



International Journal of Humanities & Social Science Studies (IJHSSS)

A Peer-Reviewed Bi-monthly Bi-lingual Research Journal

ISSN: 2349-6959 (Online), ISSN: 2349-6711 (Print)

Impact Factor: 6.8

Volume-XI, Issue-V, September 2025, Page No. 80-89

Published by Scholar Publications, Sribhumi, Assam, India, 788711

Website: <http://www.ijhsss.com>

DOI: 10.29032/ijhsss.vol.11.issue.05W.134



Impact of Globalization on Tribal Society:

A Case Study of Tripura (India)

Manik Bhattacharya

Associate Prof., Dept. of Economics, Government Degree College, Tripura, India

Dilip Kumar Rana

Assistant Professor, Dept. of Economics, Tripura University, Agartala, Tripura, India

Basu Maan Daas

Asst. Prof., Dept. of Chemistry, Netaji Subhas Mahavidyalaya, Udaipur, Tripura, India

Received: 30.08.2025; Accepted: 20.09.2025; Available online: 30.09.2025

©2025 The Author(s). Published by Scholar Publication. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

Abstract

Globalization is a process by which the societies, cultures, regional and national economies are integrated through the global trade network, communication, immigration and transportation. Based on the primary sources of information this study investigates the impact of globalization on culture of tribal society in Tripura. The primary sources of information show that after the three decades of globalization era, work participation rate of the tribal women increases for all income groups. This study also reveals that there is positive relationship between income level and literacy rate. In other words, if we move from lower to higher economic income group, we see that literacy rate increases. The ground level reality shows that a higher percentage of households are disagreed with the fact that food crops marketing channel works very smoothly in the tribal region.

This study also reveals the fact that the traditional features of the tribal communities are changing due to globalization. This study recommended that we need to move very cautiously with the globalization process preserving our nation's pride and maintain our cultural prestige.

Keywords: Globalization, Tribal, Culture, Society, Income groups, Community.

Introduction:

Globalization refers to the increasing integration of economies around the world through the movement of goods, services and capital across boarder. On the other hand, globalization is a process intends to introduce a universal capitalism, universal culture and to some extent a uniform language (say, English). In the name of globalization, the Western world was trying to impose a culture of their own which is rather homogenous and monolithic. The MNCs consciously wants to destroy the local culture in order to convert the diversified third world in race, language and religion into a unified, homogenous market for their product.

However, the impact of globalization is spread out in India. The existing literature investigated the issue at the national level. But the state specific analysis is a special attention of the researchers, policy makers. The present study intends to investigate the

issue at the sub-national level. We purposively selected the state Tripura in the North East Region (NER) of India. The diverse culture is the basic feature of the state. There are twenty tribal communities in Tripura and they have community based distinctive culture, language and religion. The process of globalization changes the traditional features of tribal community in the state. Thus, the key objective of the present study is to explore the impact of globalization on the life and culture of the tribal community of Tripura. Finally, we tried to find the answers of the following questions on the basis of the objective.

- (i) Whether traditional identities of the tribes are changing or not?
- (ii) Whether the globalization process acts as a threat to the culture of the inhabitants or not?
- (iii) Whether the tribal society are missing their social values and the charms of togetherness or not?
- (iv) Whether tribal people of Tripura benefited from globalization either socially or culturally?

A concrete analysis of the development answers the above questions. We conducted households survey to collect the relevant information to answer the above questions in 2023.

Survey of Literature:

There are various attempts in the literature to develop a comprehensive understanding of the positive and negative impact of globalization on the life and culture of the tribal community. Bhattacharyya (2016) explored the theoretical and empirical critique of the globalized India. According to his study, globalization is a process intends to introduce a universal capitalism, culture and to some extent a uniform language (viz., English). In other words, in the name of globalization the Western world was trying to impose a culture of their own which is rather homogenous and monolithic. It is not without the economic motive.

Pushplata (2019) revealed the fact that globalization has destroyed the cultural exclusivity especially indigenous cultural exclusivity.

Pradhan (2015) opined that urban and educated tribal may be benefited through globalization. She also opined that globalization may be weakened the constitutional protections, in terms of education and job reservations, given to tribes.

Dey (2015) evaluated the influence of globalization on socio-culture aspect of the *Santhal* community in West Bengal. He described the social, economic and political structure changed the life of *Santhal* community. The study focused that the tribal people have been influenced by modern agricultural practices like use of fertilizer, modern technology, pesticides and other necessary equipment.

