

FIELD REPORT ON

**IMPACT OF GLOBALIZATION ON TRIBAL LIFE: A CASE STUDY ON SANTAL
TRIBE OF BONER PUKURDANGA MOUZA UNDER BOLPUR-SRINIKETAN
BLOCK IN THE DISTRICT OF BIRBHUM, WEST BENGAL**



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Session- July to December 2021**

Acknowledgment

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1. INTRODUCTION

1.1. Introduction:

The term “Globalization” refers to “everything to every people” in general. It seems that the world has been experiencing the imprint of globalization for a few decades but its real touch was enough older and found during the medieval age. The concept of it can be traced in the voice of *Chanakya (Koutilya)*. – “*Basudhayva Kutumakam*” means each and every people of this *Basudha (Earth)* are *Kutumba (Relatives)* of each other (Roy. P.B. 2017). Globalization represents an unavoidable phenomenon in the history of mankind, which is making the world smaller and smaller by increasing the exchange of goods, services, information, knowledge, and cultures between different countries (Kui. B. 2018). At the same time globalization responsible to the mixing of culture and modernity push the indigenous culture to the door of danger. In this study aim to show how does globalization affects on indigenous culture.

1.2. Emergence of the problems:

Santal tribe on of the important indigenous tribe in our country, they mostly live within the forest fringe areas. Their Cultural practices and religious beliefs help to protect the environment. But due to globalization, modernization, and the implementation of Governmental policies, most of the indigenous settlement structure, socio-economic and cultural terrain are belonging at the edge of obliteration. The concept of sustainability is highly doubtful for tribal society. From the Sentenilies to Jarwas in Andaman to those of the Santal tribe in West Bengal, there is an increasing call for protecting the tribal culture and identity in order to protect our environment.

1.3. Importance of the Study:

The study aims to evaluate the nature of influenced the area by globalization and to find out how they save their traditionality. The study also aims to evaluate the indigenous santal tribe how adjusted within the barren (Khoai land).

1.4. Objective of the study

The main objectives of this paper are the following-

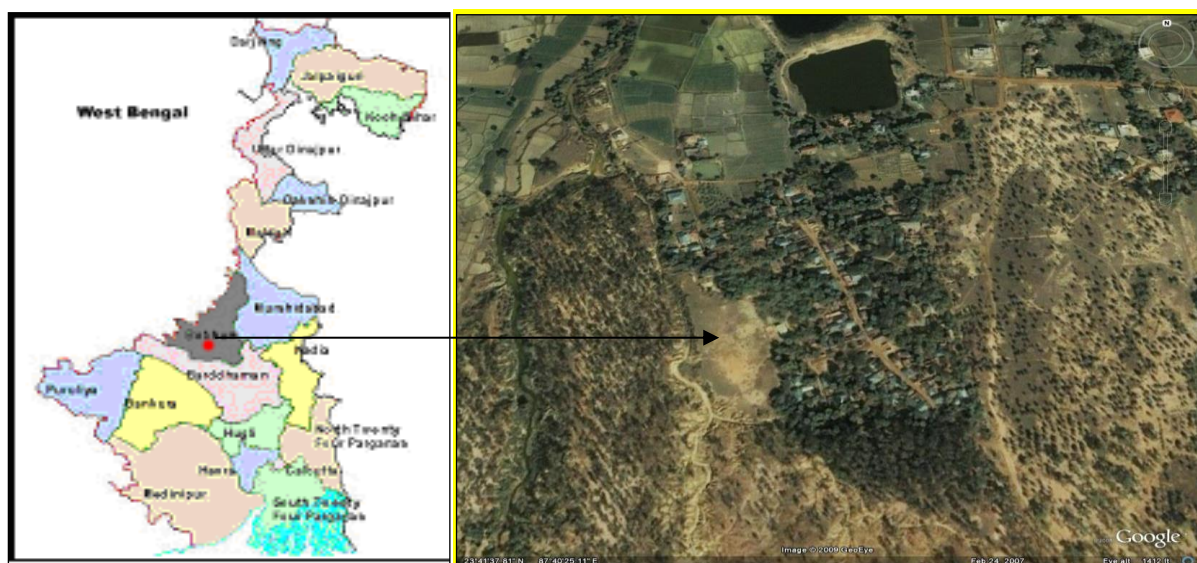
1. To represent the tradition-bound inherited tribal life of the study area.
2. To investigate the impact of globalization as modernity upon the people of *Sonajuri* village.

