



## Relationship between Bengali and Santal Communities in the Context of Language and Culture

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### ABSTRACT

This paper explores the historical and cultural relationship between the Bengali and Santal communities in the Rarh region, the Jungle Mahals, and neighbouring areas of eastern India. Rather than treating the two communities as isolated social groups, the study looks at the long process of contact between them in everyday rural life. Agriculture, forests, local markets, village festivals, folk worship, labour exchange, music, dance, and seasonal rituals have created many spaces where Bengali and Santal communities have interacted over time.

The paper also highlights the differences that remain important. Bengali society has largely developed around the Bengali language, caste-based social structures, agrarian settlement, local Hindu practices, and folk goddess traditions. The Santals, in contrast, have preserved a distinct Adivasi cultural identity through their language, clan system, village leadership, Sarna or Sari religion, sacred groves, bongas, Marang Buru, Jaher Era, agricultural rituals, and collective forms of music and dance.

Based on secondary literature and a qualitative descriptive approach, the paper argues that the relationship between the Bengali and Santal communities is best understood as one of close contact without complete merger. Their histories show sharing, borrowing, cooperation, and coexistence, but also social distance, cultural difference, and unequal power relations. The study concludes that the Bengali and Santal communities have shaped each other's local worlds in many ways, while the Santals have continued to maintain their own religious, linguistic, and cultural identity.

**KEYWORDS:** Bengali community, Santal community, Rarh region, Jungle Mahals, cultural neighbourhood, Adivasi identity, folk religion, Sarna religion, sacred groves, agrarian society, village festivals, cultural interaction, coexistence, social identity.

### 1. INTRODUCTION

The study of the relationship between the Bengali and Santal communities opens an important window into the lived culture of eastern India. It brings together two neighbouring but distinct social worlds: the regional Bengali cultural world and the Adivasi religious, linguistic, and social life of the Santals. In many parts of Bankura, Purulia, Birbhum, Jhargram, Jharkhand, and adjoining areas, these communities have shared the same fields, forests, weekly markets, river routes, labour systems, village spaces, and seasonal festivals for generations. This shared rural environment has allowed ideas, practices, songs, stories, food habits, work relations, and ritual forms to move across community boundaries without completely removing those boundaries.

Bengali society in this region has historically been shaped by settled agriculture, the Bengali language, caste-based social structures, village institutions, local Hindu practices, folk goddess traditions, devotional songs, and seasonal festivals. In western Bengal and the adjoining Rarh and Jungle Mahal regions, Bengali culture has not existed only through formal religion or written literature. It has also lived through village fairs, oral stories, local shrines, harvest rituals, folk songs, market relations, and everyday social exchanges. These practices have helped create a regional culture in which land, livelihood, belief, and community memory are closely connected.

The Santals are one of the major Adivasi communities of eastern India. Their settlements are spread across Jharkhand, West Bengal, Odisha, Bihar, Assam, and neighbouring regions. Santali belongs to the Munda branch of the Austroasiatic language family, and the community has a rich tradition of oral expression, song, myth, dance, and collective memory. Santal society is closely linked with land, forest, agriculture, clan identity, and village institutions. The sacred grove, known as Jaherthan or Jaher Than, holds a special place in Santal religious life. Worship is directed to bongas and major sacred figures such as Marang Buru and Jaher Era. These practices are not merely religious acts; they are part of social order, ecological understanding, and community continuity.

The relationship between Bengali and Santal communities is not easy to explain through simple categories. It is not correct to describe them as completely separate communities with no interaction. It is also not correct to suggest that the Santals have been fully absorbed into Bengali society. In everyday village life, communities may share work, markets, festivals, songs, local beliefs, and public spaces while still maintaining their own language, customs, religious practices, and social identity. A Santal household may participate in a local fair, work with Bengali cultivators, exchange goods in a village market, or join in the public atmosphere of seasonal celebrations without giving up Santal religious and cultural identity. Similarly, Bengali rural life has also been shaped by long contact with Adivasi communities, especially in regions where forests, agriculture, labour, and folk traditions have remained closely linked.

