordoarvillageand 12(4.8%) is from Bhalukuria village. Total 83(33.2%)respondentsare needed Forest Product, out of which 40(16%) isfromDhanGhori village, 22(8.8%) is from Mathasahi village 11(4.4%) from Gordoar village and 10(4%) from Bhalukuria village. Total 20(8%) are needed Govt. Jobs out of which DhanGhori village is 10(4%), Mathasahi village is 5(2%), Gordoar village is 3(1.2%) and Bhalukuria village is 2(0.8%). The respondents needed total Health Related information is42(16.8%) out of which DhanGhori village is 20(8%), Mathasahi village is 8(3.2%), Gordoar village is also 8(3.2%) and Bhalukuria village is 6(2.4%).

**Figure 3: Graphical Representation of respondents according to their Occupational Information Needs of Table 4**

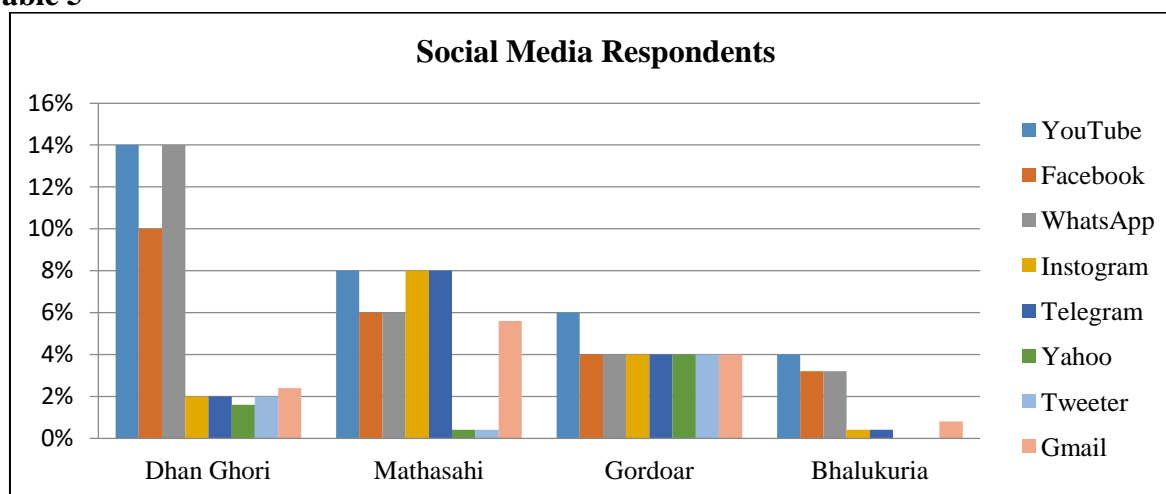


**Table 5. Distribution of respondents according to their use of Social Media.**

Sl. No.	Social Media	Selected Study Villages				Total
		DhanGhori	Mathasahi	Gordoar	Bhalukuria	
1	YouTube	35(14%)	20(8%)	15(6%)	10(4%)	80(32%)
2	Facebook	25(10%)	15(6%)	10(4%)	8(3.2%)	58(23.2%)
3	WhatsApp	35(14%)	15(6%)	10(4%)	8(3.2%)	68(27.2%)
4	Instagram	5(2%)	2(0.8%)	1(0.4%)	1(0.4%)	9(3.6%)
5	Telegram	5(2%)	2(0.8%)	1(0.4%)	1(0.4%)	9(3.6%)
6	Yahoo	4(1.6%)	1(0.4%)	1(0.4%)	-	6(2.4%)
7	Tweeter	5(2%)	1(0.4%)	1(0.4%)	-	7(2.8%)
8	Gmail	6(2.4%)	4(5.6%)	1(0.4%)	2(0.8%)	13(5.2%)
	Total	120(48%)	60(24%)	40(16%)	30(12%)	250(100%)

**Sources:** Field Survey

The table shows that, Distribution of respondents according to their use of Social Media. The total 250 respondents out of which 80(32%) respondents are use YouTube, 58(23.2%) respondents are use Facebook, 68(27.2%) respondents are use WhatsApp, 9(3.6%) respondents are use Instagram and Telegram, 6(2.4%) respondents are use Yahoo, 7(2.8%) respondents are use Tweeter and 13(5.2%) respondents are use Gmail. It is clear that the highest numbers of respondents are from YouTube 80(32%).

**Figure 4: Graphical Representation of respondents according to their use of Social Media. of Table 5****Table 6. Distribution of Respondents according to their Active in Social Media.**

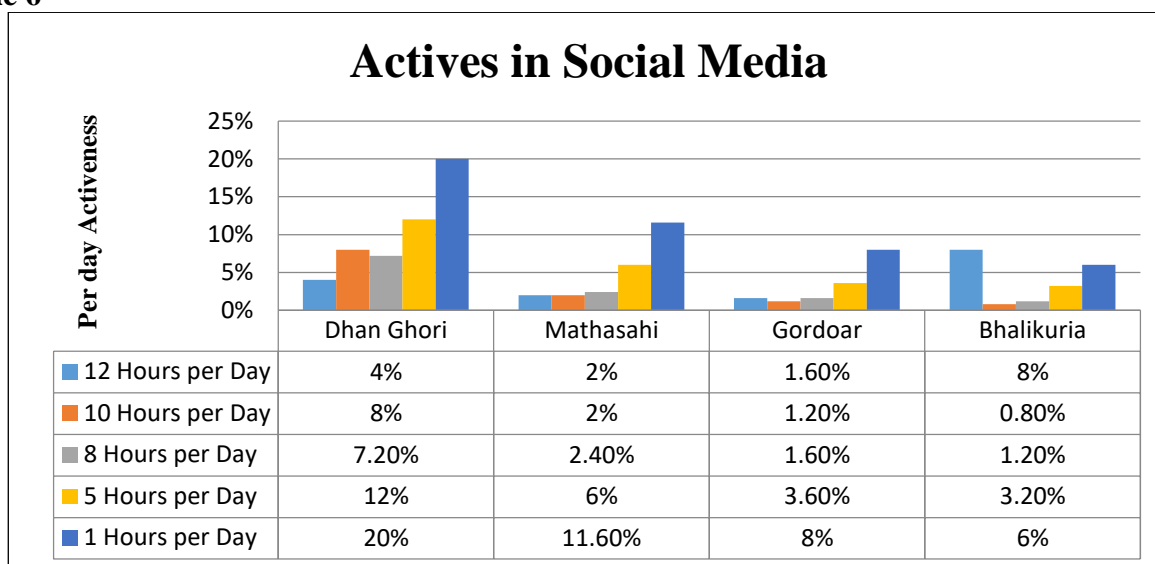
Sl. No.	Selected Village	12 hours per Day	10 hours per Day	8 hours per Day	5 hours per Day	1 hours per Day	Total
1	DhanGhori	10(4%)	12(4.8%)	18(7.2%)	30(12%)	50(20%)	120(48%)
2	Mathasahi	5(2%)	5(2%)	6(2.4%)	15(6%)	29(11.6%)	60(24%)
3	Gordoar	4(1.6%)	3(1.2%)	4(1.6%)	9(3.6%)	20(8%)	40(16%)
4	Bhalukuria	2(0.8%)	2(0.8%)	3(1.2%)	8(3.2%)	15(6%)	30(12%)
	Total	21(8.4%)	22(8.8%)	31(12.4%)	62(24.8%)	114(45.6%)	250(100%)

**Sources:** Field Survey

The above table shows that, Distribution of Respondents according to their Active in Social Media. The total respondents are 250. Out of which 21(8.4%) respondents are active 12 hours per Day. Total 22(8.8%) respondents are active 10 hours per Day. Total 31(12.4%) respondents are active 8 hours per Day. Total 62(24.8%) respondents are active 5 hours per Day and 114(45.6%) respondents are

active 1 hours per Day. It is clear that highest numbers of respondents 114(45.6%) are active 1 hours per Day.

