

# Social Media in Changing the Culture of Tribal Community in West Bengal

Deblina Talukdar<sup>1\*</sup>, Jayanta Mete<sup>2</sup>

<sup>1</sup>Lecturer in Kishore Bharati Bhagini Nivedita College (Co-Ed), University of Calcutta, West Bengal, India

<sup>2</sup>Professor of University of Kalyani, West Bengal, India

DOI: [10.36348/sjhss.2021.v06i05.004](https://doi.org/10.36348/sjhss.2021.v06i05.004)

| Received: 14.04.2021 | Accepted: 25.05.2021 | Published: 30.05.2021

\*Corresponding author: Deblina Talukdar

## Abstract

The prime aim is to investigate whether the influence of social media have changed the cultural patterns of tribal society in West Bengal. Four districts of West Bengal, with 115 householders of 500 samples were selected for the present study. Self-made standardized questionnaire tool of 40 items were constructed by the investigator to study the impact of social media in changing the cultural patterns of tribes on the selected districts of West Bengal through survey method. There is significant relationship between social media and changing lifestyle of tribes. The impact of Social media has influenced the tribal people and social media have led to occupational displacement of tribes of West Bengal.

**Keywords:** Tribes, Social Media, lifestyle, occupation.

**Copyright © 2021 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution **4.0 International License (CC BY-NC 4.0)** which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

## INTRODUCTION

Social Media are the web apparatuses empower individuals to look and learn new data, share thoughts, and regularly interface with new individuals and associations. It has gotten extraordinary change way of life, method of eating, thinking style, accepting, and assurance of inclinations and so on in the day today life. It permits the trading of client created content like (Hendrick, 8th May 2013) information, pictures, and recordings. It is being created from various stages like online journals, business discussions, webcasts and microblogs, photograph sharing, item/administration audit, weblogs and so forth which has impacted the ancestral everywhere on the world.

### A. History of Social Media

Social media is intelligent, connectedness, and client produced content. At present the utilization of web-based media has become an essential day by day action. The primary informal organization site, SixDegrees.com, was dispatched in 1997. In India, Orkut beat among the long range informal communication sites with a client portion of 64% (Madhavan, 2007). In the article of Complete history on social media highlighted (Hendrick, 8th May 2013), primary conspicuous web-based media website, Six Degrees, was made in 1997. In 1999, the first contributing to a blog locales got mainstream, making an online media impression that is as yet well known today. After the appearance of writing for a blog,

openness of online media extraordinarily upgraded. Locales like My Space and LinkedIn acquired noticeable quality in the mid-2000s, and destinations like Photobucket and Flickr worked with online photograph sharing. Revelation of YouTube occurred in the year 2005, making an altogether new path for individuals to impart and impart to one another across huge spans. By 2006, other two more conspicuous online media ran over Facebook and Twitter both opened up to clients all through the world [1]. So from the above confirmations it very well may be hypothesize that the fate of interpersonal interaction may glance in the following decade or even 100 years from now, and it tends to be anticipated that the bedrock of web-based media will be at top as the long as the existence person is supported in the earth.

### B. Primitive Cultural Scenario of Tribes of West Bengal

Adivasi (Adivasi is a Sanskrit word; 'Adi means from the beginning, 'Vasi' means inhabitants/residents)<sup>1,2</sup>. The tribal population of the State of West Bengal stands at 4.5 million (2001

<sup>1</sup> Scheduled Tribes are the collective names used for identifying Indigenous people in India 'Tribe' is a group of individuals during a primitive or barbarous stage of development acknowledging the authority of a chief and typically regarding them as having a same ancestor

<sup>2</sup> As per the definition of **Oxford Dictionary** "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor".

Census). This comprises 5.5 % of the all-out populace of the State and 8 % of the absolute ancestral populace

of the country. The significant Tribes of West Bengal Census of India 2011 are as per

**Table-1: Showing Major Tribes and Percentage of Population of West Bengal**

All Scheduled Tribes	% of total Population	Total population
Asur	0.072	3,864
Baiga	0.3	13,423
Bedia, Bediya	1.68	88,772
Bhumij	7.10	376,296
Bhutia, Sherpa, Toto, Dukpa, Kagatay, Tibetan, Yolmo	1.26	66,627
Birhor	0.04	2,241
Birjia	0.02	1,123
Chakma	.008	466
Chero	.10	5,477
Chik Baraik	.40	21,376
Garo	.04	2,039
Gond	0.3	13,535
Gorait	0.05	2,498
Hajang	0.01	621
Ho	.44	23,483
Karmali	.04	2,466
Kharwar	0.4	20,270
Khond	0.01	660
Kisan	1.86	98,434
Kora	3.0	159,404
Korwa	0.05	2,912
Lepcha	0.64	33,962
Lodha, Kheria, Kharia	2.1	108,707
Lohara, Lohra	0.5	24,783
Magh	0.2	8,032
Mahali	1.54	81,594
Mahli	0.05	2,609
Mal Pahariya	0.84	44,538
Mech	0.78	41,242
Mru	0.003	197
Munda	6.92	366,386
Nagesia	0.31	16,378
Oraon	12.14	643,510
Parhaiya	0.02	921
Rabha	0.53	27,820
Santal	47.4	2,512,331

