International Journal of Multidisciplinary Research and Growth Evaluation.

Accessibility and use of Mass Media, and ICT among the Santal Community in Northern Bangladesh

Tanjina Akhtar [1*], Mahamudul Haque [2], SM Abdullah Al Mahmud [3], Shahin Alam [4]

[1, 3-4] Department of Mass Communication and Journalism, Begum Rokeya University, Rangpur, Bangladesh

[2] Assistant Professor, Department of Mass Communication and Journalism, Begum Rokeya University, Rangpur, Bangladesh

* Corresponding Author: **Tanjina Akhtar**

Article Info

Abstract

Among Bangladesh's forty-five distinct minority groups, Santal is one of the oldest indigenous people in South Asia with a rich cultural identity, and a distinct language. This study examines socio-economic conditions, and explores use and accessibility of mass media and ICT among Santal population in Rangpur, a northern district of the country. Both qualitative and quantitative methods have been followed for data gathering using Survey, Focus Group Discussion (FGD) and Key Informants Interview (KII) methods. Five villages under two upazilas of the district have been selected following purposive and snowball sampling method with tatal of 200 respondents. The findings reveal that the socio-economic status of the Santal people is comparatively poor in almost all aspects of life. Most of the respondents belong to a low economic level; nearly half are illiterate, while only a small proportion have completed primary or secondary education. More than half of the respondents have no access to media and information and communication technologies (ICTs). Those who do have access primarily use television and mobile phones for entertainment and personal communication.

Introduction

The Santals are one of the larger tribal/indigenous communities in Bangladesh. Santal people are also located in India and Nepal. The number of Santal people living in Bangladesh is still debatable. According to the latest estimate in 2001, the Santal population in Bangladesh was numbered around 157,000 (Gordon 2005) [12], but the World Bank report (2008) has estimated the number around to be 300,000.

According to Sarker (2014), the Santals revere Marang Buru (the big hill) or Bonga as their supreme deity. Their beliefs center on a court of spirits (Bonga) who govern various aspects of the world and must be appeased with prayers and offerings to protect against evil. The Santals believe that Marang Buru initially cared for them, providing food, clothing, sexual relations, and teaching them how to brew rice beer. Rituals related to farming and the agricultural cycle are observed throughout the year, alongside life-cycle ceremonies for birth, marriage, and death. Typically, birds and other animals are sacrificed to their gods during these rituals. Religious leaders, who are male specialists, also serve as healers and practice divination and witchcraft (Sarker, 2014).

The Santals are a patrilineal ethnic group, where lineage and patronyms are passed down through the male line. In their society, the father is typically the head of the household. However, women also play an important role, contributing economically to the household. In the study area, it has been observed that women actively participate in income-generating activities, often on par with men. The household structure is primarily joint, though with the spread of modern values, nuclear families are also becoming more common in rural areas (Ali 1998: 45) [1]

Mass media are important agents of socialization that influence knowledge and awareness within society (McQuail, 2010) [17]. However, the use of mass media among indigenous groups such as the Santal people remains limited due to socio-economic constraints, low literacy levels, and restricted access to media infrastructure (UNESCO, 2014; World Bank, 2011) [31, 33]. These conditions significantly affect their ability to access information and participate fully in development processes (Melkote & Steeves, 2015).

The mass media is hardly playing a major role in bringing changes in the life styles of the people in Santal society since it the mode of communication is not a direct way for everyday Interaction. In the process of communication, the people know about the things happening around them. It is the needful for a human society to improve knowledge and for knowing the new innovation and modern technology (Iva, 2009) [13].

Pahad (2000) stated that only modern mass media can't adequately fulfill the needs that are expected from the tribal people and provide relevant information to the masses which can change the life style of the population. According to Herlin Jenoitha and B. Radha (2017), There was high level of digital divide among the tribal community and they did not use the ICTs much of their government programmes like online application and apply for certificates [14].

Research Questions
- What is the current socio-economic status of Santal community in Rangpur?
- What is the level of accessibility and use of mass media, and ICT among them and how are these media used among them?