**Figure 5: Graphical Representation of respondents according to their Active in Social Media of Table 6**



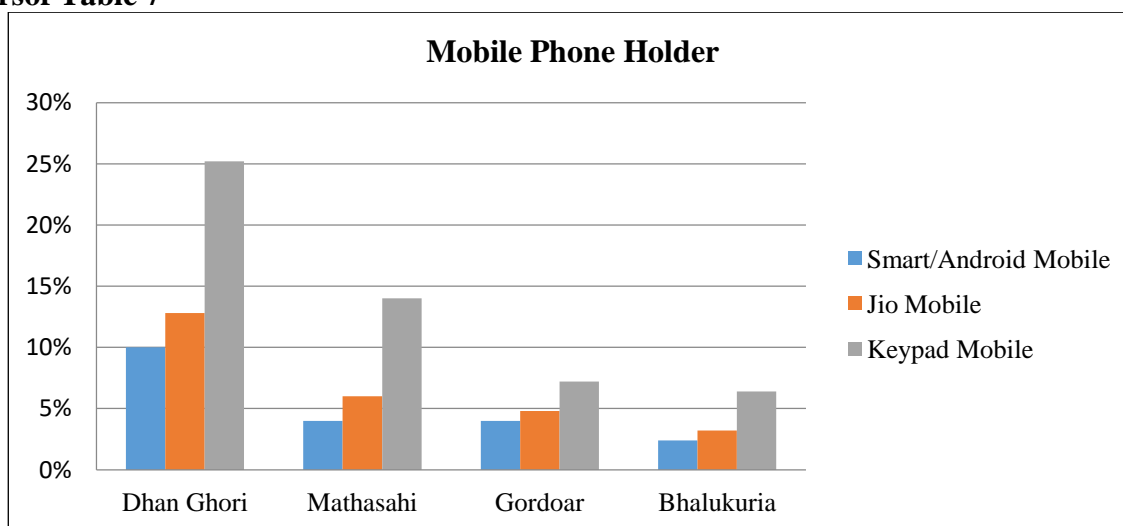
**Table 7. Distribution of Respondents according to their types of Mobile Phone holders.**

Sl. No.	Selected Village	Smart/Android Mobile	Jio Mobile	Key paid Mobile	Total
1	DhanGhor	25(10%)	32(12.8%)	63(25.2%)	120(48%)
2	Mathasahi	10(4%)	15(6%)	35(14%)	60(24%)
3	Gordoar	10(4%)	12(4.8%)	18(7.2%)	40(16%)
4	Bhalukuria	6(2.4%)	8(3.2%)	16(6.4%)	30(12%)
	Total	51(20.4%)	67(26.8%)	132(52.8%)	250(100%)

Sources: Field Survey

Table shows that, Distribution of Respondents according to their types of Mobile Phone holders. The total 250 respondents, out of which 51(20.4%) respondents are use Smart/Android Mobile, total 67(26.8%) respondents are use Jio Mobile and 132(52.8%) respondents are use Key paid Mobile. So it is clear that highest numbers of Santal peoples are use Key paid Mobile.

**Figure 6: Graphical Representation of respondents according to their types of Mobile Phone holders of Table 7**



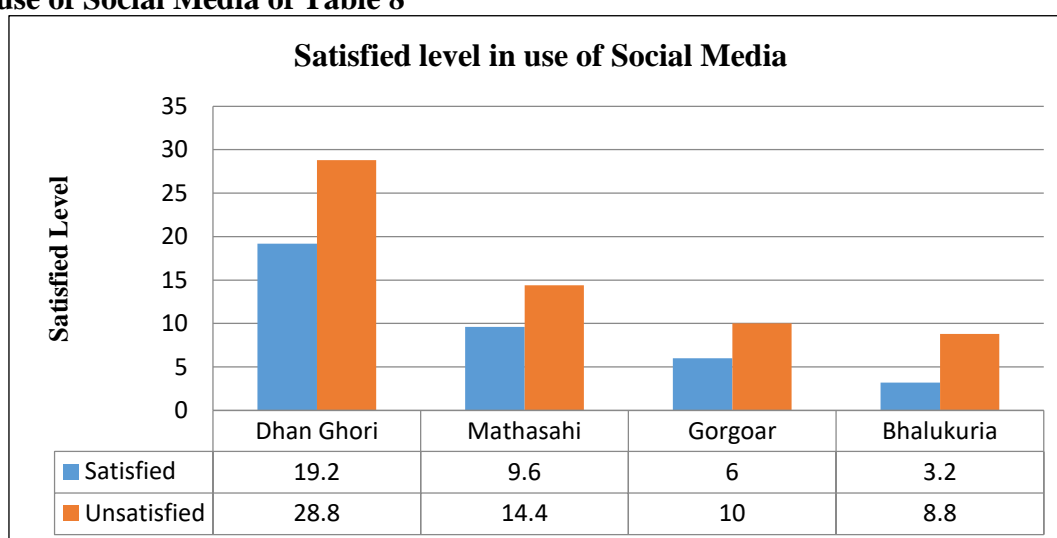


**Table 8. Distribution of Respondents according to their Satisfaction level in use of Social Media.**

Sl. No	Selected Village	Satisfied	Unsatisfied	Total respondents of Selected Village
1	DhanGhori	48(19.2%)	72(28.8%)	120(16.10%)
2	Mathasahi	24(9.6%)	36(14.4%)	60(24%)
3	Gordoar	15(6%)	25(10%)	40(16%)
4	Bhalukuria	8(3.2%)	22(8.8%)	30(12%)
	Total	95(38%)	155(62%)	250(100%)

**Sources:** Field Survey

The above table shows that, Distribution of Respondents according to their Satisfaction level in use of Social Media. The unsatisfied level is very high than the Satisfied level. The total four village Unsatisfied level is 155(62%) and the total Satisfied level of four villages is only 95(38%).

