IMPACT OF URBANISATION ON THE LIFE PATTERN OF TRIBALS

In all countries urbanisation has followed industrialisation. Industry and township are interrelated. No big industry can be established in the heart of the city or metropolis. A giant industry never develops singly, without the ancilliary industries or factories around the giant one. So a big industry usually required large rural areas with the facilities of rail communications and other conveyances and where fuel and raw materials are easily available and where there is no dearth of labourers.

All the industrial towns have emerged in this way. The rural areas are, thus transformed
into urban ones. Urbanisation not only brings about outward change of village or rural areas but also quickens a change in the life pattern of the local rural people. Durgapur is no exception to it. But the influence of urbanisation on the life style of the people of Durgapur is somewhat different from that of other provinces in India.

At Durgapur, the changes came upon the life pattern of the tribals as well as on non-tribals. This has not only an impact upon the local tribals but also on those tribals who came here in search of employment from distant places of India.

CLASS AND CASTE DISCRIMINATION

The tribals are mostly clan-oriented and they believe more or less in totemism. The Santals of Durgapur hold the same belief without any exception. There are 12 exogamous groups; these are Hansda, Murmu, Kisku, Hembram, Marandi, Pauria, Soren, Tushi, Baske, Besra, Chors, Bedea. There is inter-clan and
intra-clan recognition. It is interesting that each clan except Pauria, Chore and Bedea has its 'pass word'. These are supposed to be the original home of the sects. Caste system is now known to the Santals but the different clans have different occupation.

The Royalty among the Santals belong to the Kisku clan. The Murmu are the priests and are known as 'Murmu Thakur'. The Sorens used to be warriors by profession. The Hembrams were 'Kunar' or the nobility. The Tudus were the musicians and smiths of the tribe. The Baskes were the traders. With the progress of time, the duties of other clans are not now in practice. Necessity impelled them to take to agriculture. As totemists, Santals hold that certain relationship undoubtedly exists between them and some physical phenomena or animals, birds or even grass or plants. There is a rule among them that a member of the totem must not kill or hunt the object from which he derives his name. Marriage with the same clan is also prohibited.
It has been stated before that the tribals of Durgapur belong to the Santal group as the tribals of other groups are almost next to nil here. Thus the impact of urbanisation is mainly on the Santal group of tribals.

No discrimination is made between caste and class among the Santals. This can be traced back approximately to the 18th Century when they came to settle at Durgapur leaving their traditional wild life. Since then the discrimination of class and caste has been out of their life. But in respect of marriage only, they try to follow rigidly the 'Totem' culture. Today, with the expansion of urbanisation, that influence has been gradually diminishing too. Now, many exceptions are found. Marriage is reported to have taken place within the same clan. Nevertheless, they try to follow the traditional custom in cases of negotiated marriages. The tribals of Bhirangi, Gopalmath, Mahishkapur and other areas adjacent to 'Durgapur Notified Areas' are not very rigid about the matter of 'Totem'.

But in the rural areas of Kamalpur, Faridpur, Dhandabad and Jangalmahal the old custom prevails, and that too, quite rigidly.

CHANGE IN FAMILY RELATIONS

The intra-family relation among the tribals of Durgapur is unlike that of the tribals of other urban areas of Rourkela, Ranchi and Bhilai where industrialisation has taken place. In those places, the joint family system is badly affected. The working tribals, in most cases, do not live with their parents or unemployed brothers. At Durgapur, however, the family relation is not yet affected to that extent.

In this context, I had interviews with some working tribals of 'Durgapur Notified Area'. I asked them -

1) Whether they wanted to look after their old parents with unfailing obedience;

2) look after their unemployed brothers or widow-sisters or sisters deserted
by her husbands;

iii) Whether they liked to live with their wives, sons, daughters in the same family of their brothers working in the factories.

As to the first part of the question 10 out of 50 were not willing to reply. Thirty persons replied in the positive, 3 tribals replied in the negative and 5 others replied in the affirmative subject to his financial capability and the rest two also replied in the positive subject to the goodness of their parents.

As to the second one, 10 did not reply, twenty replied in the affirmative; seven replied in the negative; 10 expressed their obedience to the parents subject to some considerations, 3 replied in the affirmative provided their purposes were served.