Source: <http://www.populationu.com/in/west-bengal population>

Table 1, depicting the significant clans concerning West Bengal Census report of India, 2011 demonstrated that the Santal agreed the most noteworthy level of complete populace (47.4%) among the others. In West Bengal, Tribal populace is 52, 96,953 according to Census 2011, which is about 5.8% of the complete populace of the State. Ancestral populace of West Bengal establishes about 5.08% of all out Tribal populace of the Country.<sup>3</sup>

### C. Cultural Elements of Tribes in West Bengal

1. **Language:** Language is the vocal character of the general public. Clan have their own local language which changes from one state to another. In West Bengal Santal are the popular one and accords most noteworthy populace among the other clan. They have their own contents known as Ol-Chiki. Regular language contributes a lot to the improvement of local area feeling [2].
2. **Religion:** The individuals from a clan love a typical precursor. Likewise nature love is regular among them. Interest in like manner strict services capacities and celebrations adds to the solidarity of the gathering. They have their own Dharma Thakur [2].
3. **Food and Drinking:** Tribes lean toward rice as their primary food. They likewise take chicken, lamb, fish and dried fish other than vegetables. Utilization of alcohol is a piece of their food propensity. Both male and female beverage country alcohol and betel leaves alongside tobacco [3].
4. **Festival:** Santhal fundamentally commend the Karam celebration, Maghe, Baba Bonga, Sahrai, Ero, Asaria and Namah. They additionally commend chasing celebration called Disum sendra just before Baishakhi [4]
5. **Dress/ Clothing:** Tribes wear dresses as per their monetary abilities. The guys wear dhoti, kurta, gasp, shirt, lungi, ganji, and so on and females wear saree, pullover, various sorts of metal (iron, metal, and silver) and non-metal (glass and shell) decorations in ear, nose finger, hands and toes [4, 6].
6. **Occupation:** Tribes used to cut well, channel, evening out of undulating land, they gather leaf from timberland and make plates, bin, and brushes. Lodha are essentially removed individuals from Jungle Mahal and predominantly live by social occasion roots, shoots, products of the soil, nectar, and so forth they function as day and horticultural workers on other's fields (Ghosh, December 2019). They likewise chase wild creatures, birds and reptiles which they use as food and sell their skin on the lookout [4, 5].
7. **Art and Craft:** The clans have characteristic gifts in workmanship and artworks which is reflected in their lovely divider compositions, lodging design and wood works. The appealing Dhokra craftsmanship objects have themes stirred by local individuals culture and are portrayed by a crude, normal style. (India, 2017).

### D. Objective of Study

- To study the impact of social media in changing lifestyles of tribal people of West Bengal.
- To study whether there is any use of social media in the life of tribal people of West Bengal.
- To study the impact of social media in occupational displacement of the tribal people of West Bengal.

### E. Hypothesis

- H<sub>01</sub>:** There is no significant relationship between social media and tribal people of West Bengal in changing their lifestyles.
- H<sub>02</sub>:** There is no significant relationship between uses of social media in the life of tribes of West Bengal.
- H<sub>03</sub>:** There is no significant relationship between social media and change in occupation tribes of West Bengal.

## METHODOLOGY OF STUDY

According to **Kerlinger (1973)** research design consists of structure of research and techniques of conducting research. The design of the study is Survey type.

### A. Sample of the Study

The total number of sample consists of 500 from the four districts of West Bengal- Burdwan, Birbhum, North 24 and South 24 Parganas were randomly drawn. The distribution of sample were shown in the following table:

<sup>3</sup> <https://adibasikalyan.gov.in/html/st.php>

**Table-2: Showing the Sample from the Selected Districts of West Bengal**

Sl. No.	Selected Districts of West Bengal	No. of Household Selected From Each Districts	Total No. of Sample Selected From Each Districts
1	Burdwan	30	131
2	Birbhum	25	116
3	North 24 Parganas	32	133
4	South 24 Parganas	28	120
	Total	115	500

Source: Field Survey

**B. Research Tool**

The development of Research tool accorded as an important part of research activity. A well-developed self-made questionnaire tool was constructed by the investigator to test the hypothesis.

**C. Techniques Employed For the Development of Research Tool**

Questionnaire tool were used for collecting information or data from the required source by applying the survey method. Investigator prepared 40 items in advance. All the items related to the lifestyles,

(language, festivals, food, dress, utensils) use of social media by the heads of household and the influence of social media in their present occupation.

**ANALYSIS AND INTERPRETATION OF DATA**

For analysis and interpretation data were analyzed critically and scientifically interpreted.