Literature Review
The Santal is a group within the Munda ethnic community residing in the states of Jharkhand, Bihar, West Bengal, Odisha, and Assam. The neighbouring countries of Bangladesh and Nepal also belong to the minority group. The Santals are regarded as the largest homogeneous tribal group in India. They are categorized as Kolarians based on linguistic classification. The Santali language is spoken, and its script, 'Ol Chiki,' was created by the esteemed Pandit Raghunath Murmu (Siwakoti, 2020) [27]. Cultural changes among the Santals of Eastern Nepal. The population constitutes 4.26 million, making it the third-largest tribal community in India, following the Gonds and Bhils. The Santal people constituted a significant proportion of some districts throughout the early 20th century. Their songs, music, artwork, crafts, distinctive indigenous ways of believing, and worship all serve as outstanding representations of their amazing cultural uniqueness (Basu, 2020) [5].

The Santals are lagging behind as they considered education secondary rather than primary and many missionaries could not place it on equal footing with proclamation (Thomssen, 1978). Therefore, there has always been tension between those who engage themselves in direct proclamation of the gospel message and those who are involved in other secular activities like education or health care services. Traditionally, Santals are mainly agriculturists. About 95% of the Santals are involved in agricultural operations. Industrious and hardworking as they are, unfortunately the scientific side of their knowledge about cultivation and managing their land has not been developed. In the past the majority of the Santals were landowners, but due to the increase in population, exploitation by moneylenders and landlords, illegal occupation of their land, poverty and illiteracy, natural calamities etc. the vast majority of the Santals in Bangladesh have lost their land properties. At present, nearly 80% of the Santals are landless forcing them to earn their livelihood depending on the mercy and availability of work in the fields of their Muslim or Hindu neighbors for their mere subsistence (Murmu, 2004) [19].

Inadequate numbers of Santali-medium schools were identified, significantly impacting students' educational engagement since Santali is their mother tongue. Limited cultural representation, such as folk songs and dances within the curriculum, further disconnected students from the educational content, corroborating previous studies on cultural disconnect affecting educational outcomes (Banerjee & Adhikary, 2017; Ahmed & Tattwasarananda, 2018) [3].

A severe shortage of qualified Santali language teachers in schools exacerbated communication barriers within the classroom, negatively impacting the teaching-learning process and contributing to low academic performance (Mal & Patra, 2020) [16]. The scarcity of textbooks and educational materials in Santali prevented effective classroom participation and assessment performance, supporting earlier findings on linguistic barriers in tribal education (Basu & Chatterjee, 2014) [6]. Limited guidance and the absence of competitive examination options in the Santali language have led to pessimism towards higher education opportunities among students, aligning with previous research indicating systemic barriers faced by tribal students in higher education access (Daripa, 2017) [11].

Empirical studies indicate that media use among tribal people remains uneven and highly dependent on socioeconomic conditions such as income, education, infrastructure, and geographic isolation. Research conducted among the Sabar tribal community in Jharkhand found that a majority of respondents had limited exposure to television, newspapers, and digital media, largely due to poverty and low literacy levels (Bhadra & Amin, 2020) [7]. Similar findings were reported in a study of tribal communities in Rajasthan, where radio and television were identified as the most accessible forms of mass media, while internet use remained minimal (Meena & Yadav, 2022) [18].

The Santals also spelt as Santhal belonging to the Proto-Australoid group. They are short in stature, having a broad flat nose with a sunken nose ridge, wavy and curly hair. The issue of the Santals' historical origin and settlement is a controversial one (Bleie, 2005) [8].

In terms of education, employment and land ownership in Bangladesh, Samad (2006) reports that the Santals are at a considerable disadvantage in comparison to the majority population and even in comparison with some other minority groups: The Santals are one of the most disadvantaged and vulnerable indigenous communities in Bangladesh. For hundreds of years, they have been facing serious violations of human rights and the pace has accelerated since the independence. Land-grabbing, threats, evictions and killings have marginalized them to such an extent that their existence in Bangladesh is currently at stake. They do not have access to decision-making bodies and don't get justice. Thus, they have become one of the poorest and the most vulnerable sections of the population (Samad 2006:9) [24].

Shah et al. (2023) identified an educational situation about the Santal people in Bangladesh, an important ethnic group

that predominates in the northern part of the country. Applying a qualitative approach to research, showed that in the community, low levels of educational attainment were seen as unsatisfactory enrolment rates, consistency, and literacy. Socio-economic factors like poverty, linguistic difficulties, and lack of security over jobs, child marriages, gender inequality, manufacturing industries, and cultural prohibitions all played their role in this lower percentage. The findings from the study enhanced the existing knowledge on education and policy and can be helpful for policymakers to head towards an improved educational status of the ethnic groups, including the Santal ethnic group [28].