As to the third one, 15 out of 50 tribals questioned did not reply; 15 replied in the
affirmative; 7 persons replied in the negative and 10 persons agreed to it provided they were compelled to and their means permitted.

As to the fourth one, 10 persons did not agree to reply, ten persons replied in the affirmative; ten persons bluntly replied in the negative, seven replied in the affirmative on conditions that sister would also have to work. Three spoke of the order of their society, five persons replied in the affirmative subject to the good conduct and nature of sisters and the rest expressed their willingness subject to the availability of accommodation in their house.

From the queries referred to above, it appears that in the society of the tribals of Durgapur, the breaking up of the family is not very common. Till now, most of the tribals have a tendency to live with parents, brothers and sisters along with their wives and children. But the problem of accommodation is very acute. With the expansion of family after marriage, the houses cannot accommodate two families.
for want of sufficient room. In their former rural life, it was no problem to them. In the families of the tribals of Durgapur it has been noticed that the old parents even now enjoy reverence and obedience as before and the members of the same family share alike sorrows and joys of family life. This is, indeed a very encouraging sign.

**LEISURE-RECREATIONS AND PASTIMES**

Recreational activities or pastimes are seldom to be seen among the tribals of Durgapur. Their traditional sports and pastimes are almost lost with the change of tribal surroundings. They are now more or less used to urban sports and games—both indoor and outdoor. Of the indoor games, I have seen some tribals playing cards or playing Ludo. Their old outdoor tribal games like archery, tall tree-climbing, fighting with clubs, sticks, cudgels and such like things are no more to be seen. Out of 40 youths only at the two villages of NADHIA and DHANDABAD only two youths
were seen fighting with clubs. In no other villages I have seen it.

At Kamalpur, Dhandabad and Raturia I have found out of 70 youths only 7 youths practising archery. In the different villages, children of the different age-groups are seen playing 'Rat and Cat'. The play is very simple. A piece of coloured cloth is left by one of the groups without the knowledge of the other. One is to find it out. Besides this game, children, between four to nine years of age, dance to the accompaniment of the recitation of the doggerel verses. Boys ranging from 10 to 14 years of age play 'Kabadi' or 'Dandar' or 'Danda-Guli', a traditional game. Formerly, it originated from the necessity of throwing stick from the top of trees. The technique of the game is now somewhat changed. A shallowed pit is scooped out and a small peg is kept inside it. A boy strikes one end of the peg with a stick in his hand and the peg is thrown in the air, he strikes it again with a stick and pushes it to a distance. The distance is measured with the stick.
In the urban areas of Durgapur and 'Durgapur Resettlement colony some new games have also been introduced. For instance, in the old tribal villages, games like Football and Volley ball are not generally played but in the colony, Football has become the most popular with boys and youths.

The tribals of Durgapur have not yet been associated with any sports-club or Recreation club in large numbers. Only 15% of the tribals of 10 villages are associated with sports club or Recreation clubs. Only two female students of Class X, living in the quarters of Durgapur Steel Plant township, are associated with Mahila Samiti organised by the female members of the Durgapur Steel-Plant-Staff. The number of persons going to libraries is next to nil.

The local tribals are very much interested in Radio. This their sole recreation, so to say. I have questioned 100 tribal people of ten villages. The table shows my findings:
### TABLE NO. I

<table>
<thead>
<tr>
<th>Who does not listen to Radio at all</th>
<th>Who listens to Radio occasionally</th>
<th>Who listens to Radio regularly</th>
</tr>
</thead>
<tbody>
<tr>
<td>M - 20</td>
<td>45</td>
<td>35</td>
</tr>
<tr>
<td>F - 15</td>
<td>40</td>
<td>45</td>
</tr>
</tbody>
</table>

### TABLE NO. II

<table>
<thead>
<tr>
<th>The programme they like to listen it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talk</td>
</tr>
<tr>
<td>--------------------------------------</td>
</tr>
<tr>
<td>M - 05</td>
</tr>
<tr>
<td>F - 00</td>
</tr>
</tbody>
</table>

The findings clearly reveal the fact that almost all the tribals have interest in Radio and tribal women are more interested than tribalmen. The young tribals, are now from their savings, purchasing Radio, bicycles and watch, out of the savings they can afford.
Thus, industrialisation has its full impact on the tribal people of Durgapur as it has on other industrial towns of India.