**Figure 7: Graphical Representation of respondents according to according to their Satisfaction level in use of Social Media of Table 8**

## 12. Findings

- The study has been taken from village under Saria Gram Panchayat under Gopiballavepur Block-1 in Jhargram District of West Bengal. The above table shows that, the total population of four villages is 745 out of which total house hold is 145(20%).
- Total population of four villages is 745 out of which 250(33.56%) respondents are taken for field survey.
- The above four survey villages total literacy rate is 181.15% out of which DhanGhori village is 42.11%, Mathasahi village is 55.98%, Gordoar village is 46.83% and Bhalukuria village is 36.23%.
- The highest numbers of social media users in various areas is from DhanGhori village. The highest using information in four villages is total 50(20%) from "Gather Various Information" and the second using information is 36(14.4%) from "Entertainment"
- The highest numbers of respondents according to their occupational information needs from "Agriculture activities" is 105(42%) and the highest user are from DhanGhori village.
- The highest numbers of Social Media users are from YouTube and second is WhatsApp. The highest numbers of social media user are taken from DhanGhori village.
- The highest numbers of respondents 114(45.6%) are active 1 hours per day and the second highest is 5 hours per day. The highest respondents are taken from DhanGhori village.



- viii. The respondents according to their mobile phone holders. The highest numbers of mobile phone holders are use key paid mobile 132(52.8%) and the second highest are use Jiomobile phone 67(26.8%). The highest numbers of respondents are from DhanGhori village.
- ix. The highest numbers of respondents are uncertified in use of Social Media. The total unsatisfied rate is 155(62%) and the Satisfied level is only 95(38%).

### 13. Conclusion

The study title on Social Media Changing the Information Seeking Behaviour of Santal Community: A case study in Saria Gram Panchayat of Gopiballavepur Block-1, Jhargram District. The study mainly focuses on the role of social media, how it effects the Information Seeking Behaviour of Santal Community. Though many of them were still in the process of shaping themselves in the flavor of modernization and some of those who were still in the darkness of primitivism hope that in future also they will fit to adopt themselves in trend of modernization with advance reflection of social media. Without a doubt the social media changed the lives of santal people. As far as agriculture is thought of, these have given many opportunities to the farmers and made the process of selling the crop easy through online programs which have resulted in the removal of middlemen. Now so many social media developed their features and services. Facebook, tweeter and Instagram help a people for earning money by searing knowledge's. It can help provide that, media which cares for a well-integrated society and believes in having social responsibility. Face book, twitter provide a mass reach, but of a population which can afford to have the required technology to avail the service but can help connect the large population.

### References

1. **Das, M and Guha, D. (2019)** Impact of Technological development on the Tribal People: A case study of selected Tribal Village in Jhargram District in West Bengal. International Journal of Novel Research and Development (www.ijnrd.org), IJNRD1905011. Volume 4, Issue ISSN: 2456-4184
2. **Edosomwan, S. (2011)** The History of Social Media and its Impact on Business, The Journal of Applied Management and Entrepreneurship, 2011, Vol. 16, No.3
3. **Kakai, M., et al. (2004)** "A Study of the Information Seeking Behaviour of Undergraduate Students of Makerere University, Uganda." World Libraries, vol. 14, no. 1, pp. 1-22,
4. **Mandal, S. and Ansary, S. (2019)** Santal culture, environment awareness and love of nature, International Journal of Engineering Technology and Management Science (IJETMS), Website: ijetms.in Issue:4, Volume No.3 Page: 6-8.
5. **Manning, J. (2014.)** Social media, definition and classes of. In K. Harvey (Ed.), Encyclopedia of social media and politics (pp. 1158-1162). Thousand Oaks, CA: Sage. p. 1158
6. **Miah, A. S. (2017)** Impact of Social Media on Tribal. International Journal of Peace, Education and Development Citation: IJPED: 5(1): 5-9, Renu Publishers. All rights reserved DOI: 10.5958/2454-9525.2017.00002.6
7. **Sahoo, J.R (2016).** Marginalization, Communication and Media Life: An Explorative Study of Santal Community in India. Global Media Journal ISSN 1550-7521 Vol.15 No.28:59: <https://globalmediajournal.com>.
8. **Siddiqui, S and Singh, T. (2016)** Social Media its Impact with Positive and Negative Aspects. International Journal of Computer Applications Technology and Research Volume 5– Issue 2, 71 - 75, ISSN: - 2319–8656.
9. **Sinha, A. K. (2018)** Information Seeking Behaviour and Role of Mass Media in Socio-economic Empowerment of the Santals of Birbhum, West Bengal. International Research: Journal of Library & Information Science | Vol.8 No.2, Page: 237-246.
10. **Talukdar, D. and Mete, J. (2021)** Social Media in Changing the Culture of Tribal Community in West Bengal. Saudi Journal of Humanities and Social Sciences ISSN 2415-6256 (Print) | ISSN 2415-6248 (Online) Scholars Middle East Publishers, Dubai, United Arab Emirates Journal homepage: <https://saudijournals.com>
11. **Wilson, T. D. (1999)** "Models in Information Behaviour Research." Journal of Documentation, vol. 55, no. 3, 1999, pp. 249-270.
12. <https://censusindia.gov.in/nada/index.php/catalog/43018>
13. <http://www.kbk.nic.in/tribalprofile/Santal.pdf> Retrieved on 02/05/2022
14. <https://www.census2011.co.in/data/village/340659-dhan-ghori-west-bengal.html> Retrieved on 22/06/2022
15. <https://www.census2011.co.in/data/village/340696-mathasahi-west-bengal.html> Retrieved on 22/06/2022
16. <https://www.census2011.co.in/data/village/340655-gordoar-west-bengal.html> Retrieved on 22/06/2022
17. <https://www.census2011.co.in/data/village/340694-bhalukuria-west-bengal.html> Retrieved on 22/06/2022

**EDUCATIONAL INFORMATION NEEDS OF SANTAL COMMUNITY: A CASE STUDY AT  
ANDHARKULI VILLAGE UNDER GOPIBALLAVEPUR-1 BLOCK IN JHARGRAM  
DISTRICT OF WEST BENGAL.**

**Monoj Tudu** Ph.D Research Scholar, Department of Library and Information Science, Jadavpur University

**Prof. Subarna Kumar Das** Professor, Department of Library and Information Science, Jadavpur University

### **Abstract**

This paper highlight the educational Information needs of Santal Community of Andharkuli Village in Jhargram District of Odisha. The main objective of this study is to present an educational Information needs among the Santal community of Andharkuli Village and to find out how the Santal are collect the forest product from forest areas. Educational System and the role of the government described here in this regard. All findings and data analysis are shown in tabular form. Some recommendations are given at the end of the paper. Methodology of the study has been described in details. Finally, the studies have been pointed out clearly and lucidly.