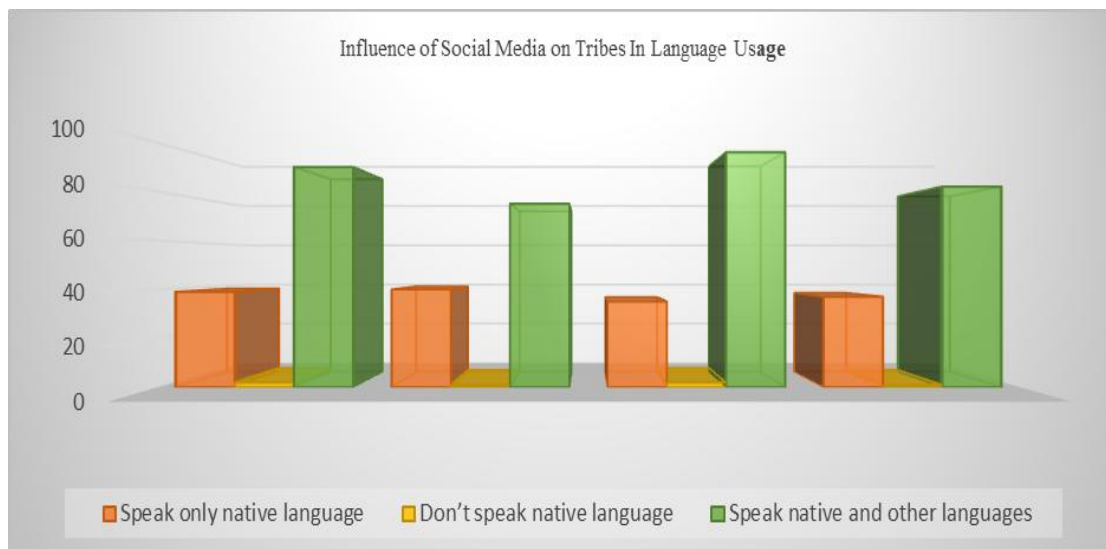
**1) Pertaining To Hypothesis 1**

$H_{01}$ : There is no significant relationship between social media and tribal people of West Bengal in changing their lifestyles.

**Table-3: Showing the Influence of Social Media in Tribal Lifestyle from Selected Districts of West Bengal**

Lifestyles		Responses From Selected Study Area					
SL.NO.	Dimensions	Burdwan	Birbhum	North 24 Parganas	South 24 Parganas	Total	% Of Responses Out Of 500
<b>1</b>	Language						
	Speak only native language	39	40	35	37	151	30.2%
	Don't speak native language	2	1	2	1	6	1.2%
	Speak native and other languages	90	75	96	82	343	68.6%
	Festival						
	Celebrates only their festival	24	29	22	28	103	20.6%
	Celebrates other festivals	106	99	121	111	445	89%
	Don't celebrates any festivals	1	0	0	2	03	1.2%
<b>3</b>	Food						
	Cook only traditional meal	35	32	29	25	121	24.2%
	Cook traditional & non-traditional meal	58	62	66	71	257	51.4%
	Fond of fast food	38	22	38	24	122	24.4%
<b>4</b>	Dress						
	Always wear traditional dresses	12	8	14	9	43	8.6%
	Wear only in festivals	32	28	29	18	107	21.4%
	don't wear traditional dress	14	11	16	17	58	11.6%
	Prefer wear modern outfit	73	67	74	76	290	58%
<b>5</b>	Utensils						
	Always use traditional utensils	81	69	78	73	301	60.2%
	Use it occasionally	21	11	14	13	59	11.8%
	Use modern utensils	29	36	41	34	140	28%

(Source: Field Survey)

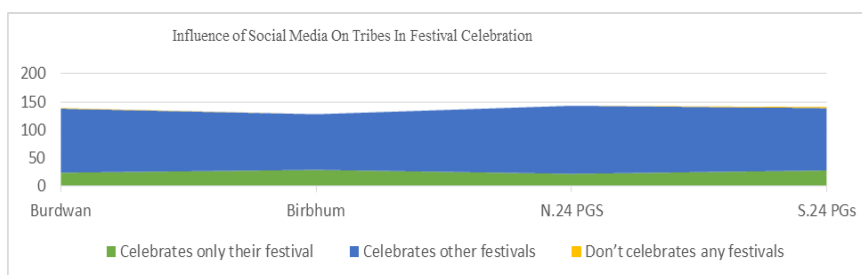


**Fig-1: Bar Graph Showing the Percentage of Responses for the Influence of Social Media on Tribes (Pertaining To Hypothesis 1)**

The Table 3 and figure 1, finds that social media has a profound influence in the usage of language in tribal society, which greatly affects their lifestyles. About 68.6% of tribal from selected districts use other languages apart from their native language. Among the selected districts North 24 Parganas lead with the maximum. Studies also revealed that Kora are displacing the Kurukh language by Hindi. (Dhar, 2017). Another study on “Socio-cultural changes of Tribes and their impact on Environment with special reference to Santhal in West Bengal” by Guha and Ismail (June, 2015) observed that Santhal get used speaking and being educated in Bengali language. This change in the use of language is due to exposure of social media. Nowadays due to various reasons (related to occupation, trade and industries) tribal have to intermingle with other people who were not from their community, so they were bound to learn other languages that help them to communicate with people surrounding their vocation.

Even at the time of natural calamities they follow the breaking news in social media like Facebook YouTube as well as the television which led have created avenues to learn the nontribal dialect. It is very true that only few of the tribal languages have published literature which also causes invisibility in present scenario. According to UNESCO “any language that is spoken by less than 10,000 people is potentially endangered”.<sup>4</sup> The loss of indigenous language has resulted in the loss of culture, this is basically due to exposure of various social media have created avenues to gain and learn knowledge in different languages which, has drastically changed the lives of these tribesmen to whom the culture belonged.