**BOOKS & NEWSPAPERS**

The local tribals have not even the least interest in books or newspapers. I have already said that I have not found a single person among them who is a member of the Library, though in the matter of reading books, the picture is not than dismal. Three percent of them like reading books. Books do not mean Text books but books on religion or story books.

The newspaper, does not interest them. Only 3% of tribal youths read newspaper. Of this three percent, 2% are involved in Trade Unions and 1% comprise student. No one subscribes to newspaper regularly nor do purchase casually. Those who read newspapers, read Bengali dailies or weeklies. Unlike the tribal peoples in other Industrial towns of India, the tribals of Durgapur are not that interested in film-shows.
Cinema halls are not many either. They do not fancy movies, as only 3% of tribal people go to pictures. They are not interested in theatrical performances usually arranged by the people of mainstream, on occasions, but they are very much fond of Jatra performance, 30% of the tribals are for this entertainment.

'Jatras' are mostly based on the tradition of folk culture and tradition. They could be tragedy, comedy and are always performed in 'open air'.

It has also been noticed that, generally, they have no interest in vocal and instrumental music, but they like 'Baul' songs, traditional folk songs of the rural area to the accompaniment of 'Ektara' (one string musical instrument). But the connoisseurs come to only 2%.

DANCE

Dance is a great element of their cultural life of the Santals. Each and every aspect of their life could be given expression to through
dance. In fact, there is no festival of Santals which is without dance. Festival means colourful dance. They sing and dance to the tunes of Madal (a kind of drum) and 'Singa' (a kind of oboe). Their appeal is mainly romantic and sex-exciting. In most cases, both males and females dance in pairs with their hands clasped with each other. Both males and females get the lustful pleasure of touching the bodies of each other. They cannot bid good bye to dance. They dance to their hearts' content with a drop, too much whenever they find opportunity.

MUSICAL INSTRUMENTS

Musical instrument is one of the main parts of music - both vocal and instrumental. The musical instruments now mainly found here include Flute, Madal, Jhumur and Singa. Besides, 'Sarpa' and 'Buan' which are instruments of traditional type are also found.

In the Vaisnava Santal colony of Bhiringi, Harmonium, Khola and Kartala (Cymbals) are also used in Kirtana or songs sung in praise of the
glories of God or in 'Nama Gana' or singing in the praise of God to the accompaniment of Harmonium double faced drum (Khola) and Cymbals (Kartala).

**ADDA**
(Informal group discussion/chats)

Gossip, a life blood of tribal life, is still continuing even after urbanisation. 50 households of 10 tribal areas participate in gossip in groups, regularly. 37 households out of 50 reported that the gossip-group is attended by their respective male members mainly consisting of persons belonging to their own community. Again, 13 households have reported that the gossip group are usually attended by the male members of different groups.

Again out of 50 households 25 have reported that the adult females also participate in gossip groups of their own.

They talk on many things - religion, family problem, unemployment, modern township, factory, agriculture and festivals. Even after urbanisation
the traditional pattern of Santal life is going strong.

Religion is associated with all the festivals of Santals. Though they have seen modern urban life, they observe nonetheless, forms and norms of religious practices are still unchanged. It is, however, interesting to note that those who live in township or in places adjacent to it do not observe all the festivals. The Vaisnava tribals are especially an exception to it. The festivals which are associated with customs of hunting and agriculture on occasions are not rigidly observed as before. The reason is not far to seek. Having entered the urban life they have also managed to forget the life of agriculture and farming. Side by side with the quick disappearance of forests followed by industrialisation they have naturally given up hunting.

The tribals living in rural areas like Faridpur, Kamalpur, Narayanpur, Jangalmahal observe all festivals according to their traditional customs.
Here are some important features of their festivals:

a) The Priest 'Dan Guru's Mukhiyas (leaders) and the old tribals are of great importance in all the festivals.

b) In every festival the tribal youths and girls have opportunity to mix freely.

c) On every festive occasion 'Hadiya' (a kind of home brew) is the main drink and singing and dancing is the indispensable part of the festival.

d) The expenses of the festivals are borne by all, proportionately, according to their means and a feast is arranged thereafter.