3. To highlight changing scenario of the societal landscape of tribal people of the study area.
4. To highlight their view about the changes that resulted due to the globalization process.

1.5.About the study area:

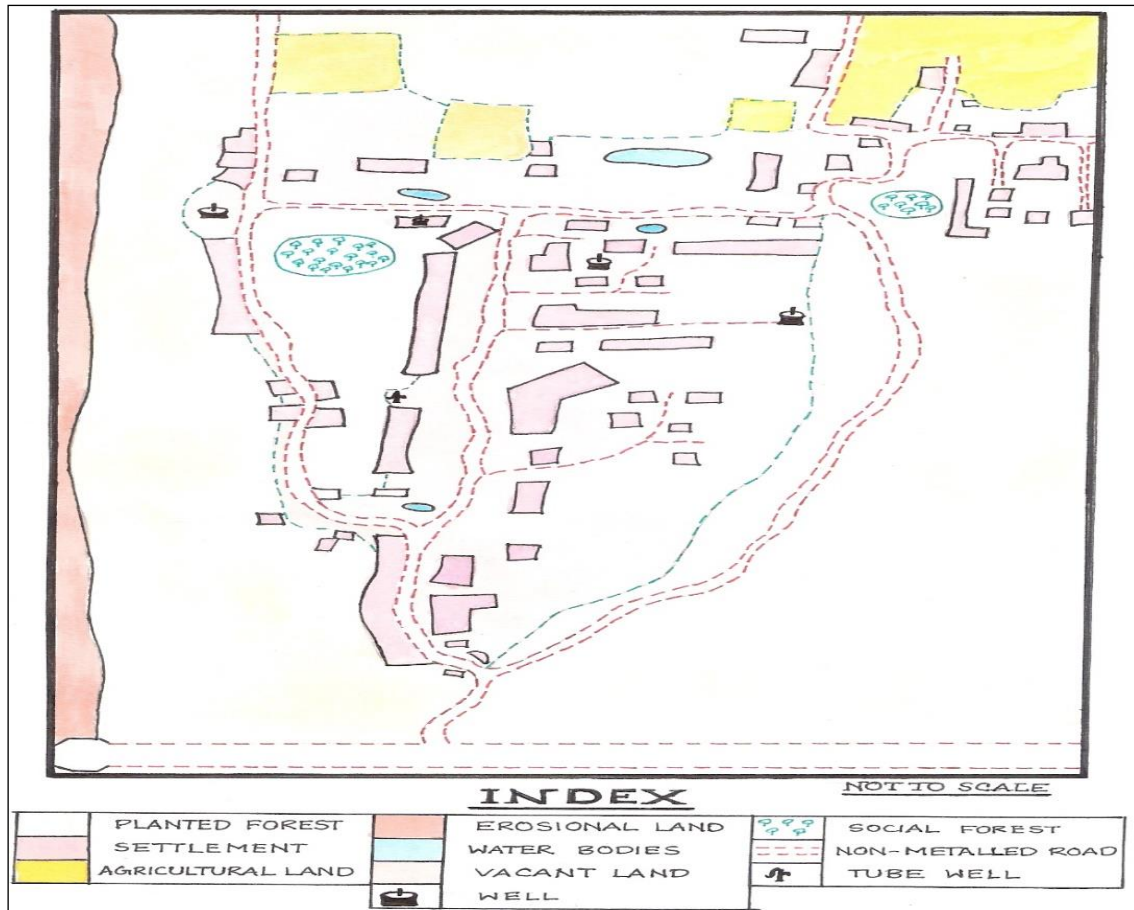
Boner Pukurdanga is popularly known as Sonajhuri village for Adibasi people, particularly of Santals community, located between 23 °41' N. latitude and 87° 40' E. longitude in the vicinity of Santiniketan, West Bengal, India. It has distinguished identity along with remarkable changes in the economy, culture, and livelihood pattern due to the touch of modernity. The area consists of more than 40 families with about 300 people in total. Agriculture is the main economic backbone of its inhabitants, mostly landless laborers and practices farming as daily laborers in farmers' land. This area has splendid natural beauty named “khoai” (an eroded landscape) which pulls a number of visitors throughout the year in this area.