Virmani (2000) opined, "The mass media, if democratized and put in the hands of local communities can become true vehicles of cultural expression and affirmation" (n.p). She further noted that local media are capable of addressing the social injustices and the concerns of local communities, as well as reinforcing local identities by foregrounding highly localized and contextual issues (Virmani, 2010) [32].

Parmar (1975) mentioned that for rural communication the traditional folk media have great importance. Ahuja and Batra (1978) expressed that, the society has been changed due to communication media technologies with rapid speed with the usage of modern mass media like print, radio, films and TV [20].

Santal people actively use digital media platforms, particularly Facebook, to maintain social networks and community interaction beyond geographical boundaries (Roy, Hamidi & Roy, 2022) [22]. Where our study found most of the people out of media use specially Smartphone. Other studies indicate that modern mass media have entered the everyday life of Santal communities alongside traditional forms of communication, contributing to awareness and social change (Sahoo, 2017) [23].

Although access remains unequal, Santals increasingly engage with both traditional and digital media, reflecting a gradual integration into the broader media environment (Sahoo, 2017) [23]. Limited availability of media content in the Santal language restricts full access to print and broadcast media among the Santal population in Bangladesh (Cavallaro & Rahman, 2009) [10]. Information is considered one of the most effective tools for long-term socioeconomic growth. It is believed that more educated individuals are going to absorb a greater amount of information. Human society can only enhance its knowledge-base through education by acquiring information on each aspect of existence (Soroya et al.,2021) [29].

Additionally, studies like that of Herlin Jenoitha and B. Radha (2017) and Sumi et al. (2018) have explored the digital divide among tribal communities. In particular, research into the tribal village of Kharmudai in Tamil Nadu revealed significant barriers to ICT access, with limited engagement in government programs and online services. These findings underline the need for more inclusive communication strategies to address the challenges faced by the Santal and other tribal communities [14].

With the expansion of mobile technology, recent literature highlights a gradual shift toward digital and social media use among younger tribal populations. A study on tribal communities in Jharkhand revealed that mobile phones and social media platforms are increasingly used for entertainment, interpersonal communication, and information seeking, although meaningful engagement with news and educational content remains limited (Kumar & Singh, 2024) [15]. Research among Naga tribal women in Northeast India showed that platforms such as WhatsApp, YouTube, and Facebook are used daily for social connection and news consumption, indicating changing communication patterns within traditional societies (Panmei & Meshack, 2024) [21].

Media exposure has also been linked to cultural transformation within tribal societies. Yadav et al. (2021) observed that increased consumption of television and digital media among the Tharu tribe contributed to changes in language use, lifestyle, and traditional customs, particularly among youth. While media facilitate access to the outside world, scholars caution that unbalanced exposure may lead to cultural erosion if indigenous languages and narratives are absent from mainstream media (Cavallaro & Rahman, 2009) [10].

In addition to cultural impacts, media have been recognized as tools for development and empowerment. Community media initiatives and localized communication platforms have been found to enhance awareness of health services, education, and government welfare schemes among Adivasi communities (Meena & Yadav, 2022) [18]. However, the persistent digital divide continues to exclude many tribal groups, especially women and elderly populations, from the benefits of digital communication (Arya & Kumar, 2020) [2].

Methodology

Both qualitative and quantitative techniques of researches have been followed for data gathering using mix-methods -- Survey, Focus Group Discussion (FGD) and Key Informants Interviews (KII). Five areas—four villages and one metropolitan areas under two upazilas Badarganj and Rangpur sadar upazila of the district have been selected following social survey method with a total of 200 respondents. A face-to-face interview has been conducted with both male and female members above 18 years of the Santal families for one hour to two hours. A tatal of 200 respondents have been surveyed.

The interview schedule for the Survey, which contained a total of 22 questions, and 22 sub questions. The interview schedule, was developed in both Bangla and English version, where seven were open ended questions while 37 closed ended questions. The survey was carried out by house to house visit. The study areas have been selected using purposive sampling. as the population is very small and specific, while Snowball sampling for selecting participants as the Santal population is hard to get access.