The festivals observed by the tribals in and around Durgapur are not now as much colourful as those of the tribal villages of Babubagan, Charakdanga, Sargram of Bardhaman or of the remote villages of Midnapore and Hooghly. The pomp and splendour are somewhat dimmed now.
The Sacerdotal fees due to the priests and 'Dangurus' on religious occasions are now reduced to some extent. But 'Hadiya' is still relished by them, although they do not consume in profuse quantity as before. Previously, they used to drink Hadiya for three to five days continuously. At present, that is not found. Meat is not also supplied in abundance as before and in many cases one goes without it. Nowadays, the duration of festivals is shortened also. It lasts only for a day and, occasionally, for two days and not more. Dresses of Female dancers have been changed. In the other Santal festivals it is observed that women and girls usually wear 'Sarees' but never put on 'Blouses' they only cover their breasts with 'Saree'. They also use flowers and feathers of birds and coloured ribbons on their head. The tribal girls of Durgapur wear Sarees and blouses to cover the upper portion of their body and also use coloured ribbons on their head. A 'Santorial revolution' indeed!

The Santal festivals are also attended by
the caste Hindus. At the village of Bhiringi there is some exception to it as they all are initiated to Hindu Vaisnavism. In the context of religious festivals this has already been mentioned.

Besides, Christian Santals observe their own Christian festivals.

The festivals of the local tribals of Durgapur observed even now after the erection of Durgapur Steel Plant are:

a) EROK SIMA  
b) IRI GUNDLI  
c) JANTHAR  
d) SCHRAE (Gopuja or the worship of the Cattle)  
e) BAHİ PARALE  
f) HOLI

a) In early summer, in Baisakh, Erok Sima is celebrated at the holy grove when a number of deities are worshipped followed by a feast celebrated for three days. Then there is a special offering to the boundary deity.
b) This is followed immediately by the Iri Gundli, the millet festival, that consists of offering of the first crop of millet to the tribal gods.

c) The Janthar festival is a community one, and is in honour of the tribal deity, Janthar. It is a two-days festival. A lot of taboo is observed.

d) The most celebrated is the winter harvest festival called Sohrae, held on a full moon night at mid-winter. It starts with a cleansing ceremonial.

e) An important festival of Santals is the Bahi Parale (festival of flower). It is held after the full moon in March to celebrate the advent of spring, and the splendid bloom of flowers. The Sal trees are now resplendent with blossoms and tender leaves.

f) These follows a water festival (Holi) when people throw water (not coloured) on another. It is free for all, except where custom
forbids such familiarity because of certain relationship.

CHRISTIAN FESTIVALS

It has already been discussed that a part of the tribals of Durgapur have been initiated to Christianity by the Christian missionaries, though their number is very small. Most of these converted tribals live in the village 'Ara', a little away from Durgapur City Centre. The total population of the village is 75. There are only 15 families. They are ex-communicated from their own Santal Community; because of their conversion to Christianity. The Christian festivals they usually observe are the 'Christmas day', 'New Year Day', 'Good Friday' and 'Easter Saturday'.

MUSLIM FESTIVALS

As there is no sizeable number of Muslims at Durgapur or areas adjacent to it, no Muslim festivals could be observed.
The Hindu festivals attended by the tribals of Durgapur include -

a) Durgapuja
b) Kalipuja (Diwali - day of illumination)
c) Shitalapuja
d) Holi
e) Viswakarma puja (the worship of the God of Technology and Industry)

The festivals of the tribals attended by the non-tribals include -

a) SCHRRAE (Percentage of non-tribal participants is 5%)

**IMPACT OF URBANISATION ON SEX LIFE & MARRIAGE**

Urbanisation has its impact on marriage and sex-life of the local as well as the migrated tribals of Durgapur, as usual.

Both tribals and non-tribals have admitted that, illegitimate sex-life for both the sexes is now a common practice and people are so used to it as not to consider it an offence or something
against morality. Sexual perversion among the people both tribals and non-tribals is also more or less evident.