Keeping the pace with the changes worldwide, the society of *Adibasi* people have been experiencing changes due to influx of tourists coming particularly at Tagore’s Santiniketan and “khoai” area. Interestingly when it is almost well established that a number of tribal societies are being adversely affected due to arrival of globalization and their cultural identity is on the verge on extinction, *Adibasi* of *Sonajhuri* village have cordially welcomed it, accepted many behavioral and cultural changes and simultaneously maintained their own cultural heritage and identity.



Map:1- Satellite images of the study area

Source: Roy.P.B.2017



Map-2: Schematic mouza map of the Study area

Source: Prepared by Author

1.6.Limitation of the study:

The study was only confined within the Bonerpukurdanga mouza of Bolpur-Sriniketan block under the district of Birbhum in West Bengal. It is the case study that is why not selected other tribal places. The study is also confined to traditional nature and modern changes in this reason other aspects are not included in this study.

2. METHODOLOGY AND DATA SOURCES

The study is divided into three parts, pre-field survey, field survey, and post-field survey.

2.1 Pre-field survey:

Literature Review:

Ismile.M. & Guha. S. (2015), stated that the Santal tribe on of the major tribe in India in respect of the population. They have their own unique traditional cultural life. But the globalization

and modernity are liable to the socio-cultural changes throughout West Bengal. Their language, religion, dress, food, occupation are going to be changing gradually.

Roy. P.B. (2017), in his study, shows that development is a continuous process of social change. But if the change is accountable the destroy of traditionality that not good for society. His research work also highlighted the cultural change of the Santal tribe in Boner Pukurdanga mouza area.

Sen. M. (2021), in his study also reveals that the santal tribe in Bolpur-sriniketan block is also experiencing the cultural transformation due to their lack of jobs in the Khoai badland area.

2.2 Field Survey

Research method:

It is mainly qualitative research. Thus, the researcher used mainly the observation method.

Population and sample:

During the field survey, 50 percent of the total sample size is taken and uses a simple random survey method for data collection.

Procedure of data collection:

Here the observation technique was used to get the data and parallelly used to the questioner's technique to gather the data, again the photography technique was to record the data. The proper questions were applied during the time of the survey and these questions were followed the proper validity and reliability test to validate the questions researcher got the opinion of an expert.

2.3 Post Field Survey

Statistical and graphical representation:

The descriptive statistic was used here. The proper graphical method is used here to represent the data.

2.4. Data Sources:

Primary source: The researcher visited the three study areas to get the primary data with help of observation, geo-tagged photography, and interview. The primary data is connected to the contents of religion, economy, and environmental connected issues.