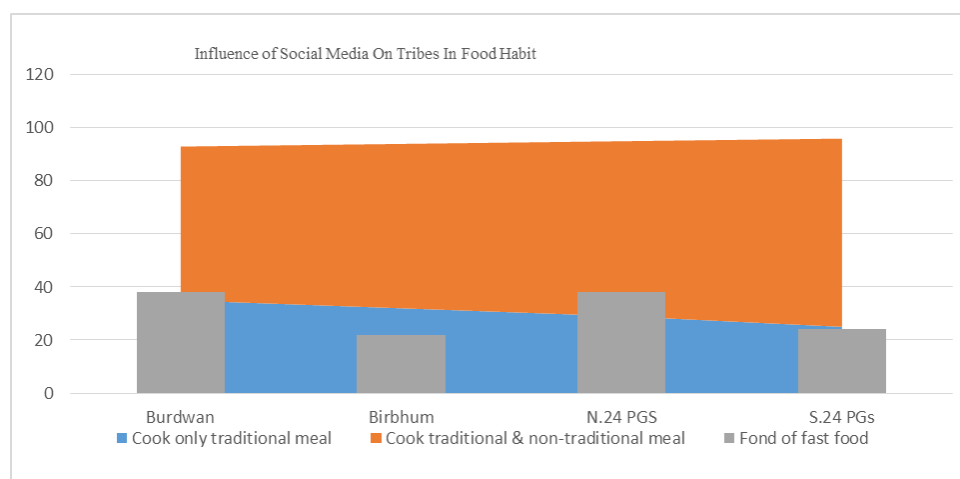
<sup>4</sup> <https://indiantribalheritage.org/?p=6039>



**Fig-2: Showing the Percentage of Responses for the Influence of Social Media on Tribes in Festival Celebration (Pertaining To Hypothesis 1)**

The Table 3 and figure 2, indicates that tribal population are not only fond of celebrating their own cultural heritage, but 89% of the tribal population from selected districts of West Bengal gathered in other festivals. Study on recent changes in tribal society have proved the impacts of globalization and social media in changing the traditional festivals and adapts new socio-modern culture [7, 8]. From the responses it was found that due to blending traditional and modern social media tribes uses both internet accessibility as well as radio and television where they watches the broadcasted programmes like Puja Parikrama, reality shows, serials as well as documentary films etc., led to a change in

their mind Set and as a result they undoubtedly participate in the non-tribal festivals like Durga puja, kali puja, Holi, Bengali New Year, Saraswati puja, mansa puja etc. With these additional festivals they also perform their traditional one [9]. Tribes who have come out from the remote areas due to urbanization some of them practices only the modern festivals as they participate in the non-tribal wedding ceremony, birthday, anniversaries etc., and the good access to other social media have broadened their outlook and they are not restricted within their traditional cultural spectrum.



**Fig-3: Showing the Percentage of Responses for the Influence of Social Media on Tribes in Food Habit (Pertaining To Hypothesis 1)**

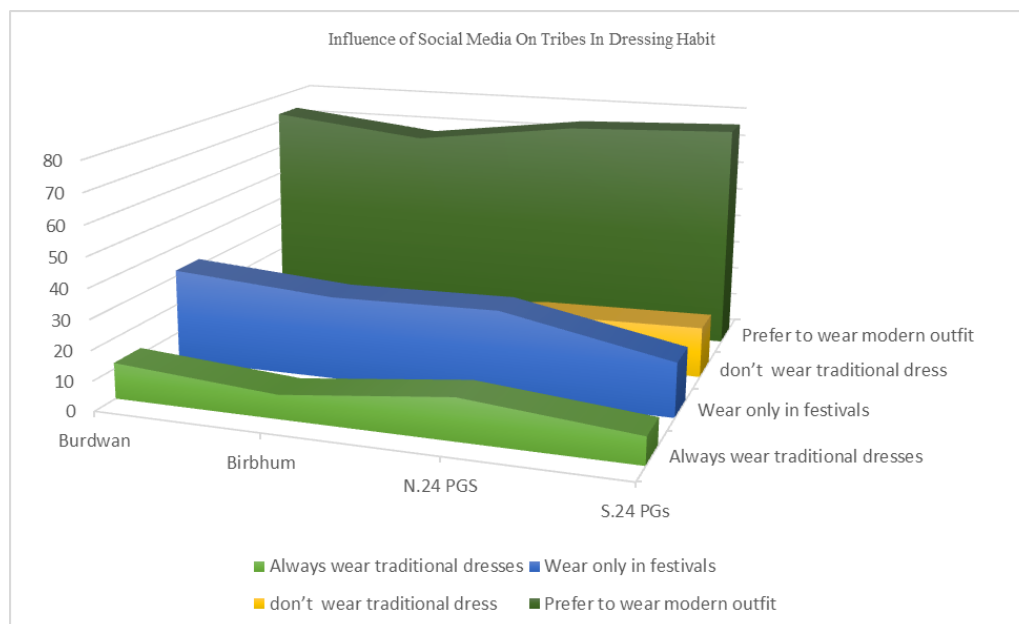
The Table 3 and Graphical Representation 3, indicates that tribal population are not only fond of cooking traditional foods, but 51.4% of them also prepare traditional and non-traditional food. Though many tribes of West Bengal were devoid of nutritional diet but those can afford their eating habits have been changed in current time. Study has been conducted on the changing food habits by Mallick. Purnima, Basu. [8] etc., reveals that the eating habits have been changed due to induced modernization in their lifestyles. "Tribes were primitively fond of eating was the jundraa dakka and daa mandi (Water rice) and the habit of eating rice or chawal acquired from the outsiders." (Mishra, 2017) Tribes who have set their own little bamboo made hotels they prepare many types of food depend upon the