**Keyword:** Information Needs, Community Information Service, Educational Information, Santal Community.

### **1. Introduction.**

Information is a processed, organized data and structured data. It provides context for data and enables decision making processes. Information can be thought of as the resolution of uncertainty of information that manifests itself as patterns. It answers the question of 'What an entity is' and thus defines both its essence and the nature of its characteristics. The concept of information has very different meanings in different contexts. Thus the concept becomes synonymous to notions of data knowledge and entropy. "Information needs" is an individual or group of desire to locate and obtain information to satisfy a conscious or unconscious need. Information need is one of the important aspects for every community and it plays a vital role for the overall development. In this society, the different types of community and their caste, religion, tradition are belonging. Where, the Santal community is one of them, and is defined as the most deprived community in India. The Santal dominated area of Andharkuli village in GopiballavepurBlock-1 of Jhargram District of West Bengal, now this District is popularly known as Jangal Mahal, where most of the Santal were engaged in Forest Product activities from several years. The Forest Product activity fulfilled a positive physical need in the daily requirement of the Santal people and also served to satisfy for self-expression which reveals conscious aesthetic approaches. Today Santal community are needed a proper trend, lack of fund, making facility which is cope up with the present demand of the society.

Education is the lifelong process for community development programme, which focus on developing healthy academic and lifestyle habits. Without education the community development is not possible. The small community Village Andharkuli in Jhargram District of West Bengal, where the large number of Santal Community are not concern about the education. So it is needed to better educational system by which local communities can raise their standards of living. The Santal Community Information is concerned with the nature of information and nature of clientele in that community to help people or raising the quality of lives. The Community members need information in those matters that increase the productivity and related issues. So, everybody has information needs but not everybody is equally capable of satisfying those needs. The information required by them is as follows:

- How to find out better educational facilities without investing in Village level school.
- The need government support for continuing their lifelong learning system.
- About the purchasing of raw materials at cheap rate and selling of forest product in the local markets at high rate.
- How to produce better forest product like- Sale Leaf, Sale Seeds, Mohua, Woods and Honey etc.
- Where the appropriate technology is available for livelihood.
- Sanction of grants, subsidies, provision of credit system, loans etc. and to Sanctioning procedures of these from the Govt.
- Business and trade related information.
- Textbooks and reading materials to that community in the library.
- Where to find out verities of service or government policies and plans.

## 2. Literature Search:

Different types of literature on Santal community and related aspects have been studied to get a clear picture about the sociological status of the Santal community. An article on “Educational Information Needs of Santal Community: A case study at Andharkuli Village under Gopiballavepur-1 Block of Jhargram District. **Sen & Bhakat (2021)** has described title on “Conservation of resources by religious and social prohibitions by Santal communities in South West Bengal, India” this paper highlights the conservation and cultural values of the Santal community surrounding the sacred groves of Binpur II block under Jhargram District in West Bengal. **Sarker et al. (2016)** has described title on “livelihood and vulnerability of the Santals community in Bangladesh” This study aims to find the impacts on the livelihood pattern of the Santals due to the depletion of the common pool resources and how they are coping with this situation. This study identifies that pragmatic and comprehensive arrangements for the Santals is necessary so that they can continue living by preserving their ethnicity and cultural diversity. **Shamsuddoha & Jahan (2016)** has described title on “Santal Community in Bangladesh: A Socio-historical Analysis” This study tries to explore the social customs, livelihood and cultural features of Santal community keeping a special focus on the historical development. It indicates that they have historically been deprived in many ways, but they are still able to uphold their distinct cultural features in most of the cases. **Hembram & Mohapatra (2021)** “Indian Tribal Educational System for the Santal Children of Mayurbhanj District of Odisha: A Psychosocial Analysis” The aim of this paper is to focus on educational system for the Santal children of Mayurbhanj district of Odisha along with to highlight their receptive minds for receiving modern education for their moral as well as physical developments for entry into the main stream of the present / modern society. Methodologically, both the primary and secondary sources have been carefully utilised in the present article. **Kanchan (2012)** has described title on “Santal Community Information Services: A Tribal Community Study of West Bengal, India” There is a distinct information and cultural gap between the developed communities and tribal communities. In the present study, author discussed about the statement of the research problem, objectives of the research, hypothesis, choice of the community, research methodology, definition of community, information needs, information seeking behavior (ISB) and suitable model for ISB. **Hembram & Hembram (2020)** Fertility Behavior: Examples from the Santhal Community of Bankura District, West Bengal, India. was carried out specially village Dhobargram, Jugunthol, Salukdanga, Bindabonpur of Bankura Districts with aim of finding the demographic and socio-economic and knowledge and practice of fertility in Santhal community.

## 3. Objectives of the study.

- To identify the suitable Educational systems and Services of Santal Community

- To know the persons of a locality who are engaged in the Forest Product Collection.
- To assess the effect of information needs at Information Center like, Public Rural Library or other belongs to this community.
- To identify the extent of access and exposure varieties of information regarding their profession.
- To find out suggestion for improvement of Information Systems and Services.

#### 4. Scope and Coverage.

This study has been carried on covering the Santal community at Andharkuli Village in Jhargram District of West Bengal. More specially, it is under the jurisdiction of Saria Gram Panchayat. It covers the populations of the village covering 250 respondents out of total 493 of which 215(43.61%) adult male, 212(43.00%) adult female, 28(5.68%) child male and 33(6.70%) child female. The total other community are 5(1.01%) out of which 1(0.20%) are male and 4(0.81%) are female. It covers educational institutions, Library and Information Center, Health and Sanitations, Customs and folklore etc. of the Andharkuli Village.

#### 5. Methodology.

This research study was made to explore the information needs of Santal community of Andharkuli village in Gopiballave Block-1 of Jhargram District, West Bengal. To complete this article various methods were used such as questionnaire method, schedule methods, interview method and observation method as a part of survey. Basic information is collected through different literature search on Santal community. Secondary data are collected from Panchayat Office, BDO Office and Census. The Santal are questioned using scheduled methods and the population is selected randomly. All the data have been summarized, analysis and tabulated through different point of view, finally conclusion is made.

#### 6. Origin of the Santal Community.

Santal Community are an ethnic group native to India and Bangladesh in South Asia. Santals are the largest tribe in the West Bengal state of India in terms of population and are also found in the states of Jharkhand, Assam, Bihar, Odisha. They are the largest ethnic minority in northern Bangladesh Rajshahi Division and Rangpur Division. They have a sizeable population in Nepal, Bhutan and Bangladesh. The Santals mostly speak in their own Santali Language, the most widely spoken of the Munda languages. The word "Santal" is derived from two words Santa meaning calm and peaceful and ala meaning man. In the past, the Santals were leading a nomadic life but gradually they came to settle down in the Chotanagpur plateau. The Austroasiatic speaker spread from Southeast Asia and mixed extensively with local Indian populations. British officials intended to enhance the revenue by expansion of agriculture. They encouraged the Paharia people of Rajmahal hills to practice settled agriculture but they refused to cut the trees. Then British officials turned their attention to Santals, who were ready to clear the forest for the practice of settled agriculture. In 1832, a large number of areas were demarcated as Damin-i-koh or Santal Pargana. Santals from Cuttack, Dhalbhum, Birbhum, Manbhum and Hazaribagh migrated and started cultivating these lands as peasants. British collected taxes from these Santals as revenue. The imposition of taxes, exploitation by Zamindars and money lenders sparked the Santal rebellion. Sidhu and Kanhu Murmu, two brothers led the Santals against the British but were defeated.

