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## Globalization and Changing Pattern of the Santal Community of Mayurbhanj District, Odisha

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### **Abstract**

*The Santal is the largest Dravidian indigenous community, found in the state of West Bengal, Bihar, Jharkhand, Odisha, and Assam. They speak the Austro-Asiatic language known as 'Ol Chiki' script and speak Santali as their mother tongue, and share a way of life that implies values different from Hindu. The Santal community mostly depends on Subsistence farming, they live a very simple life, have a distinctive culture, superstition, and backwardness, and are marginalized from the mainstream population. The paper focuses on the influences of globalization on sociocultural aspects of the Santal society because they migrated to urban space and they get changed in modern values. It also points out how agricultural technology has been utilized after returning to the place of origin and how it promotes modern values in their daily life. Globalization helps the Santal community to modify their conservative feelings and improve their lifestyle. There have been a lot of changes observed in their thinking social economic, political, cultural, and linguistic. As a result, the Santal have overcome their inertia and announced themselves as an important part of this beautiful world.*

**Keywords: Santal, Globalization, Lifestyle changes, Modern values**

Globalization as a complicated process is not a new phenomenon in our world, our country has experienced the effect of globalization from different aspects. It is a complex and multidimensional phenomenon it impacts human life in the four spheres. The Oxford English Dictionary (OED) defines globalization as "the act of globalizing". The concept focuses on globalizing the whole world not nations, that's why we refer to it as the interconnectedness between nations as a result of the unification of trade, finance, individuals, and thoughts into a single global market 1. Globalization is growing It is a process in the current world with the dimension of social, cultural, economic, and political processes in the field of globalization. Globalization brings an exchange of ideas and elements in different societies which is not a common concept. Globalization in simple terms brings increased interconnectedness. The term globalization came for the first time in the second half of the 20<sup>th</sup> century during the late 1970s and 1980s. (Beyer 2003) The current process of globalization is a gradual process that removes the barriers to trade and investment between

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nations which start at the end of the 20<sup>th</sup> century. Karl Marx and Saint-Simon's ideas of globalization lead to established modernization with the global market. It aims to provide economic stability through private- enterprises seeking the objective of economic and social development. It also brings integration among different world economies with various companies. The major effect of globalization on different dimensions of life has a great deal of attention over the last three decades. The developing countries are speeding up to openness in recent years the concern about globalization and its different effects on economic growth, poverty, inequality, environment, and cultural dominance is increased. Globalization has its own domain of demographic variables "it is a process increase migration of people from rural and farming lifestyles to the urban and global fashion, food, markets, and entertainment". (Friedman 2000) (p-13) He also said in contrast to the cold war system, which was entirely based on nation-states, globalization is based on three balances (between nation-states, between individual nation-states and the global markets, and between nation-states and individuals)

#### **Santal**

The Santal is one of the Munda peoples who live in the state of Jharkhand, West Bengal, Bihar, Odisha, and Assam. They also inhabited as a minority in neighboring Bangladesh and Nepal. The Santal is considered the largest homogenous scheduled tribe in India. They are classified as Kolarians according to linguistic classification. They speak the Santali language and their script is 'Ol Chiki' invented by renowned contributor Pandit Raghunath Murmu. With a percentage of 4.26 million population and third -largest tribal community after Gonds and Bhils in India. In Odisha, they are distributed in the districts of Mayurbhanj, Balasore, and Keonjhar. The paper focuses on the Mayurbhanj district of Odisha where they have a specific economy, political organization, culture, language, and occupational structure. The Santal tribe has a typical lifestyle, as they live their life in the forest and fishing cultivation. These tribes are India also poses a magnificent skill of making bamboo baskets, mats, Sal leaves plates, and musical instruments as their economy. The paper highlights the influence of modern values in Santal education, the use of modern technology, music -dance, language, Tattoos making, Health, and superstition beliefs have noticed a change in the social, economic, and cultural life of Santal due to the migration to urban space. The particular effect of globalization makes it possible to change their lifestyle. They merge with the mainstream population and are globalized in their cultural ideas, standardization, and outlook on life. More particularly, the diminishing role of the patriarchal rule is no longer seen in Santal society's effect on education and occupation. If we look back to traditional Santal society, where they particularly work men and women to maintain their old traditions and customs, they have to depend on a forest-based economy, but tribal life has now come to a new transformation due to the effect of globalization aspects. The basic objective of the paper is to know the impact of the spread of education and the use of modern technology changes the traditional culture of Santal society. The Santal tribes have brought various changes in their day-to-day activities, age, old customs, and traditions. They are influenced by the people and new cultural traits, in this way education and migration have exposed them to various aspects of modernity.