The present paper therefore uses the idea of cultural neighbourhood to understand this relationship. A neighbourhood does not mean sameness. Neighbours may share roads, water, markets, festivals, memories, and everyday concerns, but they do not necessarily become one community. In the same way, Bengali and Santal communities have lived in close cultural proximity while preserving important differences. They share concerns related to land, harvest, disease, safety, fertility, family well-being, village peace, and seasonal change. Yet they also differ in language, ritual authority, kinship rules, religious spaces, social organisation, and collective memory. This paper attempts to describe that balance in a careful and human manner.

The study is especially relevant at a time when rural and Adivasi cultural practices are changing quickly. Migration, education, market expansion, religious reform movements, media, state policies, and political mobilisation are reshaping village life. Older forms of interaction are being forgotten, simplified, or reinterpreted. A sensitive study of Bengali and Santal relations can help us understand how local communities remain connected without losing their own voices. It can also help avoid two errors: the erasure of Adivasi autonomy on the one hand, and the artificial separation of communities that have historically lived together on the other.

## 2. LITERATURE REVIEW / RELATED WORK

The relationship between the Bengali and Santal communities has been discussed across different kinds of writings, including history, anthropology, folklore, language studies, religious studies, and regional social studies. These works show that the two communities have lived in close contact for a long time, especially in the Rarh region, Jungle Mahals, and adjoining areas of eastern India. However, the relationship has not been one of simple similarity. It has involved coexistence, exchange, dependence, difference, and, at times, unequal power relations.

Studies on Bengali society in western Bengal often highlight the importance of agriculture, caste, village institutions, folk religion, local markets, and regional festivals. Bengali rural culture in Bankura, Purulia, Birbhum, Jhargram, and nearby areas has developed through a close relationship with land, rivers, forests, temples, shrines, oral traditions, and seasonal rituals. Folk goddesses, village deities, devotional songs, fairs, harvest practices, and

local myths have played an important role in shaping Bengali social and cultural life. These studies suggest that Bengali society in this region cannot be understood only through formal Hindu religion or written literary traditions. It must also be studied through everyday rural practices and local cultural memory.

A separate but related body of literature focuses on Santal society. The Santals are one of the major Adivasi communities of eastern India, with a distinct language, social organisation, religious system, and cultural identity. Studies on Santal life show that their society is deeply connected with land, forest, agriculture, clan relations, village authority, and collective rituals. Their religious life is centred around Sarna or Sari belief, sacred groves known as Jaherthan or Jaher Than, bongas, Marang Buru, Jaher Era, and village festivals. These studies make it clear that Santal religion is not a loose set of beliefs but a structured system connected with social order, ecological life, and community memory.

Ethnographic writings on Santal festivals such as Baha, Sohrae, and Karam are especially useful for understanding Santal cultural life. These festivals are not merely religious events. They are also occasions for renewing social bonds, remembering ancestors, celebrating nature, teaching younger generations, and strengthening community identity. Songs, dances, drums, ritual food, collective participation, and village gatherings are central to these festivals. Such studies show that Santal cultural practices are deeply collective and continue to play an important role in maintaining social unity.

Language studies also form an important part of the literature. Santali belongs to the Munda branch of the Austroasiatic language family and is central to Santal identity. Santal songs, myths, proverbs, stories, and ritual speech carry the memory of the community. Bengali, on the other hand, has shaped the wider regional public sphere through administration, education, literature, markets, and everyday communication. The relationship between Bengali and Santal communities must therefore also be studied as a relationship between languages. In many areas, Santals may use Bengali for market exchange, education, or official work, while Santali continues to remain important within the household, village, ritual space, and community performance.

The literature on cultural change, Sanskritization, and Adivasi identity is also relevant. Some scholars have shown that Adivasi communities, including the Santals, have interacted with Hindu practices, Christian missions, state institutions, schools, markets, and modern political movements. These interactions have influenced dress, ritual forms, education, occupation, and social aspirations. However, such change should not be understood as simple absorption into Bengali or Hindu society. Communities often adopt some practices, reject others, and reinterpret outside influences according to their own needs. This is why the Bengali-Santal relationship should be studied as a process of negotiation rather than as one-way assimilation.

Historical writings on the Jungle Mahals and adjoining regions also show that the relationship between Bengali and Santal communities has been shaped by land, labour, migration, forests, revenue systems, and colonial rule. The expansion of settled agriculture, changes in land ownership, forest control, moneylending, and labour relations affected the Santals in significant ways. These processes created both contact and conflict between different communities. Therefore, the Bengali-Santal relationship cannot be seen only as cultural sharing. It must also be understood through questions of power, economy, land rights, and social inequality.