- **Occupation:** The main occupation of the Santal community is agriculture. Rice is the main cultivation of Santal Community, sometimes they collect forest product from local forest areas for fulfill their additional food related needs. Some of them are engaged in cultivation other are engaged in government services, others are daily laborers and others are engaged for rearing their cattle.

- **Religion:** According to the **Heitzman (1996)**, Santal Community have a very depth of Religion system. The majority of Santal are reverence falls on a court of spirits “Bonga”, who handle different aspects of the world and who are placated with prayers and offering. These benevolent spirits operate at the village, household, ancestor, and sub-clan level, along with evil spirits that cause disease and can inhabit village boundaries, mountains, water, tigers, and the forest. The Bonga are intermediaries between Noa Puri (visible world) and Hana Puri (the invisible reality), the abode of a Creator. This creator is variously called Marang Buru (Supreme God) and is the ‘cause of all causes’, making the Santal religion, in a deep sense, monotheistic as well as pantheistic.
- **Language:** Santal are seeking in their own Santali language and script (Olchiki), but their mother language is Bengali. They also speaking in local language like- Santali, Bengali, Mundari, Tanti, and Mahato language.
- **Dresses:** Santal peoples are wear their traditional dress pattern like Phuta Kacha (Dhuti) and Panchi Shree (Saree) both man and women are ware different types of ornaments which generally made by gold, silver, brass, nickel aluminum and others are made from animal horn and bone.
- **Festival and Occasions:** Santal peoples observed their different types of local festival and occasions like Makar Sankranti, Karam, Dasahora, Soharai(Diwali) etc. Raja festival is the big festival among Santal community. During the festival the use different types of musical instrument like- Dhol, Kartal, Bajna etc.
- **House:** The Santal Community build their house by strew and timber and wall are prepared by soil. Some others are made their house by Asbester and Tiles, and some of them made their house with Indra Awas Yajana schemes.
- **Food:** Santal are eat rice and vegetables in their daily basis. They eat greens vegetables with their steel food. Sometimes they also eat meat and fish also.
- **Educational Facilities:** Saria Gram Panchayat has a close role to play in the development of educational facilities. In Andharkuli village, the total literacy rate of Andharkuli village has lower literacy rate compared to West Bengal. In 2011, literacy rate of Andharkuli village was 59.95 % compared to 76.26 % of West Bengal. In Andharkuli Male literacy stands at 73.58 % while female literacy rate was 45.85 %. There is one primary School one ICDS School in Andharkuli Village, where teaching is given to the children up to Class IV. On the other hand, in the Saria Gram Panchayat, there is one Higher Secondary School.
- **Library and Information Center:** There is no Library and Information Center near the Saria Gram Panchayat, one public library is situated in Gopiballavepur-1 Block, but it is very far from the local village.

## 7. Findings and Data Analysis.

This study tries to identify the information need of the Santal Community of Andharkuli village under the Saria Gram Panchayat of Jhargram District, West Bengal. To find out the educational Informational need of the Santal Community. All the tables have been mention below.

**Table1: Distribution of total Population at Andharkuli Village.**

Total Population	Santal Community						Other Community		
	Adult			Child			Male	Female	Total
Male	Female	Total	Male	Female	Total				
493	215(43.61%)	212(43.00%)	427(86.61%)	28(5.68%)	33(6.70%)	61(12.38%)	1(0.20%)	4(0.81%)	5(1.01%)

**Sources:** Primary Data



This table shows that; the total population of Andharkuli Village is 493. There are total 427(86.6%) Adult in whom 215(43.6%) are male 212(43%) are female. Total children are 61(12.3%) in which 28(5.67%) are male child and 33(6.6%) are female child.

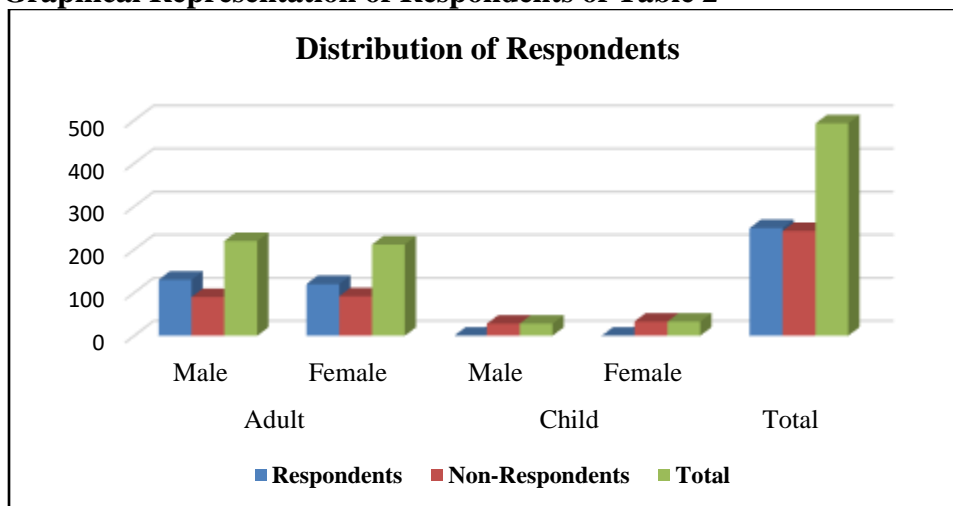
**Table 2: Distribution of Respondents and Non-Respondents among adult and Child Population.**

	Adult		Child		Total
	Male	Female	Male	Female	
Respondents	130	120	-	-	250
Non-Respondents	90	92	28	33	243
Total	220	212	28	33	493

**Sources:** Secondary Data

The above table shows that, out of total population the total respondents are taken 250(50.6%) and Non-Respondents are 243(49.2%). Thus, slight highest numbers of population are taken from total population.

**Figure 1: Graphical Representation of Respondents of Table 2**



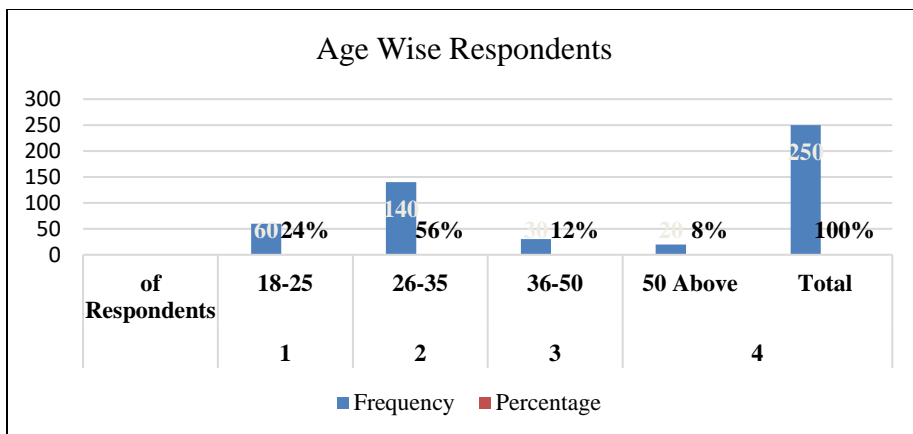
**Table 3: Age wise Distribution of Respondents.**

Sl. No	Distribution of Respondents	Frequency	Percentage
1	18-25	60	24%
2	26-35	140	56%
3	36-50	30	12%
4	50 Above	20	8%
	Total	250	100%

**Sources:** Field Survey

The above table shows that; all age group has been divided into four groups. The age group of 18-25 consist 60(24%), 26-35 age group consist 140(56%). In the age group of 36-50 is consist 30(12%) and 50 above age group consist 20(8%). Thus, more respondents are from in the age group of 26-35 ages.