#### **Objectives**

The study was designed to fulfill the following objectives: -

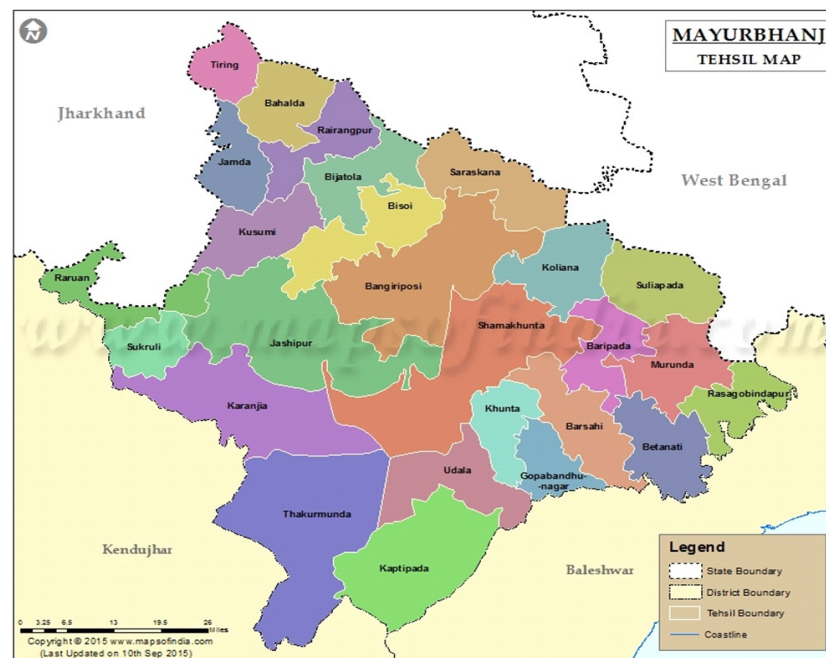
- To find out the social, and economic, changes in the Santal community.
- To understand the changing factors of occupation.
- To find out how globalization changed the Santal life's whole system.

Generally, the problem of the Santal community is a low standard of living, they are involved in agriculture and hunting for their livelihood. Their agriculture system is primitive mainly they do subsistence farming. They have primitive occupations, superstitious beliefs, and are conservative

as a result their lifestyle is very backward and organized from the mainstream population. But the impact of globalization in developing the Santal lifestyle of the Mayurbhanj district of Odisha.

**Methodology**

The researcher uses an interview schedule and focuses on group discussions conducted in the Santal community of the Mayurbhanj district, Odisha. Basically, the urban centers are more affected by the process of globalization so I focus on urban areas such as Baripada, Rairangpur, in order to study, data were collected from 200 people from different areas 100 men and 100 women from different households. Men and women ranging from age from 20 years to 65 years age group. The researcher uses primary data such as observation, interview schedule, and group discussion and secondary data such as books, journals, articles, the internet, etc. the study used purposive sampling and descriptive research design as a method.



Source: Mayurbhanj Tehsil map

**Impact on Modern indicators**

The process of migration is a complex one as it involves a variety of challenges both for the migrants and for the locality as well. The society and social institutions of migrants are subjected to change and they undergo several changes or modifications to fit into this changing system. Theoretically speaking, there remains the possibility of the migrants adopting new cultural perspectives, new ideologies, and beliefs from the very first moment they join the new society, and consequently, they may also bring these changes to the place of origin.

The Santal society has changed for modern indicators, this process is simple for migration. This process of migration is a complex one as it involves challenges both for the migrants and for the locality as well. The society and social institutions of migrants are subjected to change and they undergo several changes or modifications to fit into this changing system. Theoretically speaking,

there remains the possibility of the migrants adopting new cultural perspectives, new ideologies, and beliefs from the very first moment they join the new society, and consequently, they may also bring these changes to the place of origin. But, in reality, these changes might not be revolutionary to replace tradition with modernity (Saren Gurupada, July -2013). Most Santal is still attached to their own culture and consider it most important to overcome the divide between the home and the school atmosphere, which coexist as two separate worlds (Tambas Lyche. M.C.2007). Mainly modern indicators (Technology, Health, Education) influence them. Nowadays as well as technology has developed, and it affects the Santal society.