demands from locality. They learned preparing such foods from social media or other have influenced them to follow the social media to bring changes in their food preparation. Like they have gathered knowledge of preparing samosa, kachuri, chops, cooking fish and chicken of Bengali recipe etc., apart from this they also have knowledge about pickle, chips, jam, bread, cake and coffee [10]. In their home they also sometimes prepare chowmein, samosa, omelet, chops as their evening snacks, as because the children and teenagers are usually fond of such dishes.<sup>5</sup> From the responses collected from the respondents it was found that tribes

<sup>5</sup><http://www.indianjournals.com/ijor.aspx?target=ijor:ijmss&volume=5&issue=2&article=036>

previously were engaged in hunting animals in order to have the flesh in their diets but presently they restricted such activities as because of animal life protection order

and change in their dietary habits, due to effect of social media.



**Fig-4: Showing the Percentage of Responses for the Influence of Social Media on Tribes in Dressing Habit (Pertaining To Hypothesis 1)**

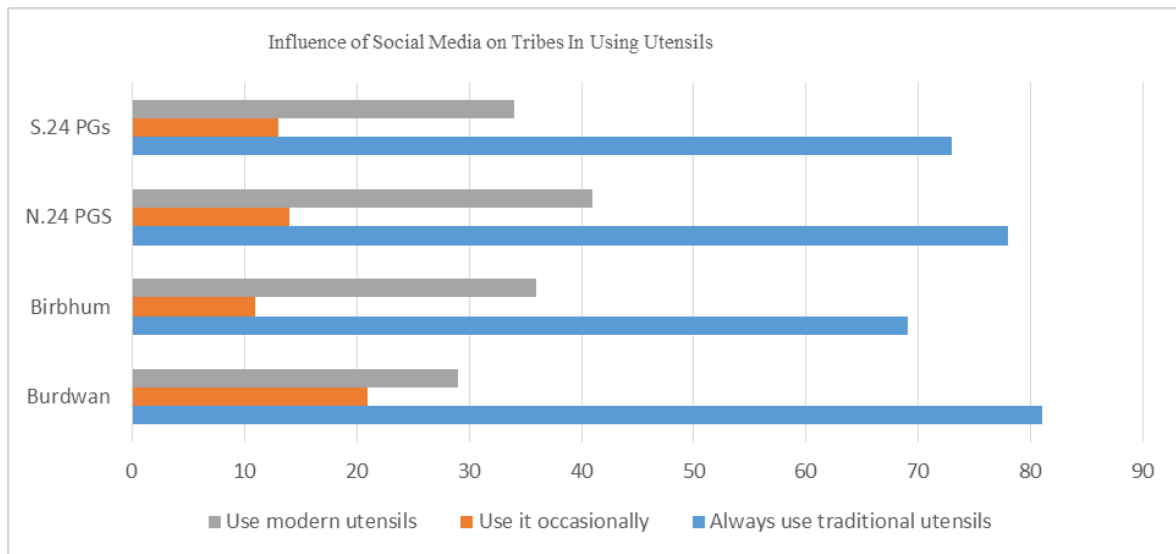
The Table 3 and Figure 4, indicates that the dressing habits of tribes were also influenced by social media a/s because only 8.6% prefer to wear always traditional dress but 21.4% tribes wear in I the time of occasion and the 58% of tribes prefer to wear modern outfits but due to cultural bindings many times they suppress their wishes. A study was conducted on changing dressing habits of tribes indicated that “nowadays tribal uses shampoo, talcum powder and other cosmetic leaving herbal and traditional cosmetic, they wear the modern dresses, and flowered ornaments are replaced by metal ornament to decorate”. (Ghosh P. , 2015).

The young educated people do not want to wear the traditional dresses. Another Study also indicated new types of western dresses were induced among tribal youngsters which led the entry of new cultural symbols and practices among them [11]<sup>6,7</sup>. From the present study also found that in social media tribes follow the actor and actresses of Tollywood and Bollywood which also changed their dressing style. Youngsters follow such elites through their android devices and the one who were devoid of such they use TV, movie, video, cinema to imitate the elites as per their standard

<sup>6</sup> <https://www.hilarispublisher.com/open-access/impact-of-globalization-on-tribal-world-of-west-bengal-2151-6200-1000104.pdf>

<sup>7</sup> [http://www.ijhssi.org/papers/v2\(7\)/Version-3/F0273029033.pdf](http://www.ijhssi.org/papers/v2(7)/Version-3/F0273029033.pdf)





**Fig- 5: Showing the Percentage of Responses for the Influence of Social Media on Tribes in Using Utensils (Pertaining To Hypothesis 1)**

The Table 3 and Figure 5, indicates that the 60% of householders uses traditional utensils and 28% uses the modern utensils of common types. It has been cited that some family members also use pressure cooker for cooking [8]. Tribes are also footing towards the modernization that reveals their dress pattern, utensils, drinking water, lightning at house has greatly induced the flavor of exposure due to social media.<sup>8</sup> So there is significant relationship between social media and tribal people of West Bengal in changing their lifestyles [12].