To obtain qualitative data, an interview guide has been used to conduct semi-structured in-depth interview with key informants, and FGD participants. Two FGDs, and KIIs with five opinion leaders and elderly people of their community have been conducted to substantiate the quantitative data.

Results and Discussion
Socio-economic conditions of Santal community people

Table 1: Distribution of respondents by gender, age, education and monthly income

Demographic Profile		
Gender	**Number**	**Percentage**
Male	100	50%
Female	100	50%
Age		
18-25	53	26.5%
26-32	45	22.5%
33-39	24	12%
40-46	35	17.5%
47-53	12	6%
54+	31	15.5%
Education		
Illiterate	81	40.5%
Primary level	48	24%
Secondary level	38	19%
Higher secondary	20	10%
Higher education	13	6.5%
Monthly family income in BDT		
1000-3000/-	37	18.5%
4000-6000/-	85	42.5%
7000-10,000/-	60	30%
11,000-22,000/-	18	9%

Source: Field Survey

Table-1 represent Gender, Age, Education and Monthly income of the total respondents (n-200) of them 50% were male and 50% women. The study selects all kinds of ages people as sample from 18 to 54+, that's mean young to old all are get opportunity to express their thoughts. In educational qualification level, most of them (40.5%) are Illiterate while 24% completed primary level, 19% secondary level, 10% higher secondary level, and 6.5% higher education.

During the study, some respondents were continuing their education at public universities. In a FGD (Focus Group Discussion) we take notes from kavendis's family and neighbour as they said: "It is difficult to run our family. Still we are educating our son till university, although now he is paying his own expenses. When we saw him trying, we also helped him? He also paid his tuition fees himself."

The table also reveals that 18.5% santal family's monthly income was Tk 1000-3000 per month, while 42.5% Tk 4000-6000, 30% Tk 7000-10,000, and 9% income Tk 11,000-22,000 per month. After taking their personal interview and FGD we found that in a year, they could not found work for to do but they only could work while agricultural activities on the land start.

A respondent, Rajoshmi said: "We do not have work in all months of the year. We get work in the beginning of the month when paddy is sown. In September, October we have no work, we sit idle and run the family with loans. Some of us work away from home for months or weeks at a time."

Some of the respondents at FGD said men and women's salary or wages are not equal at all. Sonoti said: "Even though women and men workload equal from time to time, the wages are not equal. For the same work, I get 250 taka, on the other hand, my husband gets 300 taka."

Mass Media accessibility and use

Table 2: Distribution of the respondents by television accessibility and usage

Television					
TV Set Ownership	**Having Dish Antenna**	**Place of watching**	**Prefered Channels**	**Preferred Programes**	**Duration of Watching**
Yes 59%	Yes 82%	Athome 74%	Domestic 36%	News 31%	Less than 1 hour 27%
No 41%	No 18%	Others' home 8%	Foreign 64%	Entertainment 48%	1-2 hours 51%
		Inshop 18%		Sports 18%	3-4 hours 22%
				Educational 3%	

Source: Field survey

The Table-2 indicates that 59% of respondents have own television set and 41% have no personal set. From them, 82% have dish antennas. Some (8%) santal people watch television at others' home while 18% in local shops. When we ask a respondent how can she learn about any important news that time Shumitra said: "My husband watches TV in our village shop, sometimes he comes and talks, I listen from him from various issues."

Most of the Santal people (64%) watch foreign channels and 36% watch domestic channel. We also asked them which channel they watch most of the time. They mentioned as domestic channel. Some 10% Santal people watch BTV while 47% Somoy TV, 19% GTV, 2% Ekushey TV, 4% ATN Bangla, 6% Independent TV, 4% Ekattor TV, 4% Channel I, 2% RTV, and 2% Channel 24. Among the Santal people who watch foreign channels, 32% watch Star Jalsa, 20% ZEE

Bangla, 6% Colours Bangla, 15% Jalsa movies, 6% Sony max, 3% Sony Art, 1% Star sports, 7% Sony six, 2% Ten Sports, 6% Sports one, and 2% discovery. The participants said they watched foreign channels only for recreation or entertainment purpose. But as a whole, 48% watched television for entertainment while 31% for news, 18% for sports and only 3% watch for educational purpose. The duration of watching television, 27% watch less than one hour, 1-2 hours 52% and 3-4 hours 22%.