**Result and discussion:**

Changed traditional society and culture Globalization affects tribes (Santal) differently. The gains of globalization have so far accrued to those who already have education and skill advantage, easier market access, and possession of assets for use as collateral to access credit. For the Santal society, globalization is associated with rising prices, loss of job security, and lack of health care and tribal development programs (Responses of Santal to The Globalization: Kumar Vikramendra). The social dimension of modern indicators refers to the impact of globalization on the life and work of people, their families, and their societies. Anthropologists have time and again demonstrated the symbiotic relationship between the Santal economy, culture, and society with the ecology at a given time and space. Notwithstanding the diversity of cultural practices, therefore, the Santals of India represent certain uniformities. But the Santal society and culture witnessed several changes, particularly since independence in India. And migration is one of the major factors influencing them and bringing them close to other groups and societies in the country. Migration is closely related to Globalization for the impact of modern indicators. The process of migration is argued to have exposed the Santal to non-Santal and often an urban way of life. The impact can be seen in the field of cultural language, traditions occupation, customs, and so on. I have also tried to identify the areas of life changes and the culture of the modern indicators.

**Table1**

**Changing Factors of Society and Culture**

S.N.	Changing Factors	Responding to Views on the Basis of Sex					
		Male	Percent	Female	Percent	Total	Percent
1.	A traditional and new culture	13	13.0	13	13.0	26	13.0
2.	Traditional culture	16	16.0	21	21.0	37	18.5
3.	Modern Culture	31	31.0	26	26.0	57	28.5
4.	Ignore Traditional culture	10	10.0	10	10.0	20	10.0
5.	Learn about changing norms and values in society	24	24.0	22	22.0	46	23.0
6.	Don't know	06	06.0	08	08.0	14	07.0
	Total	100	100.0	100	100.0	100	100.0

The table1 illustrated that areas of change observed by respondents' impact on modern culture have made them difficult to sustain the age-old belief and practices in society to days. On one end some respondents accepted the traditional system and another end some used to ignore the old social order of the society. Because of migration from village to town which shows a great

shift of values and mores transformation from a traditional system to a modern belief pattern by the means of the globalization process some of the changing aspects are seen in Baripada town of Mayurbhanj as the people cooking style changes previous they use smoke chullas for cooking now it get replaced by LPG gas now microvan used are also listed by santal people, use of ingredients, new western dress, etc. all these show entries of new cultural symbols and practices among them.

### **1.2) Globalization changed Agriculture :**

Agriculture is the main source of income for the majority of the Santals of the area. Earlier, they used to practice traditional agricultural practices and their technology was indigenous. But now, they are adopting modern technologies like shallow tube wells, pump sets, power tillers, sprayers, and so on. They are also using HYV seeds, chemical fertilizers, pesticides, etc. to achieve better production. The unavailability of adequate irrigation facilities is a major problem in the area. Canal irrigation is available for a few agricultural lands only. Shallow pump irrigation proves to be useful in providing irrigation for paddy which has a significant impact on productivity. For irrigating their lands, earlier they were entirely dependent on monsoon rainfall and thus mono-crop was cultivated. But the introduction of pump sets has brought changes in their modes of production. Now, they are also cultivating double crops sometimes triple crops. Land tilling and threshing is also being done in the mechanized (tractor and power tiller) by most of the Santals now. Earlier those were done by bullock power. Some of the Santal households have threshers and sprayers. On the other hand, some of the Santal households are now using a high-yielding variety of seeds (HYVs), chemical fertilizers, pesticides, etc. to increase their yield. Many changes have occurred in the aspects of their social organizations and cultural activities or life. The commercial nature of farming has been gradually taking place among the mechanized Santal farmers. The market orientation is also increasing among the Santals. The Santhals use the traditional form of economy and their sole objective is to sustain their livelihood through subsistence agriculture. But nowadays occupational structure has changed. There are many types of work. As - any type of service (govt. and private), doctors, teachers, & small and big shops, etc.

#### **Change of Economic status**

The Santhals use the traditional form of economy and their sole objective is to sustain their livelihood through agriculture their economy is forest-based. The Socioeconomic states of the Santhals in India depend on agriculture and forest-based activity. About 95% of the Santhal are involved in agricultural operations, collecting hunting and fishing was once a very important source of living now they have been reduced to subsidiary status. Animal husbandry is common but plays a comparatively minor role in maintaining the food supply. In fact, the Santhals depend mainly on "paddy cultivation" as their chief source of livelihood. As a result, the traditional tribal (Santhals) economy has changed by globalization. I have also tried to identify the area of changes in Santhal's economy.