Taken together, the existing literature suggests three broad points. First, Bengali rural society in western Bengal has a rich regional culture shaped by agriculture, folk religion, caste, language, markets, and local festivals. Second, Santal society has its own distinct structure rooted in language, clan organisation, sacred groves, bongas, festivals, and village authority. Third, the two communities have met through shared geography, everyday work, markets, festivals, songs, labour relations, and public village life. The task of this paper is to bring these strands together and interpret the Bengali-Santal relationship in a balanced way, recognising both cultural closeness and social difference.

### 3. RESEARCH METHODOLOGY

This paper follows a qualitative and descriptive research method. It is based on secondary sources, including published works on Bengali rural society, Santal social and religious life, regional histories of Rarh and the Jungle Mahals, ethnographic studies, language studies, district-level information, and cultural accounts of eastern India. The aim of the study is not to present the Bengali and Santal communities as completely separate groups or as a single mixed culture. Rather, it seeks to understand how these two communities have lived, interacted, exchanged, and maintained differences within a shared regional landscape.

The method used in this paper is interpretive. It studies community relations not only through formal institutions, but also through everyday practices. In rural society, relationships are often shaped through land, labour, markets, festivals, songs, marriage rules, food habits, language use, ritual spaces, and local memories. For this reason, the paper treats Bengali-Santal relations as a lived social process. It pays attention to both visible forms of contact, such as markets, festivals, work relations, and village gatherings, and less visible forms, such as memory, identity, social distance, and cultural boundaries.

The study is organised around five guiding questions. First, what are the major features of Bengali rural society in the Rarh, Jungle Mahal, and adjoining regions? Second, what are the main features of Santal social, religious, and cultural life? Third, in what areas have Bengali and Santal communities interacted historically and in everyday life? Fourth, what differences must be recognised so that Santal identity is not absorbed into a generalised Bengali or Hindu social framework? Fifth, how can the relationship between the two communities be studied more deeply through future village-level fieldwork?

A major limitation of the present study is that it does not include fresh field interviews. The relationship between Bengali and Santal communities may vary from village to village. In some areas, the two communities may share festivals, markets, agricultural work, and local public spaces quite closely. In other places, social distance may be stronger because of caste, class, land relations, language, religion, or historical conflict. These variations can be properly understood only through fieldwork with Santal elders, Bengali villagers, women, youth, local priests, school teachers, cultural performers, village leaders, and local historians.

Despite this limitation, a secondary-source-based study is useful because it helps build a clear conceptual foundation. It allows the paper to identify major themes, compare existing studies, and avoid simple conclusions. The study does not treat contact as complete assimilation, nor does it treat difference as total separation. Instead, it uses the idea of cultural neighbourhood to understand a relationship marked by closeness, exchange, negotiation, and autonomy.

**Table 1. Analytical framework used in the study**

Theme	Use in this paper
<b>Place and geography</b>	Examines the shared rural landscape of Rarh, the Jungle Mahals, Bankura, Purulia, Birbhum, Jhargram, Jharkhand, and adjoining areas.
<b>Land and livelihood</b>	Studies how agriculture, forests, labour, markets, and seasonal work have shaped relations between Bengali and Santal communities.
<b>Religion and ritual life</b>	Compares Bengali folk and Hindu practices with Santal Sarna or Sari belief, sacred groves, bongas, Marang Buru, Jaher Era, and village rituals.
<b>Language and oral culture</b>	Looks at the role of Bengali and Santali in songs, stories, myths, everyday communication, markets, education, and ritual spaces.
<b>Festivals and performance</b>	Understands fairs, dance, music, drums, seasonal festivals, and public celebrations as spaces of contact between the two communities.

<b>Social boundaries and identity</b>	Examines how caste, clan, marriage rules, priesthood, village authority, and community memory maintain difference and autonomy.
<b>Power and inequality</b>	Considers the role of land relations, labour dependence, state policies, education, migration, and social hierarchy in shaping Bengali-Santal relations.

#### 4. RESULTS AND DISCUSSION

The study shows that the relationship between the Bengali and Santal communities cannot be understood through a single idea such as separation, assimilation, conflict, or harmony. Their relationship is better understood as a layered social relationship shaped by geography, livelihood, culture, religion, language, and power. In the Rarh region, the Jungle Mahals, and adjoining areas, Bengalis and Santals have lived in close physical proximity for a long period. This closeness has created many forms of contact, but it has not removed the distinct identity of either community.