Secondary data: Relevant Books, Journals, Magazines, and Websites were used to prepare the report

3. Result and Discussion

3.1. Geographical Identity of Santal Tribe:

Santhal are the largest Hindu religious believer Adivasi community in India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. In India, 90 million people belong to the indigenous communities known as Adivasis or tribals. According to the 2011 census, India has 8.10% of the tribal population and about 14.8% of Gujarat's total population is tribal. The Santhals constitute more than half of the total ST population of West Bengal (51.8 percent). The Santal are an ethnic group native to eastern India (Francisco. C. 2017) Santals are the largest tribe in the Jharkhand state of India in terms of population and are also found in the states of Assam, Tripura, Bihar, Odisha, and West Bengal. The Santals speak the Santali language, the third largest language of the Austroasiatic family. Physically the *Adibasi* people living here are characterized by the dark to very dark-brown in complexion with *dolichocephalic* and *hypsicephalic* head with a narrow forehead. They have coarse black, straight, and occasionally curly hair. Perished rice (boiled) is the main food item taken by them in lunch and dinner almost daily. The principal beverage of the *Adibasi* is a kind of rice beer, known as *Handia*. *Santals are generally speaking in the Al-chiki language.*

3.2. Impact of globalization on the life of santal tribe:

The tradition or indigenous culture is considered as one of the heritages of society whether it is tribal or non-tribal and in this age of globalization, a society without change is almost impossible to realize, even its touch is reflected in the backward society like *Adibasi*'s. However, despite changes of modernity, they have been living with their tradition and change.

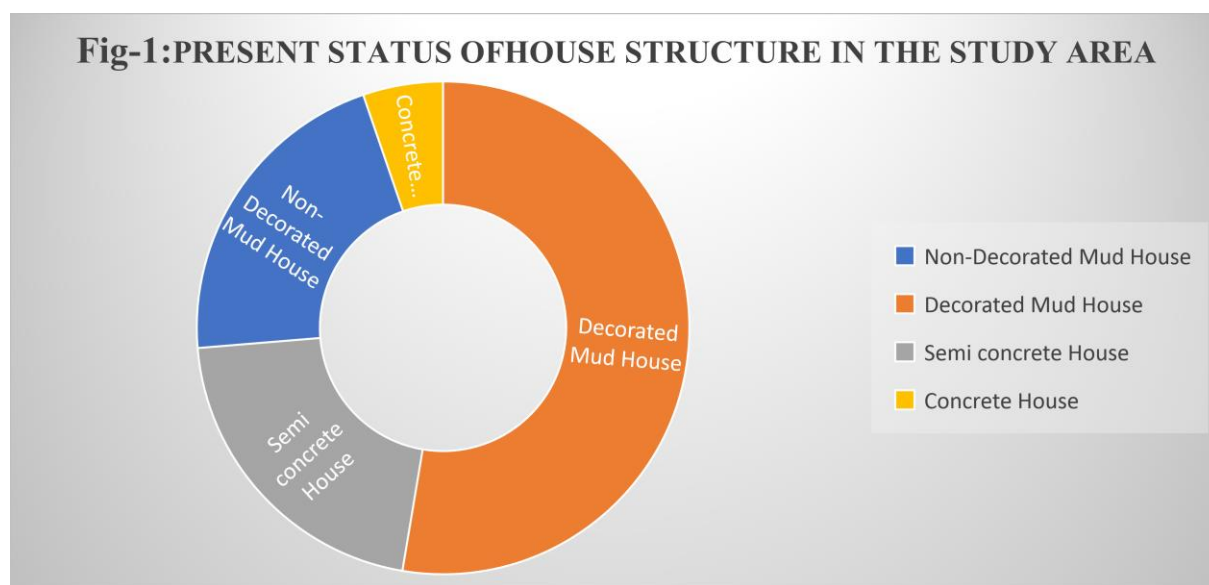
House types:

The houses are situated on both sides of the main village road that extend through the village. Hence it can be called a linear type settlement. The village is generally surrounded by tall trees and clumps of bamboo bushes. A central road communicates is found within the village. In the village, a dwelling consists of one or more huts, and its boundary is generally defined by a mud wall. The general extensions of an *Adibasi* dwelling are cattle-shed, pig shed, manure pit, kitchen garden, and a rectangular or square courtyard.