From this table, it is clearly shown that the santal have changed their economic status and engaged themselves in different paid jobs in Baripada like government jobs a greater number of Santals there 93% than private services 46% the third most important job done by Santal community traditionally was agriculture 41% and last business 20%. It is found that due to the education of males and females they attract to the services sectors more than agriculture.

#### **Globalization changes EDUCATION level**

"Education" is the heart of any community or society. On the other hand, "Education" is the backbone of any community or society. As education spread among the people it enables them to educate themselves and their community so that they can develop and utilize methods that exploit the situation in society for their own development. On one hand, education is changed their whole society. Education is the key to the future of any nation, on the other hand without education development is not possible.

Without education, modernity can't progress beyond imitation and duplication, without education the individual can rarely improve the quality of his/her life. In this area, many tribal schools are plagued, but high dropout rates. As a result, the education level of the study area is quite low. But nowadays govt. a policy like "SORBO SHIKSHA AVIJAN" and "MID-DAY-MEAL PROJECT" has influenced the spread of education.

I noticed this earlier while discussing the educational background of the migrants themselves. It is in this respect that migration proves to be positive for the Santhals. And all authorities concerned have recognized the urgent need to trained special teachers for tribal areas and the employment of numbers of the tribal community. Those who have received a basic education have helped to cope with the demand for teachers able to teach in the mother tongue. For Indian educationists, it is important to teach tribal children in the mother tongue for the three first years, at last, to ensure their cognitive development (Saini -1980). But the parents, who fill the time spent in school should lead to quick results in terms of employment, view the concentration on the mother tongue with little enthusiasm. Thus, while the Santhal elite tries by all means to give an English Medium Education to their children, the lower middle classes often decide that learning through Hindi, Oriya, and Santali mediums will give their children access to administrative jobs. The rejection of one's mother tongue is motivated by individual strategies, which often turn to disaster, however (Saran, Gapani – 2003). Some of the educated Santhals, unqualified for proper jobs, remain unemployed or work in inferior jobs. These youth, who have tried to assimilate themselves in the dominant culture, have dreamt of finding employment in a state institution or, at least, a white-collar job (Tamblyche, Marine, carrin – The Impact Of Culture Diversity and Globalization).

#### **Changed Health & Welcome modern medi-system**

"Health is, a state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity" (WHO – 1971). Mahapatra (1994), therefore sees health among tribal groups as a functional and not clinical concept. Satchidananda (1994) sees the field of tribal health aspects as a cultural concept as well as a part of social structure and organization which is continuously changing and adapting itself to changes in the wider society. It is a faith, prevailing among tribes that diseases are caused by supernatural agencies. Broadly, the tribal people believe in four types of supernatural powers. These are: -

1. Protective spirits who always protect them.
2. Benevolent spirits who are worshiped at the community and familial level regularly, otherwise they may bring diseases or death.
3. Malevolent spirits the evil spirits who control smallpox fever, abortion, etc.
4. Ancestral spirits, the spirits of their ancestors, and always protect them.

The causes of ill health perceived by the tribal communities can be divided into two categories, namely, known and supernatural. Singh (1994) indicates nine factors to examine and assess the tribal health situation in India. He highlights the effect of changing physical environment on tribal health, which is ultimately related to their economic pursuits, nutrition, availability, medicine, etc. It has also been emphasized that ecology and tribal health is intimately related.

Gurupadasoren (2013) –On the one hand, these people continue to rely on age-old practices of herbal medicines which are sustainable given their closeness to nature and forests. But on a large-scale disease caused by polluted water and lack of nutrients remain untreated. On the other hand, the involvement of Ojha including practices of Black magic and sorcery for healing from various diseases makes them vulnerable.

But nowadays their health concept is fully changed. It is here that migrants see a new role of modern medicines to cure their ailments and serious, major diseases. This access to modern

medicines is available at Raghunath Murmu Medical College and Hospital, other private Hospitals, and Primary Health Center.