##### 1. Shared Geography and Everyday Contact

One of the most important findings is that geography has played a major role in shaping Bengali-Santal relations. In many parts of Bankura, Purulia, Birbhum, Jhargram, Jharkhand, and nearby areas, both communities have shared the same rural landscape. Fields, forests, rivers, village paths, ponds, markets, schools, and work sites have created regular points of interaction.

This shared geography has produced a form of everyday contact. Bengali and Santal communities meet in weekly markets, agricultural work, wage labour, festivals, public gatherings, government offices, schools, and transport spaces. These interactions are often ordinary and practical rather than formally organised. They show that community relations are not built only through rituals or institutions, but also through daily life.

At the same time, shared geography does not mean complete social unity. In many villages, Bengali and Santal hamlets may be located near each other but still remain socially distinct. Separate settlement patterns, ritual spaces, marriage rules, language use, and community leadership continue to maintain boundaries. Therefore, the relationship may be described as close but not merged.

##### 2. Land, Labour, and Livelihood

Agriculture has been one of the strongest links between the two communities. Both Bengali and Santal life in this region has been deeply connected with land, crops, rain, cattle, forests, and seasonal work. Cultivation, harvesting, forest collection, animal care, and wage labour have created practical relations between the communities.

However, this relationship has not always been equal. In many places, Bengali groups have historically had greater access to land, administration, education, and market networks, while Santals have often faced land alienation, poverty, indebtedness, and labour dependence. This means that Bengali-Santal relations must be understood not only as cultural exchange but also through questions of economy and power.

The Santal connection with land is not merely economic. Land, forest, and village space are part of Santal memory, ritual life, and collective identity. Similarly, Bengali rural society also attaches deep cultural meaning to land, harvest, local deities, and village belonging. These shared agrarian concerns bring the communities closer, but unequal control over land and resources may also create tension.

##### 3. Religion and Cultural Interaction

The study finds that religion is an important field of both contact and difference. Bengali rural society in this region includes many forms of Hindu worship, folk goddess traditions, village shrines, seasonal rituals,

devotional songs, and local fairs. Santal religion, on the other hand, is rooted in Sarna or Sari belief, sacred groves, bongas, Marang Buru, Jaher Era, and community-based rituals.

There are points of contact between the two religious worlds. Santals may attend local fairs, participate in public village celebrations, visit shared sacred spaces, or show respect toward local deities worshipped by Bengali neighbours. Bengali villagers may also be familiar with Santal festivals, drums, dances, and sacred spaces. Such contact shows that rural religion often moves through public life, performance, and shared locality.

Yet the difference remains important. Santal religion has its own sacred geography, priesthood, ritual language, village authority, and collective memory. It should not be treated as a smaller part of Bengali Hindu religion. The sacred grove, the role of the Naeke, the worship of bongas, and the centrality of Marang Buru and Jaher Era show that Santal religion has its own structure and meaning.

#### **4. Festivals, Music, and Performance**

Festivals, music, dance, and oral traditions form major spaces of interaction between Bengali and Santal communities. Bengali rural culture includes folk songs, devotional music, village fairs, seasonal observances, and local performance traditions. Santal culture is also rich in collective dance, drums, songs, myths, and festival performances.

Santal festivals such as Baha, Sohrae, and Karam are important not only as religious occasions but also as social and cultural events. They bring the community together, renew relations with nature, and transmit values to younger generations. Bengali festivals and fairs also create public spaces where different communities may gather, observe, exchange goods, and participate in local cultural life.

Performance is therefore a bridge between the two communities. Songs, drums, dance, processions, and fairs allow people to encounter each other's cultural forms. However, participation does not necessarily mean assimilation. A Bengali villager may enjoy Santal dance without becoming part of Santal ritual life. Similarly, a Santal person may attend a Bengali village fair without giving up Santal identity. Cultural participation must therefore be understood as contact, not as complete merger.

#### **5. Language and Identity**

Language is another important area of both contact and difference. Bengali has often functioned as a regional language of education, administration, markets, and wider communication. Santali, however, remains central to Santal identity, memory, songs, rituals, and everyday community life.