Gharphalia (2018) revealed both positive and negative impact of globalization on the different tribal communities of the north-east India. Globalization provided sufficient opportunities of employment to the tribal community in different industry. On the other hand, the negative impact of globalization in the north east region reflected to the traditional habit of the tribal people particularly on the food habit. They are now habituated with the food habit of the West such as KFC, McDonald's etc.

Ghosh (2015) analysed the impact of globalization on the quality of living condition of the tribal people in West Bengal. The study observed that the standard of life of the tribal community of West Bengal is not improved remarkably.

Sahoo (2014) observed the negative impact of globalization on the culture of the tribal community. The study found globalization process generated the consumerist culture and selfishness in the tribal society.

Yadav and Kumar (2022) described different aspects of globalization. The study observed that the educated tribal who are aware about different government policies positively benefitted by globalization.

Imran (2017) opined that the educated tribal people having better skill advantage and market access were benefited by the globalization and the tribal communities were also experienced with rising price, loss of job security, lack of health care facilities.

Lalzawmlien (2014) revealed that the Indian tribal communities were not much improving economically with the introduction of globalization. The study also explored the fact that the enrolment of the tribal in higher education is not remarkable, the participation rate of them in the service sector is less comparing to the other community of the country and more than fifty percent of the tribal population was under below poverty line.

Tripura, Chandra and Kumar (2016) showed the cultural patterns of Tripura tribe in Longtarai Valley in Tripura. They opined that under the influence of the globalization the cultures of the tribes of Longtarai valley were changed.

Methods:

The study uses the data from the primary sources to investigate the objective. We used a structured questionnaire to collect the data. We purposively selected different hilly villages from different districts in the region of Tripura Tribal Area Autonomous District Council (TTAADC). We surveyed fifty tribal households from six tribal communities (Dalong, Halam, Lusai, Tripuri, Jamatia and Reang) at the selected region. We have classified the households according to the five income groups and six tribal communities to collect data.

Results:

This section presents the socio-economic features of surveyed household. We classified all households into five groups. The following table 1 represents women participation rate among the several income groups. Again, the tribal community wise same information has been described in Table 2.

Table 1:
Income Distribution of Households and Women Participation Rate

Income Group	No. of House holds	No. of Members	No. of Female Workers	Women Participation Rate to Total Members	No. of Female Workers before the Year 2000
Up to 10000	35	176	87	49.43	34
10000-15000	5	34	14	41.18	5
15000-20000	1	7	4	57.14	2
20000- 30000	1	5	2	40.00	0
30000 & above	8	45	7	15.56	3
Total	50	267	114		44

Source: Own household survey, June 2023.

From the above table 1 we found a remarkable progress in the women participation (42.7 per cent). Again, we see that the number of female workers in each income group

increased from 2000 to 2023. It is rapidly increased from 2000 to 2023 in the income group below Rs.10000/-. But the participation rate is highest in the income group 15000-20000 in 2023. Finally, comparing all the income groups between two periods we observe the rapid change in women participation.

From table 2, we found the highest women participation rate to the Reang community (53.57 percent) and lowest to the Lushai community. The women participation rate was very poor in 2000 in all communities. Comparing the two periods, it is concluded that the women participation increased rapidly in each tribal community.

Table 2:
Community wise Distribution of Tribal Households and Women Participation Rate

Tribal Community	No. of House holds	No. of Members	No. of Female Workers	Women Participation Rate to Total Members	No. of Female Workers before the Year 2000
Darlong	3	12	1	8.33	0
Tripuri	20	117	47	40.17	20
Halām	15	89	43	48.31	16
Jamatia	4	15	8	53.33	3
Lushai	1	6	0	0.00	0
Reang	7	28	15	53.57	5
Total	50	267	114	42.70	44

Source: Own household survey, June 2023.

The level of education of each income Group and each tribal community are shown in table 3 and table 4 respectively. We calculated the literacy rate of each income group and tribal community. From table 3, we found the remarkable progress in education of each income group. Again, we observed the highest literacy rate in the income group 20000-30000 and the lowest literacy rate in the income group below Rs. 10000. The number of children as well as school going children are presented in table 3. We observed 77.19 per cent children joined to the school.

From table 3 we found that income of the households and literacy rate are increasing in the same direction. So, we conclude that there is a positive relationship between income level and literacy rate. We observe the same trend for the enrolment of the children. Among 88 children 59 (67.05 per cent) are enrolled in Bengali medium school and 29 (32.95 per cent) are enrolled in the English medium school.