#### **Globalisation Impact on Santali language**

The “Ol Chiki” script was an age-making creation, which gave brilliant forming pictures to the Santals. The items in most other head Indian tongues began in the mature past and the story of their beginning has involved prominent investigation. Anyway, the “Ol Chiki” has been planned only 70 years back. Pandit Raghunath Murmu originally conceptualized the substance for a long time and gave it its last design during the 1940s. though a continuous quirk, the approaching of the substance has been connected to specific legends and plays of extraordinary powers. Furthermore, the substance’s characters are not simply a pantomime of those ongoing days in different vernaculars around. Most of them are improvements of Pandit Raghunath Murmu. The letter set is also confined to an angle containing only 30 characters and 5 basic diacritics, including 6 basic vowels and 3 additional vowels. Santals never use Bengali or Oriya scripts for writing for the development of the scripts. In the British period, the Roman alphabet was preferred in writing the Santali. is useful both for printing and making. (Anderson 749).

This content was planned by including Pandit Raghunath Murmu in 1925. Raghunath Murmu is broadly perceived as ‘**Guru Gomke**’ among the Santals, a title conceded to him through the Mayurbhanj Adibasi Mahasabha. The letter set of the language is known as “Ol Chiki”, in spite of the way that individuals are as of now not great learned in it. Pandit Raghunath Murmu is respected among Santals for his good deed, movement, and obligation to the substance “Ol Chiki” for the Santal society.

#### **Digitalization and Education**

We are living in a country where technology has no bounds and moves towards a period of radical change. The technology can be accessed and reached every corner in today’s period where people are no more unseen of the use of smartphones, laptops, and tablets in their day-to-day life. We are in a current stage where digitalization has reached the people where they can use digital technology while studying, they use desktop computers, social media networking, computer program application, and other sorts of innovations that helps or ease their day-to-day activities. In the 21<sup>st</sup> century, the education system is evolving for the betterment of the generation who are not confined to the limitations of a simple living process. Our old educational system won’t be able to stand a chance in the 21<sup>st</sup> century if we continue to teach our children the way we taught them yesterday. Therefore, our educational system must use digital technology.

Digitization involves converting information into a digital computer-readable format. A representation of an object, image, sound, document, or signal is obtained by generating a series of numbers that describe a discrete set of points or samples. Digital representation is also called digital images, for the object, and digital forms, for the signal. Nowadays, digital data is processed by digital computers using binary numbers, but digitalization is just a process of converting analog data into numerical form; decimal numbers or any other number system can be used. (Bloomberg. J 2018). The last ten years have shown how digitalization merges with newer techniques. Digitalization overthrows the traditional mode of teaching and learning process in the context of modern India, it also encouraged us to remodel our educational sectors special focusing on schools, colleges, and higher education. According to a recent study, the government should give importance to making our education reach the digitalization it targets to reach 55% internet penetration by 2025. (According to the Hans India report-2022).

**The Santali language in Digital Space: -**

According to the 2011 census the literacy rate of Santal is approximately 53.11% and 46.89% are uneducated, Santals are the third largest and most advanced tribe in India. In 2004, Santali was included in the 8<sup>th</sup> schedule of the Indian Constitution, their dialect belongs to the Munda-Austro-Asiatic group which is derived from the old Kherwali language. In the 2011 census, 22 languages have been made available through Wikipedia including Santali. Digital technology and the www revolution have allowed the indigenous language due to the presence of social media. Few relevant resources, showing the presence of the Santali language in the digital space are: -

- **Santali Wikipedia: -**

It is a free online multilingual encyclopedia available for a user, it has content available in 309 languages. Santali became the first Indian tribal language to have a dedicated Wikipedia edition in the native 'OI Chiki' script in 2018. The Santali Wiki page was made live on 2<sup>nd</sup> August 2018 as a focused endeavor to promote the indigenous Santali language. The Wikipedia page has developed by contributors by Santali community users from India, Bangladesh and Nepal. The Santali Wikipedia marked a major leap in the development of Santali language and script, paving way for other Indian tribal languages.

- **Online Daily Newspaper: -**

Santali daily newspaper know as 'Khaborkagaj' published by Johar of Jamshedpur in OI Chiki script can be read online on [www.khaborkagoj.com](http://www.khaborkagoj.com). A dedicated App can also be download on Google play for accessing this daily OI Chiki newspaper.

- **Santali Keyboard Assistance: -**

Santali keyboard helps in tying the OI Chiki script on the social media platforms that include Facebook and Twitter, for text message typing the Swalekha Indic keyboard assists in typing message in the 22 official Indian language including Santali. It also allows us to type emails and blogs in the OI Chiki, emoji selections, G-Board in the Google keyboard facility that allow OI Chiki glide typing and voice typing with auto correct facilities and suggestions from the enabled language.