This is no new thing, as in all Industrial towns, it is in practice. Still, in Durgapur its evil effect is in a lesser degrees. There are, some evidences which corroborate my statement. At Durgapur (Durgapur Notified Area) there is no licensed brothel, but at Mahishkapur there is one private brothel, unlicensed. At Durgapur township there is one brothel and the number of prostitutes is not more than fifty. This is no doubt, a good sign for an industrial town. The reason is that there has been no dearth of living space and the migrated people came with their families or they married afterwards.

Opinions about the extent of looseness in the sex-life:

Out of the 50 persons who were interviewed, 17 persons stated that they were not in a position
to say whether looseness in sex-life on the part of the males was on the increase or decrease. Fifteen persons stated that there is no change. According to the remaining 18 persons, immoral sex life is increasing quite fast.

Opinions about immoral sex-life on the part of females: of the 50 persons interviewed, 15 were not in a position to say whether immoral sex-practices on the part of the females were on increase or decrease. The remaining 35 persons stated that it was on the increase without stating any sound reason. Ten of them attributed to the lack of social control. Some, however, indicated that poverty pushed them to this way of life. But this reason is not altogether correct. The general slackening of morals is the root cause of it. Looseness in sex life prevailed in the early stage of the project and even now is on increase with the expansion of new factories. The supervisors and technical staff exploit the simplicity of tribal girls to their best advantage and seduce them with the allurment of job and other facilities.
Opinions about the premarital romantic love:

It is quite natural in the changing situation that premarital romantic love is on the increase among the young men and women.

The question was put to some 50 persons and of them 20 had no knowledge of it. 20 persons replied ambiguously, neither in the positive nor in the negative. The remaining 10 persons stated that it was on the increase.

CASES OF ADULTERY

Out of some 50 persons interviewed 15 persons had no information nor had they any opinion about it. 20 persons stated that there had been no change. The remaining 20 persons stated the adultery was on the increase. Only 5 of them stated that contact with the outsiders was the contributing factor, others did not give any reason.
Opinions about the cases of divorce or separation:

Out of 50 persons interviewed, 14 persons had no information regarding the matter, nor had they any opinion about it; 24 persons replied in the negative. The remaining 12 stated that the incidence of divorce and desertion had been on the increase.

Various evidence mentioned below justify the reasons for increase in the incidence of divorce and desertion.

(1) Loss of interest in household work on the part of the females owing to the availability of job.

(2) Lure of out-door work.

(3) Looseness in sex life.

(4) Status consciousness on the part of females.

(5) Financial crisis.

Opinions about change in relation of husband
and wife from the traditional pattern.

Ten persons did not express any opinion on this point. Twenty persons stated that there had been no change in respect of the traditional pattern of relationship between husband and wife and the rest stated that the old concept of relationship of superiority and inferiority between husband and wife had been replaced by mutual friendship and equality. It is, no doubt, an important impact of urbanisation.

**OTHER IMPACT ON THE FAMILY**

In the 50 tribals households covered by the survey in 10 villages, an enquiry was made about the specific changes that had taken place in the respective family complex. The particulars are given below:

Names of the 10 villages where I undertook survey:

(1) AMRAI
(2) BHIRINGI
CHANGE IN THE NATURE OF PARTICIPATION OF THE ECONOMIC ACTIVITIES OF THE FAMILY

Some informations have made a mention of the change that is taking place in the matter of women's participation in economic activities.

Before the urbanisation, in the old villages, the tribal females used to assist the males in their agricultural work. They also used to accompany the males to the market for the sale of agricultural products. They were, in a sense, mostly self-employed family workers. After urbanisation, they are mostly working as daily wagers under contractors or as employees of different factories and institutions.
CHANGE IN CLEANLINESS AND HYGENIC HABITS

Out of 50 persons interviewed, 10 stated that there had been no change in respect of cleanliness and hygenic habits. Ten persons told, firmly, that their living was more hygienic, but the rest stated that, since urbanisation, they have been more conscious of their personal cleanliness and also of hygienic habits. They now wear cleaner clothes and also keep their surroundings neat and clean. In the old villages their houses were more commodious but they used to live in a more dispersed pattern.