Tabel 3: Distribution of the respondents by radio accessibility and usage

Radio					
Radio set ownership	**Use**		**Listening program**		**Duration of listening**
1% (n- 2)	Yes	1%	News	67%	Less than 1 hour 100%
99% (n- 198)	No	99%	Entertainment	33%	

Source: Field survey

Table-3 shows that only 1 percent (n-2) respondents use radio. They listen 33% entertainment related programs on radio while 67% news for less than one hour.

Table 4: Distribution of the respondents by newspaper accessibility and usage

Newspaper					
Subscription	**Reading**		**Types**		**Duration of reading**
4.50% (n- 9)	Yes	5%	Daily 100%		Less than 1 hour 100%
95.50% (n- 191)	No	95%			

Source: Field survey

Only 5% of the the respondents read daily newspaper daily and their duration of reading was less than one hour. Access to newspaper are very poor in Santal community though various types of newspaper are available in Bangladesh.

ICT Accessibility and Use

Table 5: Distribution of the respondents by ICT accessibility and usage

Internet				
Use		**Device**		**Internet Use Equipment**
Yes	13%	Smartphone	96%	Mobile data 91.07%
No	87%	Laptop	04%	Wi-Fi 8.03%

Source: Field survey

Table-5 reveals that only 13% (n-26) respondents of Santal community use Internet. Of them, 96% use internet with smartphones and 4% use laptops. The access of Internet came from Mobile data (91.07%) and Wi-Fi (8.09%).

Table 6: Distribution of the respondents by mobile phone accessibility and usage

Mobile							
Availability		**Types**		**Purpose**		**Duration**	
Yes	67.5%	Button phone	67.5%	For talking	61%	Less than 1hour	55%
No	32.5%	Smartphone	32.5%	Gaming	6%	1-2hours	32%
				Listening music	22%	3-4hours	8%
				Social media	11%	5-6hours	4.2%
						Above 7hrs	0.8%

Source: Field survey

Table-6 finds that 67.5% Santal respondents use mobile phone sets, and 32.5% didn't use mobile phone. How do you communicate with your relatives without a mobile phone? In response to such a question,
Babu Lal Kisku said: "I don't have a mobile phone, when I need it, I use the mobile phone in the house next door, I can't use it, what to do with the mobile phone!"

19% Santal people use smartphones while 81% use button phones. 61% use mobile phones for talking while 6% use for gaming, 22% use for listening music, 11% use for social media. 55% respondents use mobile phone Less than 1 hour, while 32% use 1-2hours, 8% use 3-4 hours, 4.2% use 5-6 hours and 0.8% use more than 7 hours.

Table 7: Distribution of the respondents by social media accessibility and usage

Social media							
Use		**Apps**		**Duration**		**Purpose**	
Yes	12%	Facebook	27%	Less than 1hour	8%	For education	32%
No	88%	Imo	12%	1-2 hour	50%	Get news	28%
		YouTube	26%	3-4 hour	29%	Communicate	40%
		WhatsApp	13%	5-6 hour	4%		
		Tiktok	12%	7+ hour	9%		
		Instagram	8%				
		Linkedin	2%				

Source: Field survey

Table-7 only 12% people use social media. Of them, 27% respondents use Facebook as social media, while 12% use Imo, 26% YouTube, 13% use WhatsApp, 12% use Tiktok, 8% use Instagram, and 2% use LinkedIn. 8% respondents use social media less than 1 hour, 50% use 1-2 hours, 30% use as 3-4 hours, 4% use as 5-6 hours, and 8% use social media more than 7 hours. It shows that 32% use social media for education, while 28% use for getting news, 40% use social media to communicate.