- **Santali Language Lexicons: -**

Government of Odisha has designed 21 tribal languages Lexicons in trilingual dictionaries in Odia, English and OI Chiki. these dictionaries can be downloaded online free of cost. The online Santali Dictionary can be downloaded on computer, laptops, smartphones and tablets enabling offline uses. It can be access through KHANDBAHALE.COM, it is a virtual speaking dictionary developed by the Living Tongues Institute of Endangered Languages. The talking dictionary of Santali currently has 472 words entries and 472 corresponding audio files.

- **Santali Web Portal: -**

The portal website is especially dedicated to Santali culture, tradition and language through its online OI Chiki e-newspaper "Disom Khabor", this is known as "We Santals". The portal also conveys news and happening in the Santali online readers in the OI Chiki script. The portal has a Santali-English and English-Santali dictionary which guide the teacher and the beginners in OI Chiki.

- **Santali YouTube: -**

You Tube is the largest Over the Top (OTT) platform of the digital universe. It has acted as potent media for content creators. Google's Video sharing platform has been highly supportive in promoting Santali films and music videos, audio-visual news and current affairs. The digital scope has been a savior when it comes to reaching the Santali viewership. YouTube is accessed generally through mobile phones mostly by young viewers.



- **Internet Saathi: -**  
The presence of Santali language on the internet has clearly created options for the Santali clan to create publication collections of user generated e-content. On social media OI Chiki has created windows for one-to-one conversation in the native Santali language. Digital media has altered the communication patterns in India by providing greater opportunity to the marginalized and isolated population allowing them the gateway to convey, connect and contribute. Initiative like Internet Saathi run by Google and Tata Trusts have the focus on educating rural and tribal women regarding the use of the Internet by making them online confident and capable. The aim of 'Internet Saathi' is to create networks of internet-savvy women who further impart training to other women in their local population and adjoining villages.
- **Pradhan Mantri Digital Saksharta Mission: -**  
This mission is the digital literacy program run by the government of India in all states and Union Territories of the country to enable the rural population in becoming Internet literate. Its target is to make 6 crore rural Indians, internet educated by 31<sup>st</sup> March 2020. The medium of instruction used in these digital tutorials include all the 22 official languages of India. Santali is also one of the mediums of instruction, informational videos in Santali language are available for each module.
- **Santali Resources Online: -**  
There is a list of various online Santali resources available includes OI Chiki Tech, Linguistic resources on Santali language/OI Chiki writing system, Santali OI Chiki converter to convert text in legacy encoding to Unicode, UGC NET syllabus and exam, personal blogs and Vlogs are also present in the digital space, giving prominence to the Santali language.
- **Suggestions: -**
  - The OI Chiki script has made its headway online. The requirement now is to develop more content that is socially, educationally, and functionally helpful in the day-to-day life of Santali community.
  - More e-publication with up-to-date information of local and national interest should be developed actively and provided in Santali script.
  - Dedicated educational websites with Santali academic content should be made Live for the benefit of the Santali student community.
  - More content should be added and made available on Wikipedia in Indian indigenous languages.
  - More digital media promotion and popularization projects should be awarded to the active local community and for the enrichment of Santal.
  - Government should develop more projects for the digital inclusion of the Santali Tribe and other marginalized tribal communities.
  - More public internet facilities like internet kiosks in Santali language should be felicitated for increasing user access at the grassroots level.

#### **Conclusion**

Lastly, I would like to conclude my research that globalization has come up with rapid expansion in the field of modern indicators of Santals in their daily life they no longer remain as traditional as previously, now they are used to merge their cultural hybridization. It is clearly seen in the field of agriculture they now use Hybrid seeds for more production and technological advances are seen in their fast production process. In the health sector they now have all the primary health care systems no longer depend on Ojha for their traditional treatment it is of the changes observed due to technological and educational enrichment in that area and another one is that the



language known as 'OI Chiki' is no longer confined to the limitation of their boundary they merged with digitalization by the introduction of electronic media like youth tube, internet sathi, an online newspaper, and dictionary are the positive impact of globalization but on the other hand, there is extinction seen because of the globalization the santal no longer confined to their village they used to migrate to the urban space for better jobs and education, so they didn't learn their culture and language, which lead to the extinction of the 'OI Chiki' for them.

*Note: This paper was presented in GREFI International Conference 2022 on the theme ' Globalization and the Emergence of New World Order: Theoretical formulations and Empirical Reality' at new Delhi (November 21-24, 2022).*

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