Table:1, Present Status of House types in the study area

Habitation	Non-Decorated Mud House	Decorated Mud House	Semi concrete House	Concrete House
Percentage of families	21.05	52.64	21.05	5.26

Source: Field Survey-2021



During the study it is found that there is the direct relation between globalization and the Rabindra Nath Tagore's Santiniketan . The study located in the vicinity of santiniketan in this reason many other cultural people invade to the santal village a makes modern houses that also influence the other tribal house structure also.



Plate-1: Traditional and modern houses

Religion:

Santhals people are practice Hinduism and believe in God. They worship numerous Gods, deities and spirits. Their religion is basically centered in this respect. High God among them is

Thakur; he referred to a Singbonga and is regarded as the Sun-God. They have belief on numerous bongas. Some important bongas are as follows:

- 1) Marang-Buru
- 2) Gosai-Era
- 3) Pargana-Bonga
- 4) Taher-Era

But now a days they celebrates Christmas, Durga Puja , kali Puja , Saraswathi Puja likes others festivals.

Food

Perished rice (boiled) is the main food item taken by them in lunch and dinner almost daily. The principal beverage of the *Adibasi* is a kind of rice-bear, known as *Handia*. In case of all families, particularly during social festivals and rituals, Handia is the main drink for all of them, irrespective of men, women and children. They also drink intoxicating liquor from dried flower of *Mahua*. Tobacco being rolled into Sal leaf is used for smoking.

At present, they have been taking chicken and mutton at their meals as food items which were absent in the past. At that time, they took pork during their meals. Although, they preferred to take liquor like *Handia* as stated earlier but recently they are taking local liquor and occasionally foreign liquor also.

Table:2, Change in Food and drink

Nature of Food	Eat only traditional food	Eat both traditional and modern food	Eat only modern food
Percentage of Santal accepted	5.88	65.88	28.24

Source: Field Survey-2021

Fig.2: PERCENTAGE OF CHANGES IN SANTAL FOOD AND DRINKS



Dress

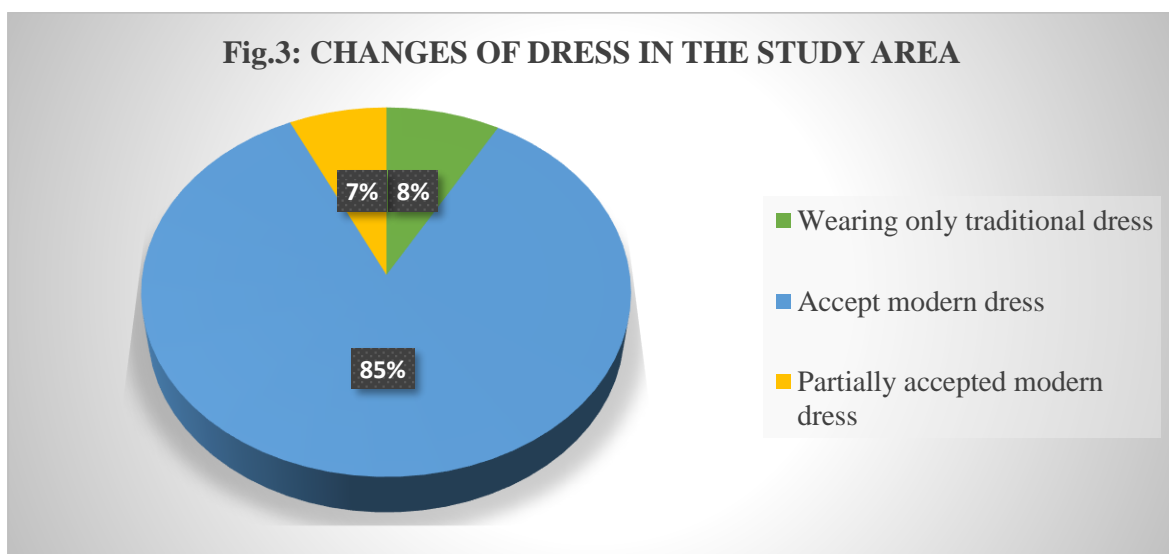
Adibasi people have a typical dressing sense. Male persons normally get dressed with a medium piece of cloth wearing round his waist which is commonly known as *Dhuti*. At the working time they usually wear a small piece of cloth or *Kopni*. Generally, an *Adibasi* woman dresses with a larger piece of cloth or *Saree*, the white *Saree* with red border is of common use during the time of festival. But their traditional dress is *Panchi Parhand*. All these clothes are made of cotton. They have a fascination to decorate themselves with flowers, feathers, and similar things. The *Adibasi* women like to wear various types of ornaments which include necklace, ear rings, bangles, wristlets, rings, girdles etc. These are commonly made of brass, silver and nickel