Table 3:

Income group wise distribution of education level with special reference to children education

Income Group	Percentage of literacy	No. of children	No. of school going children	Student Enrollment	
				Bengali Medium	English Medium
Up to 10000	57.95	79	64	43	21
10000-15000	73.53	18	11	8	3
15000-20000	85.71	2	1	0	1
20000- 30000	100.00	3	3	2	1
30000 & above	75.56	12	9	6	3
Total	64.42	114	88	59	29

Source: Own household survey, June 2023.

From the table 4 we found the highest percentage of literacy rate (100 per cent) to the Lushai community and lowest to the Reang community (50 per cent). Again, 12 (35.29 percent) children out of 34 children of Tripuri community are enrolled in English medium school. Similarly, we observe the same facts to the Halam community children.

Table-4: Community wise Distribution of Literacy Rate, Status of Children Education

Tribal Community	Literate rate	No. of children	No. of school going children	Student enrollment	
				Bengali Medium	English Medium
Darlong	58.33	3	2	1	1
Tripuri	71.79	50	34	22	12
Halam	58.43	42	34	21	13
Jamatia	60.00	9	9	7	2
Lushai	100.00	0	0	0	0
Reang	50.00	10	9	8	1
Total	64.42	114	88	59	29

Source: Own household survey, June 2023.

From table 5 we observe that out of 50 households 16 (32 per cent) households have at least one member in Clerical Job, 32 percent are in civil service job, 20 percent are school teaching job, 4 percent are in medical profession (Doctor) and 10 percent are in College or University teaching job. We see that there is higher representation for the income group up to Rs 10000 in civil service job and the highest income group (30000 & above) have more representation in College or University teaching job.

Table 5: Income Group wise Distribution of Employment in the Government Sector & other White Colour Job

Income Group	Professor	Doctor	School Teacher	Engineering	Civil Service	Clerical Job
Up to 10000	1	2	6	0	12	14
10000-15000	1	0	0	0	3	1
15000-20000	0	0	0	0	0	1
20000- 30000	0	0	1	0	0	0

30000 & above	3	0	3	1	1	0
Total	5	2	10	1	16	16

Source: Own household survey, June 2023.

We see from the table 6 that in Tripuri community there is more representation in the civil service job and most of the professors are from this community. For the Darlong community, we observe more representation in the school teaching job. Most of the members from Halam and Reang communities are in the clerical job.

Xs

Tribal Community	Professor	Doctor	School Teacher	Engineering	Civil Service	Clerical Job
Darlong	1	0	2	0	0	0
Tripuri	3	2	3	1	8	3
Halam	0	0	4	0	4	7
Jamatia	0	0	0	0	2	2
Lushai	0	0	1	0	0	0
Reang	1	0	0	0	2	4
Total	5	2	10	1	16	16

Source: Own household survey, June 2023.

From table 7 it is observed that out of 50 households 33 (66 percent) households were disagreed with the fact that food crops marketing channel works very smoothly in the tribal region. The primary field survey data is also shows that most of the households are availing internet facility to their villages.

Table 7:

Income Group wise Distribution of Households' Responses regarding Marketing Channel of Food Crops and Internet Facility

Income Group	Marketing Channel		Internet Facility	
	Agree	Disagree	Available	Not Available
Up to 10000	8	27	34	1
10000-15000	3	2	5	0
15000-20000	1	0	1	0
20000- 30000	1	0	1	0
30000 & above	4	4	8	0
Total	17	33	49	1

Source: Own household survey, June 2023.

The following table 8 represents the community wise responses to the marketing channel and internet facility. The maximum number of Tripuri community is disagreed to the marketing channel. However, maximum number of Tripuri community responses to availability of internet facility.

Table 8:

Community wise Distribution of Households' Responses regarding Marketing Channel of Food Crops and Internet Facility

Tribal Community	Marketing Channel		Internet Facility	
	Agree	Disagree	Available	Not Available
Darlong	1	2	3	0
Tripuri	5	15	20	0
Halam	7	8	14	1
Jamatia	1	3	4	0
Lushai	1	0	1	0
Reang	2	5	7	0
Total	17	33	49	1

Source: Own household survey, June 2023.