Many Santals in Bengal may use Bengali in schools, offices, markets, or communication with non-Santal neighbours. At the same time, Santali continues to carry the emotional and cultural world of the community. Santal songs, myths, ritual expressions, and oral narratives cannot be fully understood without attention to language.

This shows that language contact does not automatically lead to language loss, though there are pressures. Education, migration, media, and official systems may increase the use of Bengali, Hindi, or other dominant languages. Still, Santali remains a key marker of Santal identity. The preservation of Santali language is therefore essential for the preservation of Santal cultural autonomy.

#### **6. Social Boundaries and Community Autonomy**

The findings suggest that Bengali-Santal relations are shaped by both closeness and boundary. The two communities may share markets, roads, agricultural work, festivals, and public institutions, but they maintain distinct social structures.

Bengali society has historically been shaped by caste, family networks, landholding patterns, local religious practices, and regional language identity. Santal society is organised through clan rules, village

institutions, customary leadership, ritual specialists, and collective norms. Marriage rules, kinship structures, ritual roles, and sacred spaces continue to mark the difference between the communities.

This difference should not be seen negatively. Community autonomy is important because it allows Santals to preserve their own social order, religious practices, and cultural memory. A balanced understanding of Bengali-Santal relations must recognise interaction without denying Santal distinctiveness.

## **7. Cultural Neighbourhood as the Main Finding**

The main argument emerging from the study is that the relationship between Bengali and Santal communities is best described as one of cultural neighbourhood. This idea helps move beyond two extreme positions. One extreme sees the two communities as completely separate, while the other sees Santal culture as absorbed into Bengali or Hindu society. Both views are incomplete.

Cultural neighbourhood means that communities live close to each other, share certain spaces and practices, influence one another, and participate in common regional life. At the same time, they remain different in language, ritual, social structure, historical memory, and identity.

This concept is useful because it reflects the actual complexity of village life. Neighbours may share festivals, labour, markets, songs, and local concerns, but they do not become the same community. The Bengali-Santal relationship follows a similar pattern. It is marked by contact, exchange, coexistence, negotiation, and difference.

## **8. Change in the Contemporary Period**

The relationship between the two communities is also changing. Migration, schooling, wage labour, urban employment, political mobilisation, religious reform, media, and government schemes are reshaping rural life. Younger generations may experience community identity differently from older generations. Some traditional practices may weaken, while others may be revived in new forms.

Education and political awareness have helped many Santals assert their identity, language, and rights more strongly. At the same time, market forces and migration have created new forms of dependence and cultural change. Bengali society too is changing due to urbanisation, economic shifts, and changing rural institutions.

These changes show that Bengali-Santal relations are not fixed. They are historical and dynamic. The relationship must therefore be studied as an ongoing process rather than as a closed past.

## **9. Need for Field-Based Research**

The discussion also shows the need for future fieldwork. Secondary literature helps identify broad patterns, but village-level studies are necessary to understand local variations. The nature of Bengali-Santal relations may differ from one village to another. In some places, the relationship may be cooperative and close. In others, it may be marked by distance, inequality, or conflict.

Future research should include interviews with Santal elders, Bengali villagers, women, youth, priests, teachers, local leaders, performers, and market participants. Special attention should be given to festivals, language use, land relations, marriage rules, school experiences, migration, and changing religious practices.

**Table 2. Major Findings of the Study**

Theme	Major finding
Geography	Bengali and Santal communities have shared the same rural landscape for generations.
Livelihood	Agriculture, forests, labour, and markets have created regular contact between the two communities.
Religion	There are points of interaction, but Santal religion maintains its own sacred structure and authority.
Festivals and Performance	Songs, dance, drums, fairs, and seasonal festivals act as spaces of cultural contact.
Language	Bengali works as a regional language of wider communication, while Santali remains central to Santal identity.
Social boundaries	The communities interact closely but maintain separate kinship rules, ritual spaces, and social institutions.
Power relations	The relationship has also been shaped by land, labour, caste, class, and unequal access to resources.
Main interpretation	The relationship is best understood as cultural neighbourhood, not complete separation or assimilation.

Overall, the results show that the Bengali and Santal communities have shaped each other's local worlds through long-term contact. Their relationship is built through shared land, work, festivals, markets, songs, and everyday life. However, this contact has not erased difference. The Santals have continued to preserve their own language, sacred spaces, rituals, social institutions, and collective identity. The Bengali-Santal relationship should therefore be understood as a relationship of closeness with autonomy, exchange with difference, and coexistence with historical complexity.