Age olds, particularly men have been trying to follow aboriginal cultures once they had but their children at present use and wear modern wearing like Jeans, Pajama of *Katha stitch* , shirts etc. instead of their traditional dress named “ *Panchi*”-meaning short dhuti. Females rather have accepted modernity much more than male by wearing *Shari*, *Churidar*, inner etc. instead of their traditional “*Perhatta*”

Table:3, Change in Dress materials within the Santal tribe in the study area

Types of dress	Wearing only traditional dress	Accept modern dress	Partially accepted modern dress
Percentage of Santal accepted	8.24	84.70	7.06

Source: Field Survey-2021



Language

Language is a vocal identity of the society. *Adibasi* language is called *Al-chiki*. It is their mother tongue. All *Adibasi* people in this village speak in this language.

When interacting with each other of them, they used to speak *Alchiki* –their own script or language. Besides, all of them know Bengali and can speak fluently. A few (only three) have primary knowledge regarding the English language, rest of them are completely unknown about it

Santal's changing sphere of life

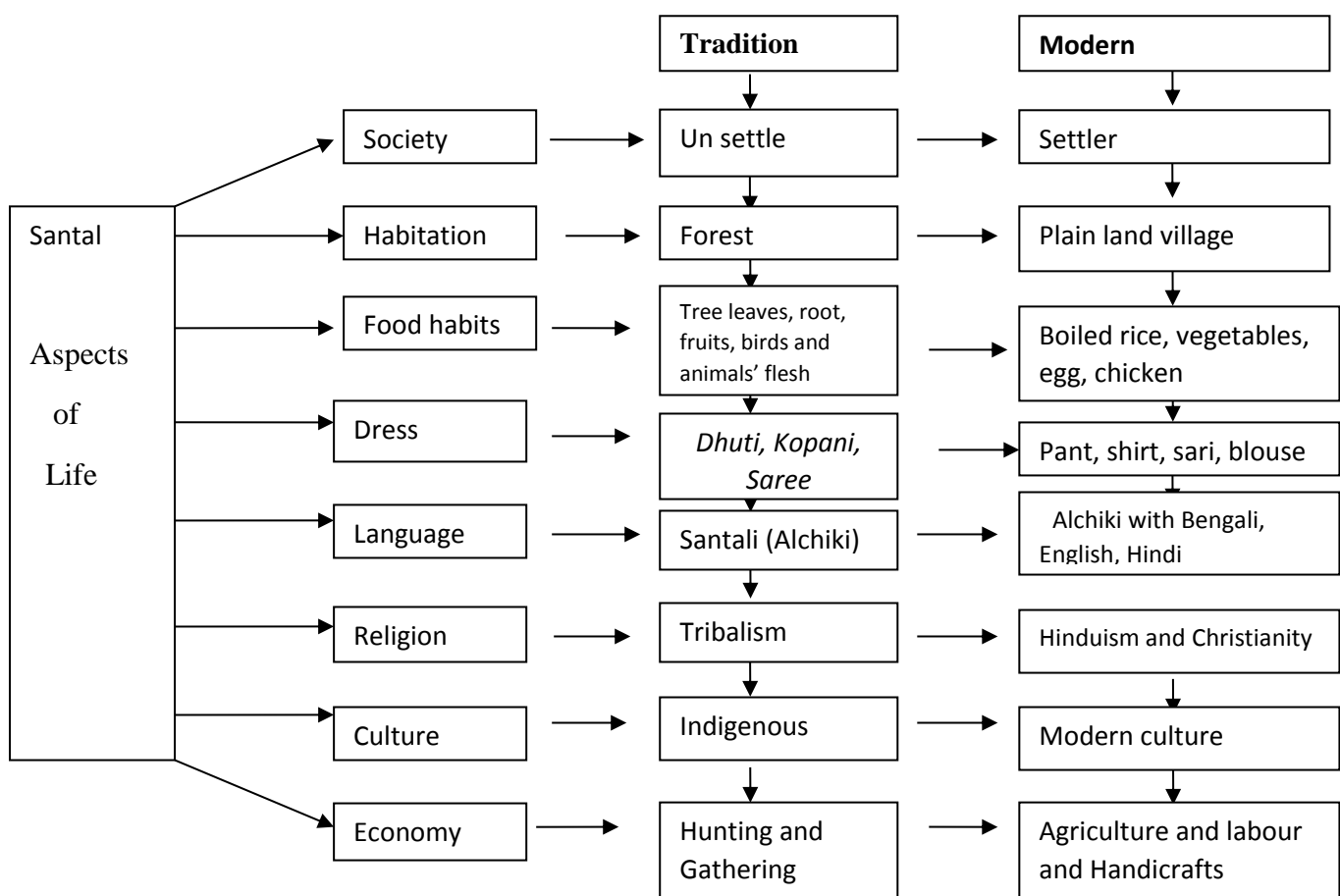


Chart:1 Showing the nature changes of the Santal tribe in the study area

Major Findings:

On the basis of direct observation and interaction with the Santal tribe in this study area identify the following major findings.

1. Non-tribal people movement in this area are very high

2. Many Non-tribal people make their cottage in this area for their business .
3. There is a massive change in the socio-cultural landscape of the Santal people in the study area.
4. Indigenous cultural practices are inadequate.
5. Age-old people still want to rejuvenate their cultural heritage and have adopted the modern changes by compulsion, but they cannot accept that hart.
6. Hinduism and Modernity are the two sole factors which have brought about such cultural convergence. These two simultaneously have made them from organized to unorganized.