CHANGE IN THE NUTRITIONAL VALUE OF FOOD

Out of 50 informants 10 informants stated that they were not in a position to say whether there had been any change in the nutritional value of food. Fifteen informants were of opinion that there was no change in the nutritional value of food. The rest were of opinion that nutritional value of food has increased. Two of them, have supported their statement that home-made bread
of wheat (Chapati) are of more nutritional value than rice. This food habit has been changed on account of urbanisation. But the old are not happy with this.

**FRIENDSHIP OUTSIDE VILLAGES**

The tribals of Durgapur usually like to confine their acquaintance within their own group of tribals of the same region. Since urbanisation, they have been maintaining relations with the tribals of other villages. They are also mixing with non-tribals and friendship between tribals and non-tribals is gradually increasing.

A statement of data in a tabular form concerning my survey about it is given below -

(100 persons of 10 villages mentioned before)

<table>
<thead>
<tr>
<th>No. of friends</th>
<th>Respondents</th>
<th>Tribals</th>
<th>Non-Tribals</th>
<th>Distance of village</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>15</td>
<td>1</td>
<td>-</td>
<td>2 K.M.</td>
</tr>
<tr>
<td>Two</td>
<td>20</td>
<td>2</td>
<td>-</td>
<td>2 K.M.</td>
</tr>
<tr>
<td>Three</td>
<td>20</td>
<td>3</td>
<td>-</td>
<td>2 K.M.</td>
</tr>
</tbody>
</table>
From the above table it appears that the tribals are making friendship with non-tribals. The average is 8% now and the percentage is gradually increasing.

This friendship with non-tribals has become possible through employment in the factories and other places. There are also other reasons - social, political and academic.

While attending social functions or festivals, reading in the same schools, taking part in sports and games or being members of the same Trade Unions, friendship is bred. Thus the yawning gap between tribals and non-tribals is gradually being shortened.

**ATTITUDE TOWARDS NEIGHBOURHOOD**

In the tribal villages, the good relationship
among members of the community still persists as the most interesting feature. The influence of urbanisation has no effect on them. They are cooperating and accommodating with each other as usual. There are a few exceptions to this in respect of the division of money received jointly as compensation or in respect of marriages where a girl chosen by one is married to another.

MATERIAL EQUIPMENTS OF THE HOUSE

The houses of the tribals of Durgapur are made of Bamboo, wood and hay. The walls are usually of clay. I have spent many days with the tribals at their houses while conducting my survey. The walls, in most cases are from 2 ft. to 3 ft. deep. The width of the walls is from 15 inches to 30 inches. The floor is of clay. The roof is either thatched or tiled or covered with corrugated tin sheets. In each room there is one window. The size of each room is 8' x 10' ft. or 80 Sft. The height varies from 7 feet to 10 feet. Some rooms are generally divided into two with a partition wall of clay. Eighty
percent of tribals have usually one room. Some families have two rooms. In the entire Durgapur Notified area, I have seen only three two storied houses of clay.

Out of 50 households, only 8 households have separate kitchens and only 7 have separate cattleshed.

Out of 50 households, 45 households have kitchen-gardens in which seasonal vegetables are grown.

It appears that the tribals of Durgapur have been using kitchens separately since urbanisation. Formerly, they had no separate kitchen. The rate of use was 1%.

USE OF LATRINES, BATHROOMS, URNALS & TOILET

Since urbanisation, there is a growing tendency among tribals of Durgapur to use latrines, bathrooms, ufinals and toilet like other non-tribal people of the main stream.
Formerly, before urbanisation, 100% of males and 99% of females used paddy fields, groves for answering to nature’s call and they had their bath in the nearby stream or tanks.

After urbanisation, 75% of tribal males and 50% of tribal females use open field as latrine and usually have their bath in the nearby tanks. The percentage is 80% in the case of males and 80% in the case of females.

From the survey, it is found that after urbanisation separate latrines were built by the tribals themselves. These are usually constructed by boring holes into the earth, and then covered on all sides by gunny cloth or by leaves. These latrines are common, and not private.

The use of wells and tubewells has increased. Their number is only 2%.

In tribal villages, sanitary latrines are almost next to nil. But at Bhiringi and Mahishkapur out of the total number of families,
at least one per cent of the people use sanitary latrines.