## 5. CONCLUSION AND FUTURE SCOPE

The relationship between the Bengali and Santal communities in eastern India is best understood as a relationship of long-term contact, cultural neighbourhood, and social difference. In the Rarh region, the Jungle Mahals, and adjoining areas, both communities have lived close to one another for generations. They have shared fields, forests, village roads, weekly markets, seasonal festivals, labour systems, and local public spaces. This shared environment has created many forms of everyday interaction.

At the same time, closeness has not meant sameness. Bengali society and Santal society have their own distinct histories, social structures, religious practices, languages, and cultural memories. Bengali rural life has been shaped by agriculture, caste, folk religion, local goddess traditions, village institutions, and the Bengali language. Santal life, on the other hand, has remained closely connected with Santali language, clan organisation, village authority, Sarna or Sari belief, sacred groves, bongas, Marang Buru, Jaher Era, agricultural rituals, music, dance, and collective memory.

The study shows that Bengali-Santal relations should not be reduced to a simple story of assimilation. The Santals have not merely been absorbed into Bengali society. They have continued to maintain their own ritual spaces, priesthood, language, kinship rules, festivals, and community identity. At the same time, the relationship should not be described as complete separation. In everyday life, the two communities have interacted through work, markets, festivals, songs, local beliefs, education, migration, and public village life.

The idea of cultural neighbourhood is useful because it captures this balance. Neighbours may share land, roads, water, markets, festivals, and memories, but they do not necessarily become one community. Similarly, Bengali and Santal communities have influenced one another in local settings while preserving important differences. Their relationship contains cooperation, exchange, shared livelihood, and cultural contact, but also social distance, inequality, and historical tension.

The study also highlights the importance of power relations. Bengali-Santal interaction has not taken place in a neutral social space. Land ownership, forest control, caste hierarchy, labour dependence, education, state policies, and market access have shaped the relationship in important ways. Therefore, the study of this relationship must include both culture and economy. It must look at festivals, songs, and rituals, but also at land, labour, migration, poverty, and social justice.

Overall, the paper concludes that the Bengali and Santal communities have historically lived in close cultural proximity without losing their separate identities. Their relationship is marked by contact without complete merger, difference without total isolation, and coexistence with complexity. A balanced understanding of this relationship helps us respect Santal autonomy while also recognising the long history of shared regional life.

### **Future Scope**

Future research on the Bengali-Santal relationship should move beyond secondary sources and include detailed fieldwork. Village-level studies are needed because the relationship may differ from one area to another. In some villages, the two communities may share festivals, labour relations, and public spaces closely. In other places, social distance, economic inequality, or historical conflict may be stronger.

Future studies may include interviews with Santal elders, Bengali villagers, women, youth, village priests, local teachers, cultural performers, farmers, labourers, and community leaders. Such interviews can help understand how people themselves describe their relationships, memories, conflicts, and shared practices.

There is also a need to study festivals, fairs, songs, dances, and oral traditions in greater detail. These cultural forms can reveal how communities come into contact with one another. They can also show how identity is preserved through performance, language, memory, and ritual practice.

Language should be another important area of future research. The use of Bengali, Santali, Hindi, and other regional languages in schools, markets, homes, rituals, and public life can help explain how cultural identity is changing. Special attention should be given to the role of Santali language in preserving Santal memory and community life.

Future research should also examine the impact of migration, education, media, government schemes, religious reform movements, and political mobilisation. These forces are changing rural society and creating new forms of identity, aspiration, and social interaction. Younger generations may understand Bengali-Santal relations differently from older generations.

Finally, future studies should pay attention to gender. Santal and Bengali women participate in agriculture, household labour, festivals, songs, markets, and community life in important ways, but their voices are often underrepresented in research. A gender-sensitive study can provide a deeper understanding of everyday relations between the two communities.

In this way, future research can make the study more grounded, detailed, and regionally specific. It can help document not only the history of Bengali-Santal contact, but also the present changes shaping their shared future.

## 6. CONFLICT OF INTEREST

The author declares that there is no conflict of interest related to this study. The paper is based on secondary literature and has been prepared for academic purposes. No financial, institutional, personal, or professional interest has influenced the analysis, interpretation, or conclusions of the study.

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