7. Santal generation at present thinks that their own primitive culture was orthodox and stereotyped and today's modern culture is relevant enough.
8. They are not satisfied with the work of Govt. of their development.
9. Literacy rate among the Santal tribe is still low.

Recommendation

1. Stop to Non-tribal people's house construction within the study area
2. Stop middleman of entrepreneurship to modified the house structure of the study area.
3. Need to dig wells for the supply of proper drinking water.
4. Need to developed basic education in this study area.
5. Require Governmental fund for their empowerment.

Conclusion:

It is proved that the society of Santal tribe had indigenous tradition with idiosyncratic identity and background which was wealthy, diverse and enjoyed with closeness. Those sweet moments are today's sweet memories for them and they tried to continue those a lot but unfortunately, society, culture, and elegance of the past have been suffering from an identity crisis due to the advent of modernity, even are rarely reflected in today's generation of Santal society. May it be fine that the touch of modernity has made them more developed than before but simultaneously it is also true that their tradition, ethics, identity are being endangered. It is a matter of thought that when the emphasis is being given on indigenous people's restoration network for integrating culture and nature, to sustain ecology and tradition, how far it will persist under the impact of modernization and globalization if social, cultural, and economic sovereignty of those people is not properly protected. Therefore, the survival of those social and cultural practices requires a large degree of management for tribal restoration effects in the

era of mass environmental degradation and socio-cultural loss by conserving socio and eco-cultural diversity

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TRIBE OF BONER PUKURDANGA MOUZA UNDER BOLPUR-SRINIKETAN
BLOCK IN THE DISTRICT OF BIRBHUM, WEST BENGAL**



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