**IMPACT OF URBANISATION UPON DRESSES**

Formerly the tribals used to live in the rural and forest areas. They used to live a wild life, and move in nude. Only in winter they would put on a 'Ganjee' or a wrapper for protection from cold. Of late, most of the tribals, say 70% of them, use shirts and Ganjees and 20% of them use Sweaters. All the shirts they put on are full-sleeved. The old, however, maintain their tradition of remaining bear-bodied except a loin cloth on them. These people comprise 10% only.

**LOWER GARMENTS OF MALES**

Some changes in respect of garments for the lower part of the body has also been noticed. Formerly, before urbanisation, *dhoti* used to be the common wear of the tribals except those who preferred loin cloths. Now, 90% of the tribals put on either *dhotis* or trousers, and a 10% of them put on trousers only.
One percent of the old group put on loin cloth ("nengti" - "Lengati"). But the number of tribal people using Jangiya or underwears in only 10% of formerly it was nil.

UNDER GARMENTS OF FEMALES

The growing impact of urbanisation has brought about considerable change in the dresses of tribal females. The tribal women, who some time back draped one piece of cloth all over their body, now use tailored garments as frocks, blouses and even brassiers as they are readily available in the market. About 70% of the unmarried little girls put on frocks about 30% of them put on Blouses and only 2% of them use Brassiers at the time of their outings, but not at the time of going to places of their employment. Almost every woman of the same age-group usually wear 'Saree' and with a part of it they cover their breasts. Of the boys and youths, 40% put on shoes.
LOWER GARMENTS OF FEMALES

The lower garments of females have also undergone some changes. About 90% of the girls wear 'Ijers' or Jangiyas or briefs. Only 10% of them wear nothing on them. 100% of the young girls use 'Sarees' as both their upper and lower garments. Of late, they have learned to put on 'Saya' or Petticoat under the Sarees. Their number come to about 40%. But most of them do not wear anything under Saree at home, and put them on only at the time of going out to any place.

CHANGES IN ORNAMENTS

In respect of the use of ornaments, the tribal women have been much influenced by urbanisation. Formerly, their ornaments were of alloy, wood, brass and horn of animals. Today the ornaments are of glass, Rolledgold, silver, stainless steel and very rarely of Gold. But majority of the tribal females use glass bangles, bead necklace and ring of stainless steel. The
ornaments of Rolled Gold are much in use among them and very popular, too. Fad for Imitation jewellery is also there.

CHANGES IN HAIR-DO & DECORATION

Under the impact of urbanisation followed by industrialisation, the tribals have come closer to the non-tribals of the higher and lower strata. The tribal women have now learnt to dress themselves after the fashion of the day. Their attires have also undergone changes gradually. Formerly, the tribal females used to put on feathers after having braided their hair and sometimes used to have tattoo marks on their forehead. Almost all the boys and youths, say 90% of them, comb their hair and 10% of them go to saloon for hair-dressing. The females use cosmetics like snow, face powder, nail polish, soap and perfumed hair oil. The use of 'tattoo' is by and large, going out of vogue. Use of bird feathers on the head is also much less these day but they wear coloured ribbons and flowers. Married women usually put vermillion
on the forehead as the married women of the Hindus. But this is followed not as a custom but as a decoration on festive occasions or on the occasion of making trips to some places outside their own residence.

COMMUNITY ORGANISATIONS AND ADMINISTRATION

Even after the urbanisation or Durgapur area, the Santal tribals like to retain their old tradition in respect of customs and administration, however, modernised they might have been.

It is also equally true that those traditional ways of life is fast undergoing changes. This change is markedly observed in the case of their social administration, though they themselves conduct the administration of their tribal villages. Their administrative body known as 'Panchayet' or 'Sabha' is composed of 'Mukhiyas' and old mates. The body enjoys legislative, executive and judicial powers quite at variance with the statutory power that be.