Recommendations
▪ Awareness creation- The Santal people need to be made aware of how far the world has advanced in the era of advanced technology and how much ICT has made people's lives easier. All necessary information, including agriculture, medicine, and education, is now at our fingertips. Disseminating knowledge about it and inspiring people to use it.
▪ Digital infrastructure development- It is important to ensure electricity, mobile network and internet connectivity in Santal dominated areas. If the network is weak, the use of ICT is not practically possible.
▪ Affordable devices and internet access- Due to poverty they should inform about low-cost smartphones, tabs, and special data packages will make it easier for indigenous families to use technology.
▪ Digital literacy and training- Community based training, school and NGO initiatives should be used to develop basic ICT education, internet safety and information literacy skills.
▪ Creating content based on santali language and culture- Creating radio programs, videos, mobile apps, and online content in indigenous languages will increase both acceptance and usage.
▪ Strengthening community media. Indigenous participation in community radio, local newspapers, and digital platforms should be increased so that they can create and disseminate content themselves.
▪ Policy support and government initiatives- Initiatives are sustainable if there are government-led policies, special projects, and budget allocations for Santal people's ICT development.
▪ Coordination between NGOs and educational institutions- Various training, research and technical assistance can be delivered effectively when NGOs, universities and local organizations work together.
▪ Ensure the active participation of indigenous peoples- Initiatives using media and ICT are more realistic and sustainable if Santal peoples have input and leadership at every stage of planning and implementation.

Conclusion
The media use of the Santal community is closely related to their social and economic realities. Most Santal families belong to low-income families and the main source of income is agriculture and daily wage labor. At the same time, due to the relatively low literacy rate, there is a greater tendency towards entertainment content than informational or educational content in media consumption. Various studies show that they mainly watch dramas and entertainment programs on foreign channels, which are easy to understand, visual, and provide temporary relief from mental stress. However, this entertainment-centric use limits the potential developmental role of the media, such as education, health awareness, agricultural information, and knowledge about rights.

One of the reasons behind this is the lack of relevant content based on the Santal language and lifestyle and the lack of awareness about the effective use of media. As a result, it can be said that the media use of the Santal community should not be considered as an isolated behavior, but rather as a reflection of their socio-economic and educational status. Considering this reality, the most effective strategy for them to use media and ICT may be to combine entertainment-oriented content with developmental and information-based messages. There is no alternative to the media to ensure access to information for the Santal community people. Indigenous people are often excluded from the mainstream information flow. The use of media and ICT makes it possible to obtain timely information about education, health, government services, laws, and facilities. For education and skill development. Digital education, online classes, mobile-based learning, and audio-video content help indigenous students and youth increase their knowledge and skills.

To preserve our own culture and language. Through ICT, indigenous languages, songs, folklore and culture can be preserved and promoted in digital archives, which reduces the risk of extinction.To increase rights and awareness. The media creates awareness about land rights, education rights, healthcare and social justice and makes the voices of indigenous people visible. For economic empowerment. The use of ICT creates opportunities for small businesses, handicraft sales, e-commerce, online marketing, and freelancing, which are helpful in increasing income. To connect with mainstream society. Social media and digital platforms connect indigenous peoples with policymakers, NGOs, and the larger society. Increasing the use of media and ICT is essential for the education, awareness, rights, cultural preservation, and overall socio-economic development of indigenous peoples.