**Figure 2: Graphical Representation of Respondents of Table 3**



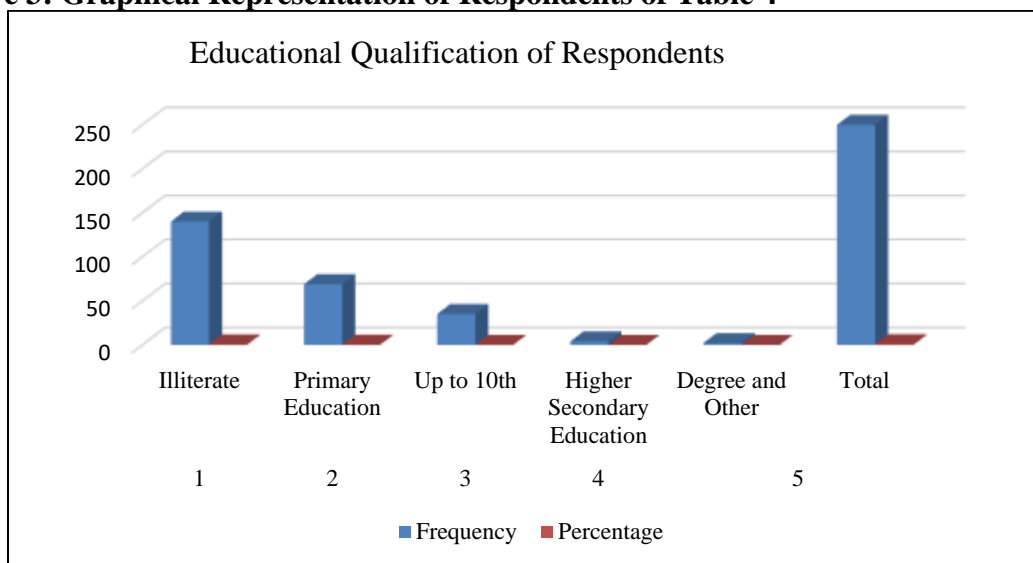
**Table 4: Educational Qualification of Respondents.**

Sl. No	Educational Qualification	Frequency	Percentage
1	Illiterate	140	56%
2	Primary Education	69	27%
3	Up to 10th	35	14%
4	Higher Secondary Education	4	1.6%
5	Degree and Other	2	0.8%
	Total	250	100%

**Sources:** Field Survey

The above table shows that, Educational qualification of respondents. The educational qualification shows that 140(56%) are illiterate. 69(27.6%) respondent's qualification is Primary education. 35(14%) respondent's education qualification is up to 10<sup>th</sup>, 4(1.6%)respondent's education qualification is Higher Secondary Education and only 2(0.8%) respondent's education qualification is Degree Level. Thus highest numbers of respondents are Illiterate.

**Figure 3: Graphical Representation of Respondents of Table 4**



**Table 5: Distribution of Respondents According to their Occupational Information Needs.**

Sl. No	Occupational Inf. Needs	Frequency	Percentage
1	Agricultural Activities	135	54%

2	Collecting Forest Product	110	44%
3	Government Jobs	4	1.6%
4	Any Others	1	0.4%
	Total	250	100%

Sources: Field Survey

The table shows that, out of total respondents, 135(54%) respondents are engage in Agricultural Activities. 110(44%) of respondents are Collecting Forest Product. 4(1.6%) respondents are engage in Government Jobs and only 1(0.4%) respondents are engaged in any Others activities. Thus highest numbers of respondents are engaged in Agricultural activities.

Figure 4: Graphical Representation of Respondents of Table 5

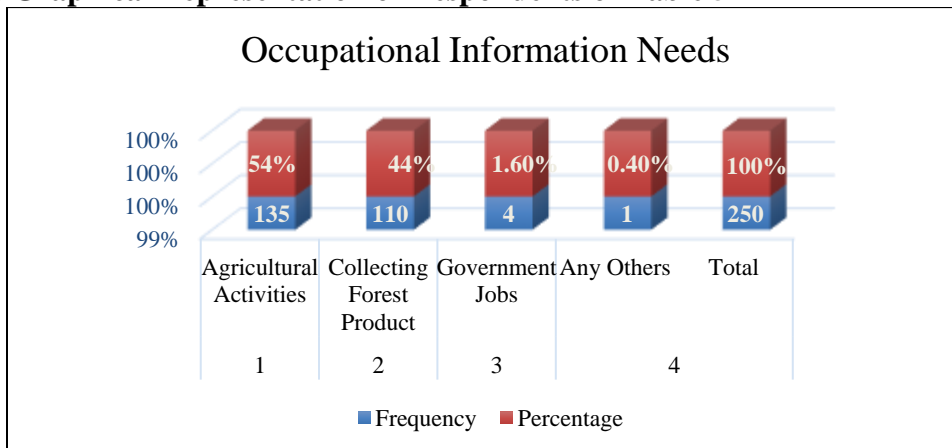


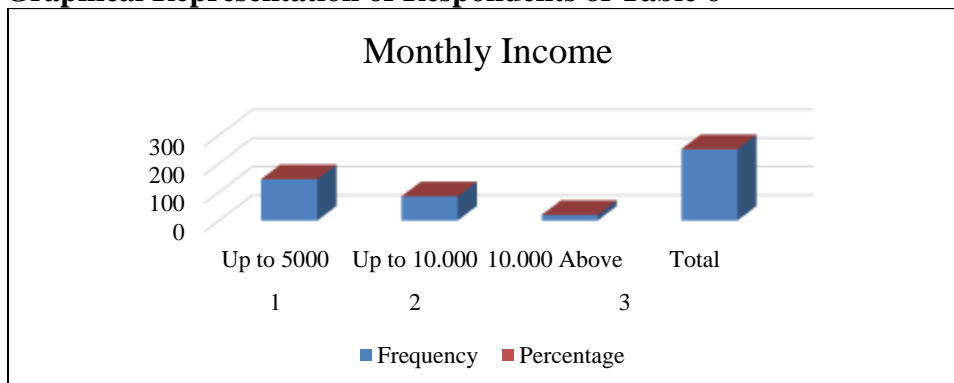
Table 6: Distribution of Respondents According to their Monthly Income.