From the table 9, it is observed that out of 35 households 21 (60 percent) households of the income group below 10000 are followed the traditional ritual in their family programmes like marriage, rice feeding ceremony or birthday celebration. Only 12 (34.29 percent) households follow both traditional and modern ritual, 5.71 percent households follow only the modern ritual. In the higher income group, most of the households prefer both traditional and modern ritual. Out of 50 households only 24 households are followed the traditional ritual in their family programmes like marriage, rice feeding ceremony or birthday celebration. 22 households follow both modern and traditional ritual and four households follow the modern ritual.

Table 9 also reveals the fact that out of 50 households 39 household members wear traditional dress in the festivals. The field survey data shows that out of 50 households 32 households confirm that their outside family members are participated in the village festival.

Table 9:

Income Group wise Distribution of Participation Pattern of the Households in Different Village Festivals, Family programmes

Income Group	Outside Members Participated in the village Festivals		Members wear Traditional Dress in the Festivals		Ritual Followed by the Households in their Family Programmes like Marriage, Rice feeding Ceremony or Birthday celebration etc		
	Agree	Disagree	Agree	Disagree	Traditional	Modern	Both
Up to 10000	21	14	29	6	21	2	12
10000-15000	3	2	3	2	2	1	2
15000-20000	1	0	1	0	0	0	1
20000- 30000	0	1	0	1	0	0	1
30000 & above	7	1	6	2	1	1	6
Total	32	18	39	11	24	4	22

Source: Own household survey, June 2023.

From the table 10, we found that no households from Darlong community follow the traditional ritual in their family programmes like marriage, rice feeding ceremony or

birthday celebration. Most of the Tripuri community households (11 out of 20) follow the both traditional and modern ritual. Most of the households from Halm, Jamatia and Reang communities follow the traditional ritual. Some members of the Halam, Tripuri and Reang communities are not wearing their traditional dress in the village festivals. Similarly, most of the outsider members of the Reang households (4 out of 7) are not participated in the village festival in regular basis.

Table 10:
Community wise Distribution of Participation Pattern of the Households in Different Village Festivals, Family programmes

Tribal Community	Outside Members Participated in the village Festivals		Members wear Traditional Dress in the Festivals		Ritual Followed by the Households in their Family Programmes like Marriage, Rice feeding Ceremony or Birthday celebration etc		
	Agree	Disagree	Agree	Disagree	Traditional	Modern	Both
Darlong	3	0	3	0	0	1	2
Tripuri	11	9	16	4	9	0	11
Halam	8	7	9	6	7	1	7
Jamatia	3	1	4	0	3	0	1
Lushai	1	0	1	0	0	0	1
Reang	3	4	6	1	5	2	0
Total	29	21	39	11	24	4	22

Source: Own household survey, June 2023.

From table 11, we found that out of 50 households only 17 households are lived in a joint family. In the income group Rs. 30000 and above out of eight households two households are lived in the joint family remaining 31 households are lived in the nuclear family. Out of 37 respondents, 64.86 percent respondents have been practiced with both traditional and western types of drink in their religious, cultural and social festivals. 38 households out of 50 or 76 percent depend on both types of medicine practice.

Table 11: Income Group wise Distribution of the Types of Family, Consumption of Drinks and Medicine

Income Group	Types of Family		Types of Drinks			Types of Medicine		
	Joint	Nuclear	Traditional	Western	Both	Traditional	Modern	Both
Up to 10000	11	24	8	1	18	3	3	29
10000-15000	2	3	2	0	2	1	0	4
15000-20000	1	0	0	0	0	0	1	0
20000- 30000	1	0	0	0	0	0	0	1
30000 & above	2	6	1	1	4	2	2	4
Total	17	33	11	2	24	6	6	38

Source: Own household survey, June 2023.

From the table 12 it is observed that most of the members of Tripuri and Halam communities are lived in a nuclear family. All communities practice with both types of drink inn different festivals and they depend on both types of medicine.

Table 12:
Community wise Distribution of the Types of Family, Consumption of Drinks and Medicine

Tribal Community	Types of Family		Types of Drinks Consumed			Types of Medicine Consumed		
	Joint	Nuclear	Traditional	Western	Both	Traditional	Modern	Both
Darlong	3	0	1	0	1	0	1	2
Tripuri	7	13	7	2	9	2	1	17
Halam	5	10	2	0	6	3	3	9
Jamatia	1	3	0	0	4	0	0	4
Lushai	0	1	0	0	0	1	0	0
Reang	1	6	1	0	4	2	2	3
Total	17	33	11	2	24	8	7	35

Source: Own household survey, June 2023.