The meeting of the Committee is held generally
once a month or anytime under necessity.
Before the tribal Court the allegations against
the prosecuted as well as the replies of them
to that in defence are heard of and the verdict
is given after due deliberation. Punishments
are of different types according to the gravity
of offences. The types of punishment include
unconditional apology, the cleaning of the
feet of the old and important persons of the
village as well as treating them to feast,
working at the houses of the old without any
payment or putting up a notice in front of the
house of the offender condemning him, boycotting
the offender socially or payment of money as a
fine and malign him in the open market place.
Payment of money as fine is the only alternative
remedial measure of all types of punishment
mentioned above. Of the offences, the gravest
one is unlawful sexual intercourse. In case of
maidens, they are forced to be married or made
to pay an amount ranging from Rs. 50/- to
Rs. 200/- as fine to the body.

The interesting feature is that the payment
of fine in all cases save offenders from punishment. If any male rapes a girl or is involved in any sexual crime, the amount paid as fine by the accused will go to the girl concerned. Even if the male does not marry the girls and if the girl is already married then both the male and the girl are not at all lowered down in the estimation of others provided the fine is paid.

The police usually do not interfere in their administration except in cases of murder or if any one goes to the police station to bring any matter to the attention of the police thereby seeking interference.

Another interesting feature in this context is worth mentioning. Elsewhere for the community of Santal tribals of different areas there are administrative organisations like 'Desh pradhan', 'pargana', and the like which have jurisdiction over other areas too, but at Durgapur area, there is no such trace of intra-village administrative body having jurisdiction over
many villages

The main reason is that within the Durgapur Notified Area, the distance between two tribal pocket is very wide.

DEVIANT BEHAVIOUR

Industrialisation has its evil effect not only on the life of the mainstream of people, but also on the life of the tribals.

The deviant behaviour is on the increase among the tribal villages. This deviant behaviour, includes mainly alcoholism, smoking and sex crimes.

ALCOHOLISM

To the tribals, drinking is not at all an offence. The tribals are usually very fond of 'Hadiya' or 'Mahuya', a kind of liquor made at home by themselves.

To drink Hadiya or Mahuya is a part of their life. Both males and females drink together. We
cannot find Santals who do not touch Hadiya except the vaisnava Santals of Viringee.

But the most important feature is that they, of late, purchase countrymade liquor from wineshops like other non-tribals. Tribal women and the old do not touch it. They relish Hadiya brewed at home by themselves. Most of the tribal youths, say 25% of them, purchase from the liquor shop of the market and 75% of them procure from illicit chooloo-brewers. This has made them a prey to diseases of different types and a growing tendency of committing crimes is evinced among them, though not more twenty five per cent of the tribals are involved in crime.

The youths belonging to the scheduled caste are usually addicted to drinking and they have drawn tribal youths to it.

SMOKING

Formerly, the Santal tribals and the habit of smoking Bidi made of a kind of leaves, tobacco
with Huko. Of late, their fashion of smoking has been somewhat changed. Of them, about 50% smoke Bidi and Cigarettes as available in the market and shops. Hukko (Hubble Bubble) is now almost obsolete. It is no offence, to them, to smoke before superiors or elderly people.

Among the tribals of Durgapur, the use of 'Charas' Heroin or any drug is not yet in practice, nor have I heard of it.

Another influence of industrialization is the use of Tea among the tribals. Tea is now very favourite with the tribals. 60% of them drink tea regularly. The tribals are very often found treating the non-tribals to tea.

CRIME

To get involved in crimes increasingly is the inevitable consequence of urbanization. But at Durgapur, the picture is otherwise. Though the cases of crime is on the increase now, the rate of increase in the number of crime is comparatively much less. The apprehension about
the increase in number has been belied.

In this context, a statement of crimes committed by the tribals of Dhandabad Colony is given in tabular form.

**TABLE NO. IV**

YEAR-WISE CRIMES FOR DHANDABAD COLONY

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dacoity</td>
<td>4</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Burglary &amp; theft</td>
<td>5</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Tresspassing</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Rape &amp; other sex crimes</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Breach of Trust</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Physical, Injury</td>
<td>-</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Excise</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Use of obscene language</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Motor Accident</td>
<td>-</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
</tbody>
</table>

The information in the table was obtained
from the police station of Durgapur. It has already been pointed out that allegations about crimes or offences committed by the tribals are not always reported to the police except in the cases of a motor accident.
2. The new Administrative Buildings of Durgapur Steel Plant. Photo by