## 2. Pertaining To Hypothesis 2

$H_{02}$ : There is no significant relationship between uses of social media in the life of tribes of West Bengal.

The tribes are engaging with social media extensively due to abundant choices to tune to their programme of interest. The poverty is no more an issue to own the DTHTV, Radio and mobile phones and all the villagers would like to own them as it is a source of information and entertainment. To test the hypothesis non Chi square has been applied and the result were given in the following.

<sup>8</sup> [http://www.journalijar.com/uploads/885\\_IJAR-23828.pdf](http://www.journalijar.com/uploads/885_IJAR-23828.pdf)



**Table-4: Pertaining To Hypothesis 2 (Calculation of Chi-square)**

Selected Districts			
Level	Frequencies	Count	Proportion
Burdwan	Observed	43	0.261
	Expected	41.3	0.250
Birbhum	Observed	39	0.236
	Expected	41.3	0.250
North 24 Parganas	Observed	46	0.279
	Expected	41.3	0.250
South 24 Parganas	Observed	37	0.224
	Expected	41.3	0.250

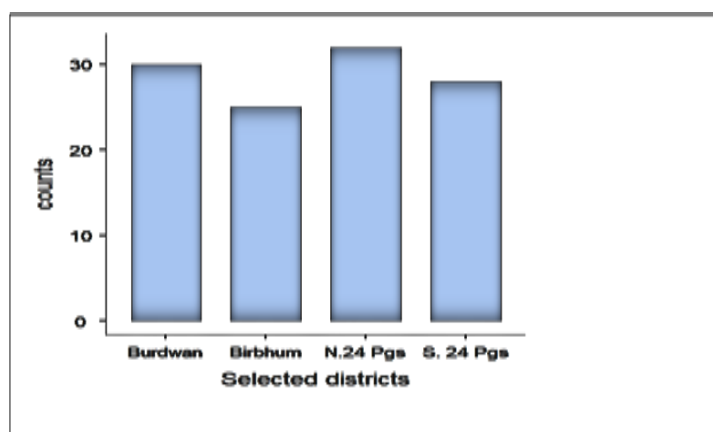
$X^2$	df	P-Value
1.18	0.3	0.757

From the Table 4 it is found that the value of  $X^2 = 1.18$  and the P value is 0.757, so it is significant and null hypothesis get rejected which indicates that there is significant relationship between uses of social media in life of tribes of West Bengal. A study has proved that social media has changed the lives of tribal people. It also showed that opportunities to the farmers

in the process of selling the crop through online programs that resulted in the removal of middlemen. (Miah, June, 2017). It was also founded that Tribes were using media for the conservation and promotion of indigenous languages, literature, and cultural artifacts [13].

**Table-5: Showing Frequencies of Selected Districts**

Districts	Count	% of Total	Cumulative%
Burdwan	30	26.1%	26.1%
Birbhum	25	21.7%	47.8%
North 24 Parganas	32	27.8%	75.7%
South 24 Parganas	28	24.3%	100.0%

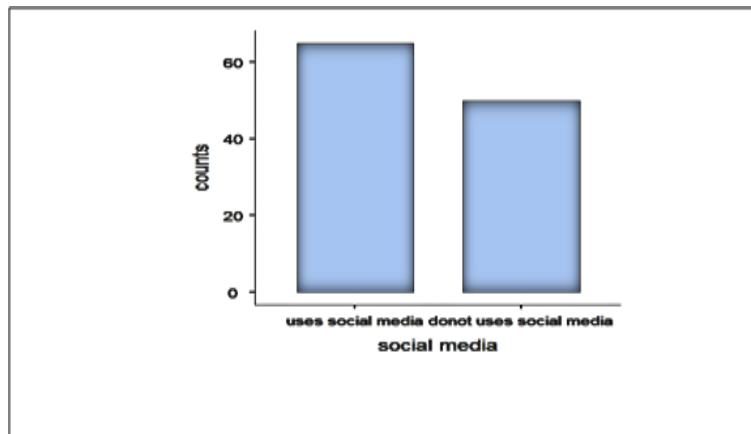
**Fig-6: Showing frequencies of selected districts**

The Table 5 and Figure 6 indicated that North 24 Parganas leading at high following the Burdwan in the usage of social media in their daily life, it is because

tribes from such districts adopted the modernization in their lifestyle and many of them have urbanized due to various factors.

**Table-6: Showing Frequencies of Social Media**

Level	Count	% of Total	Cumulative %
Use of social media	65	56.5%	56.5%
Don't uses social media	50	43.5%	100.0%

**Fig-7: Showing frequencies of social media**

The Table 6 and Figure 7 showed that use of social media in present time increased by 56.5% among the schedule tribes which changes their lifestyles and creating awareness about different social issues. So there is significant relationship between uses of social media in the life of tribes of West Bengal.