Discussion:

Globalization has both positive and negative effects on Indian culture. The primary sources of information show that after the three decades of globalization era women participation rate increases for all income groups. As an impact of globalization, the tribal people are now realizing the necessity of proper education for their children. Some of them send their children to the nearest district town school, College and university of the state. They are now interested to admit their students at different technical college of the district town or to the other states. They also send their children to the other state for B.Ed or D.El.Ed degree which is now very much require for teaching job. This study shows that there is positive relationship between income level and literacy rate.

If we go through the employment status of the tribal people, we see the interesting result that there is higher representation for the income group up to Rs 10000 in civil service job and the highest income group (Rs.30000 & above) have more representation in college or university teaching job.

Some major crops like betel nut, markut lime and jackfruit are purchased by some middle man of the neighbouring states. As a positive impact of globalization, it can be said that the queen variety of pineapple was started to export in 2018 from Tripura to Dubai and Doha and it was exported in Bangladesh from 2020. But, from the ground level reality we see that 66 percent households were disagreed with the fact that food crops marketing channel works very smoothly in the tribal region. Another positive effect of globalization can be interpreted by the fact that most of the villagers are availing internet facility.

The primary field survey data also establish the fact that change has come to the dress and participation of the outside members of the tribal households in different village festivals. The tribal people practice with drink in a variety of religious, cultural and social

festivals. In the era of globalization, the pattern of practices of drink have been changed. The health care practices of the tribal community are quite different with the other communities. They depend both on the indigenous or natural herbs and also on the modern medicine.

Conclusion

This study also reveals the fact that the traditional features of the tribal communities are changing due to globalization. The tribal people are now missing their social values, the charms of togetherness and kinship. They are now failing to adjust with their joint family members. In the name of globalization, the western world was trying to impose a culture of their own which is rather homogenous and monolithic. Hence, we need to move very cautiously with the globalization process preserving our nation's pride and maintain our cultural prestige. We should think not only from our head but also from our heart.

References:

1. Bhattacharyya, S. "'Globalized' and 'Decoupled': Indian Economy in the Era of Global Crisis." *Social Scientist*, vol. 44, no. 7/8, 2016, pp. 53-77.
2. Dey, Arup. "Globalization and Change in Santhal Tribes at Paschimmedinipur (West Bengal, India)." *International Journal of Scientific Research*, vol. 4, no. 6, 2015, pp. 37-41.
3. Gharphalia, Mridusmita. "Impact of Globalization on the Society and Culture of NE India." *International Journal of Research and Analytical Reviews (IJRAR)*, vol. 5, no. 1, 2018, pp. 879-881.
4. Ghosh, Prasasti. "Impact of Globalization on Tribal World of West Bengal." *Arts and Social Sciences Journal*, vol. 6, no. 2, 2015, pp. 1-5.
5. Imran Pasha, B. S. D. "Impact of Globalization on Tribal Communities in India: A Study." *Global Journal for Research Analysis (GJRA)*, vol. 6, no. 11, 2017, pp. 160-161.
6. Lalzawmlien. "Globalization and Its Impact on Tribal Economy." *Journal of International Academic Research for Multidisciplinary*, vol. 2, no. 11, 2014, pp. 62-73.
7. Pradhan, Sephali. "Globalization and Its Effect on Tribal Development." *International Journal for Innovative Research in Multidisciplinary Field*, vol. 1, no. 3, 2015, pp. 172-178.
8. Pushplata. "The Influence of Globalization over Tribal Culture, Education and Health in Jharkhand." *The International Journal of Indian Psychology*, vol. 7, no. 3, 2019, pp. 776-788.
9. Sahoo, Alochana. "Traditionalism and Globalization: A Discourse on Tribal Transformation." *Odisha Review*, 2014, pp. 92-98.
10. Tripura, C. S., Chandra, S., and Kumar, D. "Changing Dimensions of Culture: A Case Study of Tripura Tribe in Longtarai Valley, Tripura." *International Journal of Multidisciplinary Research and Development*, vol. 3, no. 2, 2016, pp. 402-406.
11. Yadav, S., and Kumar, J. "Tribal in Era of Globalization." *AGPE The Royal Gondwana Research Journal of History, Science, Economic, Political and Social Science*, vol. 3, no. 10, 2022, pp. 9-12.