References

1. Ali A. Santals of Bangladesh. Mindnapur (India): Institute of Social Research and Applied Anthropology; 1998.
2. Arya S, Kumar PB. Digital divide and women's (dis)empowerment: A study of tribal communities in Wayanad, Kerala. J Telecomm Digital Econ. 2020;8(3):45-60. doi:10.18080/jtde.v8n3.1097
3. Banerjee S, Adhikary B. Multiculturalism and academic libraries: A case study of Santal tribe of West Bengal. In: Proceedings of IFLA WLIC 2017; 2017 Aug; Wroclaw, Poland. Available from: http://library.ifla.org/id/eprint/1748
4. Banglapedia. Tribal Languages. Dhaka: Banglapedia; 2006. Available from: http://www.banglapedia.org/httpdocs/HT/T_0222.HTM
5. Basu A. Cultural identity and sustainability in santal indigenous community of Birbhum district, India. Archaeologies. 2020;16(3):492-504.
6. Basu A, Chatterjee S. Status of educational performance of tribal students: A study in Paschim Medinipur District, West Bengal. Educ Res Rev. 2014;9(20):925-37. doi:10.5897/ERR2014.1850
7. Bhadra A, Amin R. Mass media usage and exposure of Sabar tribal community: A study. Glob Media J Indian Ed. 2020;11(2):1-15.
8. Bleie T. Tribal peoples, Nationalism and the Human Rights Challenge: The Adivasis of Bangladesh. Dhaka (Bangladesh): The University Press Limited; 2005.
9. Cavallaro F, Rahman T. The Santals of Bangladesh. Linguist J. 2009;4(1):43-66.
10. Cavallaro F, Rahman SA. Language, culture and identity in Bangladesh: The case of indigenous communities. Asian J Soc Sci. 2009;37(2):226-45. doi:10.1163/156853109X436829
11. Daripa SK. A comparative study of the educational status of tribals in West Bengal: With special reference to the District of Purulia. Int J Res Soc Sci. 2017;7(10):184-97.
12. Gordon RG Jr, editor. Ethnologue: Languages of the World. 15th ed. Dallas (TX): SIL International; 2005. Available from: http://www.ethnologue.com
13. Iva IA. Status of Minorities in Bangladesh in 2009. Annual Report. Colombo: South Asians for Human Rights; 2009.
14. Jenoitha H, Radha B. ICT usage among Tribes in Tamilnadu. J Mass Media. 2017;7(1). Available from: http://members.aect.org/edtech/ed1/41/41-01.htmhtml
15. Kumar R, Singh A. Media consumption patterns among tribal communities in Jharkhand. Int J Creat Res Thoughts. 2024;12(1):512-20.
16. Mal S, Patra B. A study on the educational status of Santal (tribal) community: A theoretical study on Gourangdih Gram Panchayet of Purulia (1978–2011). Int J Soc Sci Humanit Res. 2020;8(1):17-23.
17. McQuail D. McQuail's mass communication theory. 6th ed. London: Sage Publications; 2010.
18. Meena K, Yadav R. Role of mass media in the development of tribal communities: A study of Rajasthan. Glob J Enterp Inf Syst. 2022;14(3):78-85.
19. Murmu M. The Santals: Their Traditions and Institutions in Bangladesh. 2004. Available from: http://members.xoom.virgilio.it/bguizzi/bangladesh/adibasi/s...
20. Parmer S. Traditional Folk Media in India. New Delhi: Geka Books; 1975. Ramanathan S, Shrinivasan. Effectiveness of traditional media in agricultural communication. Indian J Ext Educ. 1988;24(1-2).
21. Panmei L, Meshack SW. Social media usage patterns among tribal Naga women in Northeast India. J Media Cult Commun. 2024;6(1):23-35.
22. Roy P, Hamidi M, Roy S. Internet as a field: An analysis of the Santal online communities. In: Digital Ethnography and Indigenous Communities. 2022. Available from: ResearchGate.
23. Sahoo JR. Marginalisation, communication and media life: An explorative study of Santal community in India. Glob Media J. 2017;15(28):1.
24. Samad AG. Notes on our Tribal Population. In: Qureshi, editor. Tribal Cultures in Bangladesh. 1984.
25. The Livelihood of the Santals in the Context of Declining CPR in Dinajpur. Dhaka: BRAC University, Institute of Governance Studies; 2014.
26. Sarkar AK, Singha S. Factors influencing health of the Santals: A study of selected villages of Birbhum. Int J Community Soc Dev. 2019;1(2):154-65. doi:10.1177/2516602619826261
27. Siwakoti S. Cultural changes among the Santals of Eastern Nepal. South Asian Anthropol. 2020;20(1):1-7.
28. Shah MF, Shahidullah KK, Sultana F. Education Status of the Santal Community in Northern Bangladesh: A Case Study. Teacher's World J Educ Res. 2023;49(2):173-95.
29. Soroya SH, Farooq A, Mahmood K, Isoaho J, Zara SE. From information seeking to information avoidance: Understanding the health information behavior during a global health crisis. Inf Process Manag. 2021;58(2):102440.
30. Thomssen G. Journeying Together Toward the Third Millennium: Statement of the Fifth Plenary Assembly. In: All the Peoples of Asia: Federation of Asian Bishops' Conferences: Documents from 1970 to 1991. Vol. 1. 1992.
31. UNESCO. Indigenous peoples and the information society. Paris: UNESCO; 2014.
32. Virmani S. Flying with the Crane. 2000 Oct. Available from: http://indiatogether.org/stories/radiokutch.htm
33. World Bank. Social inclusion and development: The World Bank's strategy. Washington, DC: World Bank; 2011.
34. Yadav R, Yadav RK, Yadav S. Impact of mass media on the cultural identity of the Tharu tribe. Res Rev Int J Multidiscip. 2021;6(4):112-8.

How to Cite This Article

Creative Commons (CC) License