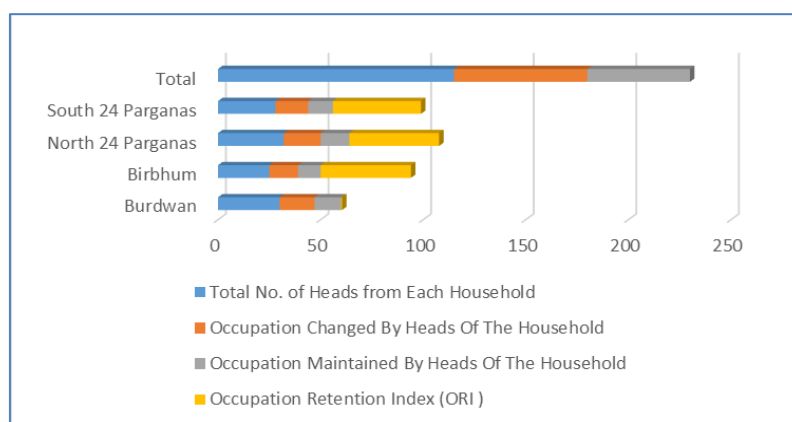
## 2) Pertaining To Hypothesis 3

Ho3: There is no significant relationship between social media and change in occupation of tribes of West Bengal.

**Table-7: Showing the Response Related To Occupation of Tribes of West Bengal (Pertaining To Hypothesis 3)**

Selected Area Of Study From The State Of West Bengal	Total No. of Heads from Each Household	Occupation Changed By Heads Of The Household	Occupation Maintained By Heads Of The Household	Occupation Retention Index (ORI)
Burdwan	30	17	13	43.3%
Birbhum	25	14	11	44
North 24 Parganas	32	18	14	43.75
South 24 Parganas	28	16	12	42.9
Total	115	65	50	

Source: Field Survey

**Fig-8: Bar Graph Showing Tribal Occupation Hold by Household Heads Of West Bengal (Pertaining To Hypothesis 3)**

From the Table 7 and figure 8 it is found that out of 115 household from selected districts of West Bengal 50 household have retained their primitive

occupation and 65 of them had an occupational displacement, which indicates that tribes are changing their occupation due to modernization effects of social

media. This scenario has reveals that 32% of them have changed their occupation due to advent of modernization which is due to impact of social media [2, 14]. It is being also cited that at present 74.02%

respondents have shifted from their traditional occupation and engaged in other occupations ranging from agriculture to methodical jobs (Ghosh A. , December 2019).

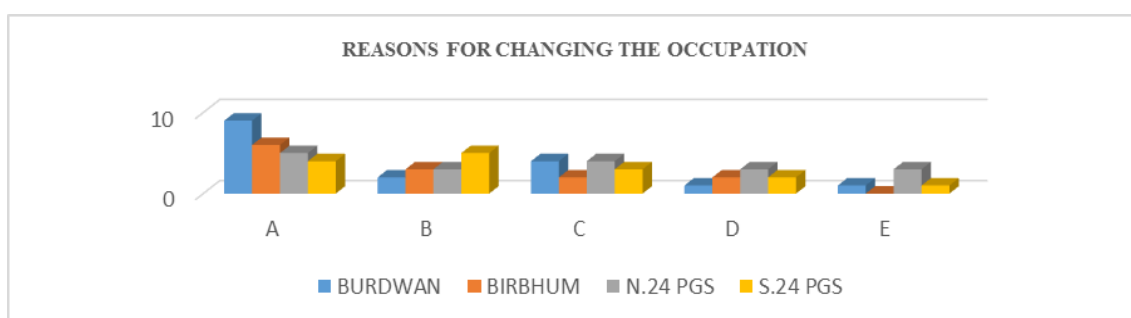
**Table-8: Showing the Reasons for Changing the Occupation**

REASONS FOR CHANGING THE OCCUPATION	
a.	To increase the source of income exposed by social media.
b.	Increased employment opportunities from social networking sites.
c.	Demand for industrial laborers in urban area.
d.	Better commercial opportunities.
e.	Not satisfied with primitive occupation.

Source: Field Survey

Reasons For Changing The Occupation	Burdwan	Birbhum	North 24 Parganas	South 24 Parganas
A	9	6	5	4
B	2	3	3	5
C	4	2	4	3
D	1	2	3	2
E	1	0	3	1

Source: Field Survey



**Fig-9: Bar Graph Showing the Reasons for Changing Occupation by Tribal Heads of West Bengal (Pertaining To Hypothesis 3)**

From Table 8 and Figure 9, it is found that most of them have displacement of occupation as because they are not satisfied with their income and to increase their source of income they have used social media. Others due to demand for industrial laborers in urban area shifted to new profession. Not only such they were also influenced by modern agricultural practices, equipment and inputs. So there is significant relationship between social media and change in occupation of tribes of West Bengal.

## FINDINGS

The findings of study are given below-

- Social media greatly influenced the life styles of tribes including their values, norms, traditions and culture.
- At present social media is being used by the tribes of West Bengal like selling the crop easy through online programs which have resulted in the removal of middlemen. At present to make upliftment of their cultural heritage they have their own platform to increase awareness among their communities.