Sl. No	Monthly Income	Frequency	Percentage
1	Up to 5000	145	58%
2	Up to 10.000	85	34%
3	10.000 Above	20	8%
	Total	250	100%

Sources: Field Survey

The above table shows that, monthly income of the respondents shows that, 145(58%) respondents monthly income is 5000/-. 85(34%) respondents' monthly income is up to 10.000/- and only 20(8%) respondent's monthly income is 10.000/- and above.

Figure 5: Graphical Representation of Respondents of Table 6





**Table 7: Distribution of Respondents According to their Income Satisfactory Level.**

Sl. No	Income Satisfactory Level	Frequency	Percentage
1	Satisfactory	12	4.8%
2	Much Satisfactory	8	3.2%
3	Moderate	12	4.8%
4	Satisfactory	118	47.2%
	Total	250	100%

**Sources:** Field Survey

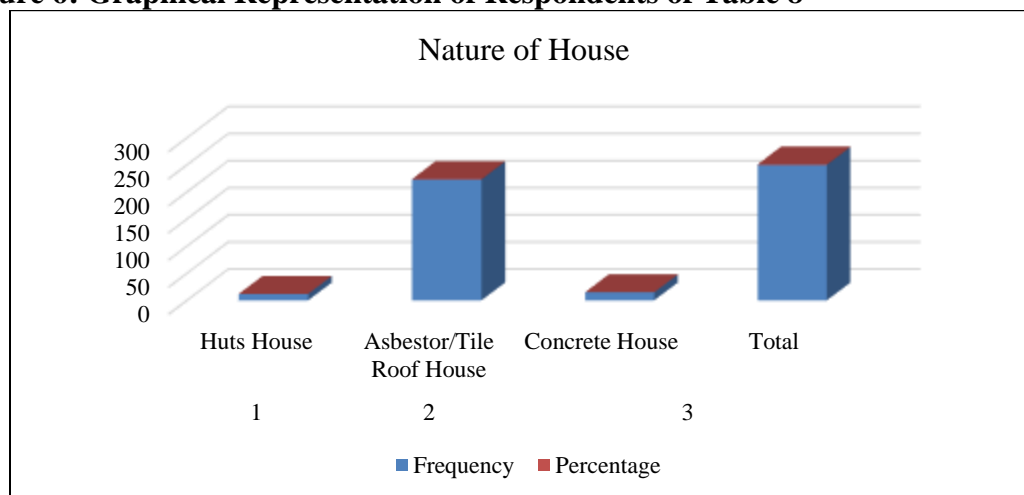
The table shows that, income satisfactory level of respondents. 12(4.8%) respondents are satisfactory in their income level. 8(3.2%) respondents are such satisfactory in their income level. 12(4.8%) respondents are moderate in their income level and total 118(47.2%) respondents are not satisfactory in their income level. Thus highest numbers of respondents are not satisfactory in their income level.

**Table 8: Distribution of Respondents According to their Nature of House.**

Sl. No	Nature of House	Frequency	Percentage
1	Huts House	12	4.8%
2	Asbestor/Tile Roof House	223	89.2%
3	Concrete House	15	6%
	Total	250	100%

**Sources:** Field Survey

The above tale shows that, respondents according to their nature of income. 12(4.8%) respondents have a Huts house. 223(89.2%) respondents have an Asbestos or Tile roof house and 15(6%) respondents having a Concrete house. Thus, highest numbers of respondents have an Asbestos or Tile house.

**Figure 6: Graphical Representation of Respondents of Table 8****Table9: Distribution of Respondents views on the Tribal Government School.**

Sl. No	Tribal Government School	Frequency	Percentage
1	Highly Satisfactory	10	4%
2	Satisfactory	60	24%
3	Not Satisfactory	180	72%
	Total	250	100%

**Sources:** Field Survey

The table shows that, views on the Tribal Government School. 10(4%) of respondents are highly satisfied for Tribal Government School. 60(24%) respondents are satisfied for Tribal Government School. 180(72%) respondents are not satisfied for Tribal Government School.

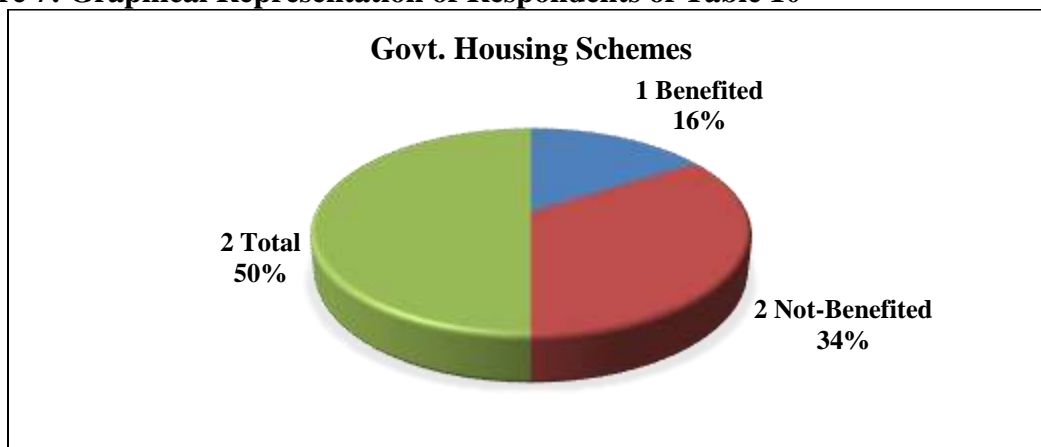
**Table 10: Distribution of Respondents according to their benefit of various Governments Housing Schemes**

Sl. No	Government Housing Schemes	Frequency	Percentage
1	Benefited	80	32%
2	Not-Benefited	170	68%
	Total	250	100%

**Sources:** Field Survey

The above table shows that, Government Housing Schemes, 80(32%) of respondents are benefited from government Housing Schemes. 170(68%) of respondents are not benefited from Housing Schemes. Thus highest numbers of respondents are not benefited from Government Housing Schemes. Thus highest numbers of respondents are not benefited from Government Housing Schemes.

**Figure 7: Graphical Representation of Respondents of Table 10**



**Table 11: Distribution of Respondents according to their Impact of MGNREGS**

Sl. No	Impact of MGNREGS	Frequency	Percentage
1	More Empowerment	40	16%
2	Normal	55	22%
3	Not Benefited	155	62%
	Total	250	100

**Sources:** Field Survey

The above table shows that. Respondents according to their impact of MGNREGS Schemes. 40(16%) respondents impact of more Empowerment. 55(22%) respondents are Normal impact and 155(62%) respondents are from Not Benefited. Thus it is found that highest numbers of respondents are not benefited from MGNREGS Schemes.