- Many tribes are not satisfied with their present occupation, through rapport with social media the occupational opportunities have increased which drive them to shift towards other vocations.

## CONCLUSION

The study focuses on the role and influence of social media in changing the traditional lifestyles, beliefs, values and norms of Tribes in West Bengal. 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.

## REFERENCES

1. Hendrick, Drew. (8<sup>th</sup> May 2013). Complete History Social Media: Then and Now. Small Business trend. Retrieved from URL: <https://smallbiztrends.com/2013/05/the-complete-history-of-social-media-infographic.html>

2. Guha and Ismail (June, 2015). "Socio-cultural changes of Tribes and their impact on Environment with special reference to Santhal in West Bengal".
3. Mittal, Poonam. Srivastava, Sapna (10<sup>th</sup> April, 2006). Diet, nutritional status and food related tradition of Oraon tribes of New Mal (West Bengal). Retrieved from URL: <https://www.rrh.org.au/journal/article/385>
4. Sinha, Somrita. 2000. Tribes of India: Santal/Santhal. Retrieved from URL: [https://nlnkwc.ac.in/pdf/studymaterial/geography/UG\\_GEOGRAPHY\\_4TH%20SEMESTER\\_2020\\_Paper\\_GEO-H-CC-08-TH-%20Human%20and%20SocialCultural%20Geography\\_Santhal%20Tribe.pdf](https://nlnkwc.ac.in/pdf/studymaterial/geography/UG_GEOGRAPHY_4TH%20SEMESTER_2020_Paper_GEO-H-CC-08-TH-%20Human%20and%20SocialCultural%20Geography_Santhal%20Tribe.pdf).
5. Ghosh, Anamika. (December, 2019) Modeling Of Occupational Shift among the Artisan Tribes: A Study Based On Mahalis and Loharas Of Dakshin Dinajpur, West Bengal. International of Scientific and Technological Research. Vol.8; Issue 12 Retrieved from URL: <https://www.ijstr.org/final-print/dec2019/Modeling-Of-Occupational-Shift-Among-The-Artisan-Tribes-A-Study-Based-On-Mahalis-And-Loharas-Of-Dakshin-Dinajpur-West-Bengal.pdf>
6. Roy, Chowdhury, B.K. 1963. The Mahalis: A basket making tribe of West Bengal. Bulletin of the Cultural Research Institute. 13: 3U35. Retrieved from URL: <file:///C:/Users/DEBLINA/Downloads/25-Journal.PDF>.
7. [7] Soni, Amit. (2016). Mahali Culture and Social Change in West Bengal. North Bengal Anthropologist; Vol-4, 23-24.
8. Samanta, Raj. (July, 2015). Recent Changes in Kora Tribal Society: A Case Study of Dombandhi Kora Village in Ausgram-II Block of Burdwan District, West Bengal, India. Retrieved from URL: <http://www.isca.in/LANGUAGE/Archive/v2/i7/2.ISCA-RJLLH-2015-042.pdf>.
9. Mallick, Purnima. Basu, Ranjan. (15 March, 2019). An Overview of Changing Food Habits of Tribal People of Jalpaiguri District, West Bengal. International Journal in Management & Social Science. Volume: 5, Issue: 2. Retrieved from URL: <http://www.indianjournals.com/ijor.aspx?target=ijor:ijmss&volume=5&issue=2&article=036>.
10. Ghosh, Kundan. Mallick, Pinaki. (July, 2015). An Ethnographic Portrayal on the Changing dimensions of food consumption among the Birhor in rural setting of West Bengal. Journal of International Academic Research For Multidisciplinary. Vol: 3; Issue 6. Retrieved From URL: <http://www.jiarm.com/JULY2015/paper23722.pdf>.
11. Saren, Gurupada. (July, 2013). Impact of globalizations on the Santals: A study on migration in West Bengal, India. International Journal of Humanities and Social Science Invention. Vol: 2; Issue 7.
12. Ahmed, Nizamuddin. Tattwasarananda, Swami. (June, 2018). Modernization and the Santal of Jhargram: An Ethnographic Study. International Journal of Advanced Research. DOI:10.21474/IJAR01/7322. Retrieved from URL: [https://www.journalijar.com/uploads/885\\_IJAR-23828.pdf](https://www.journalijar.com/uploads/885_IJAR-23828.pdf).
13. Dutta, Uttaran. (2016). Adivasi Media in India: Relevance in Representing Marginalized Voices. Intercultural Commission studies XXV: 3. Retrieved from URL: <https://web.uri.edu/iaics/files/Uttaran-DUTTA.pdf>.
14. Dey, Arup. (June, 2015). Globalization and Change in Santhal Tribes at Paschimmedinipur (West Bengal, India). International Journal of scientific Research. Vol: 4. Issue 6. Retrieved from URL: [https://www.worldwidejournals.com/international-journal-of-scientific-research-\(IJSR\)/recent\\_issues\\_pdf/2015/June/June\\_2015\\_1433151469\\_\\_11.pdf](https://www.worldwidejournals.com/international-journal-of-scientific-research-(IJSR)/recent_issues_pdf/2015/June/June_2015_1433151469__11.pdf).