**Table 12: Distribution of Respondents related to Library Awareness**

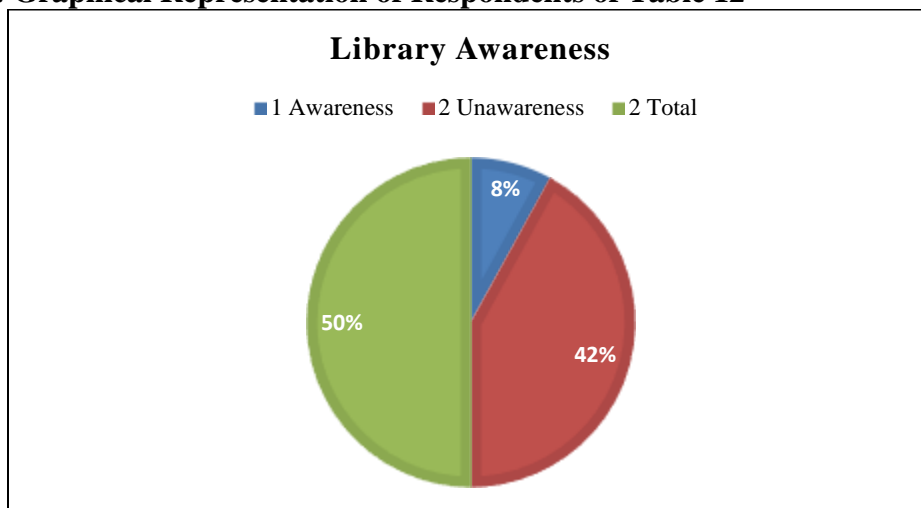
Sl. No	Library Awareness	Frequency	Percentage
1	Awareness	40	16%
2	Unawareness	210	84%

	Total	250	100%
--	-------	-----	------

**Sources:** Field Survey

The above table shows that, Distribution of Respondents related to Library Awareness. 40(16%) respondents are Awareness about the Library and 210(84%) respondents are Unawareness about the Library. Thus it is found that the highest numbers of respondents in Village level are not aware about the Library.

**Figure 8: Graphical Representation of Respondents of Table 12**



## 8. Suggestion:

- ✓ **Educational facilities:** Illiteracy rate is the main obstacles among the Santal community at Andharkuli Village. The total illiteracy rate of respondents is very high which stand 140(56%) and the literacy rate is stand 110(44%). So it is needed to establish the primary, secondary and Higher Secondary Schools near the Andharkuli Village. Women and adult education centre is must be established it will increase the women and adult literacy rate.
- ✓ **Library Awareness Programme:** There is no public library nearest the local areas so, it is needed to establish the Library and Information Center which is best succeeded in promoting equal access to information, fostering interest in literature and arts and advancing lifelong learning.
- ✓ **House:** Highest numbers of Santal people have built their house with straw and boombo. So the need a proper structure house for better living.
- ✓ **Income:** Santal from Andharkuli Village have a no High income level, so it is also needed to systematic income ways.
- ✓ **Schooling:** The Schooling system is not good. Only 10(4%) respondents having a Highest Satisfactory level. The Not Satisfactory level is very high 180(72%).
- ✓ **Medical Treatment:** Still now lowest numbers of respondents are needs on traditional treatment facilities. So it is highly needed to aware about the Allopathic treatment.
- ✓ **Government Schemes:** MGNREGS are not so good. Highest numbers of respondent are not benefited from MGNREGS.
- ✓ **Health and Hygiene:** Santal communities are can't concern about their health and hygiene. They need a better health care and the government awareness programme is also needed. So it will increase their better healthy life.
- ✓ **Drinking Water:** Drinking water is another problem among the Santal people. So it also needed to establish purified water tank for drinking water.

- ✓ **Language:** Santal communities are communicating with their local language. So the need to conserve their local language for communicates.
- ✓ **Culture:** Santal are observed many cultural activities. It also needed to reserve their culture for feature use.
- ✓ **Occupation:** Santal Community from Andharkuli Village having no proper way use of agricultural system, so they needed to proper way for agriculture. Still they use traditional agriculture equipment. So it is needed to improve their modern technologies.

## 9. Conclusion.

The above study has been under taken to explore the Educational Information Needs of Santal Community of Andharkuli Village and find out the possible suggestion by which their Educational information needs might be fulfill. The Santal have not yet been able to overcome their marginalized condition. In this study, I have found most of them were surviving their livelihood depend on forest product collection. The Santal parents are did not send their children to the school regularly; they engaged their children with collecting forest product. The development on Santal community like any other community depends on their socio-economic condition. So it is highly needed to explore their information awareness and Literacy.

## References.

1. **Heitzman, James (1996).** "Tribal Religions". In Heitzman, James; Worden, Robert L. (eds.). India: a country study (5th ed.). Washington, D.C.: Federal Research Division, Library of Congress. pp. 168–169. ISBN 0-8444-0833-6. OCLC 34598209. This article incorporates text from this source, which is in the public domain
2. **Hembram, B. & J. Hembram (2020).** Fertility Behavior: Examples from the Santhal Community of Bankura District, West Bengal, India. Aegaeum Journal, Volume 8, Issue 6, 2020, ISSN NO: 0776-3808, Page No: 799. <http://aegaeum.com/>
3. **Hembram, S. & Mohapatra, D. R. (2021).** "Indian Tribal Educational System for the Santal Children of Mayurbhanj District of Odisha: A Psychosocial Analysis" PSYCHOLOGY AND EDUCATION (2021) 58(2): 940-952 ISSN: 00333077. <http://www.psychologyandeducation.net/>
4. **Kanchan, K. (2012).** has described title on "Santal Community Information Services: A Tribal Community Study of West Bengal, India" LAP Lambert Academic Publishing (2012) ISBN 10: 3846549096, ISBN 13: 9783846549094
5. Now.libraries.fibenefits.html
6. **Sarker, Md. A. K. et al. (2016).** has described title on "livelihood and vulnerability of the santals community in Bangladesh" The Malaysian Journal of Social Administration, 12: 38-55, DOI: 10.22452/mjsa.vol12no1.2, <https://www.researchgate.net/publication/324753168>
7. **Sen, U. K. & Bhakat, R. K (2021).** has described title on "Conservation of resources by religious and social prohibitions by Santal communities in South West Bengal, India" The Journal of Archaeology, Consciousness and Culture. Volume 14, 2021 - Issue 1. <https://doi.org/10.1080/1751696X.2021.1865641>
8. **Shamsuddoha, Md & Jahan, R. (2016).** "Santal Community in Bangladesh: A Socio-historical Analysis" Asian Journal of Humanity Art and Literature 3(3):203-214 DOI: 10.18034/ajhal.v5i2.339, <https://www.researchgate.net/publication/337166991>
9. **Sidwell, Paul. (2018).** Austroasiatic Studies: state of the art in 2018. Presentation at the Graduate Institute of Linguistics, National Tsing Hua University, Taiwan, 22 May 2018.
10. <https://www.census2011.co.in/data/subdistrict/2457-gopiballavpur--i-paschim-medinipur-west-bengal.html>