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Cultural Transformation Among Tribal Youth of Rural Tripura with special Reference to Major Ethnic Communities of Tripura

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Abstract

In the era of high mobility in terms of digital and physical both is it possible to preserve the ethnic identity, culture and Traditions of Indigenous people as it is getting dilated day by day? The research paper examines the cultural transformation among tribal youth in Rural Tripura which is a State situated in Northeast India. The research went through with special reference to the major ethnic communities of Tripura, there are three major communities in Tripura which are Debbarma (Tripuri), Jamatia and Reang (Bru). The findings reveal that the tribal youth still value their ethnic identity and traditions although present era is eventually influencing their lifestyle and it is also found that dialect attrition with other dominating language has changed original rhythm and pronunciation of tribal language, majority of the tribal youth prefer dialect attrition as they feel it makes the conversation easy and comfortable.

The findings also reveal that western culture has influenced tribal dress patterns, festivals celebrations but most of the respondents prefer balanced lifestyle that combine both traditional and modern life. The study concludes that cultural transformation among tribal youth is still underway where the traditional culture has not disappeared but it is adapted along with the changing conditions. Result suggests the importance of preserving tribal identity, language and culture while coordinating with the growing present era among tribal youth of rural Tripura.

Keywords: Tribal youth, Cultural Transformation, Dialect attrition, western influence, ethnic communities.

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I. Introduction:

Tripura, one of the eight northeastern states of India, has a distinctive geographical and cultural identity. The state is bordered by Bangladesh on the north, south and west, and by Assam and Mizoram on the east. It is known for its rich cultural heritage, ethnic diversity and strong tribal traditions. Agriculture has traditionally been an important source of livelihood, particularly for the rural population. According to the Census of India (2011), Scheduled Tribes constitute about one-third of the total population of the state. Tripura is home to several tribal communities, including the Debbarma (Tripuri), Reang (Bru), Jamatia, Noatia, Halam, Chakma, Mog, Kuki and Uchoi. Among these, the Debbarma, Reang and Jamatia are among the major tribal communities in terms of population and cultural and social significance.

Traditionally, these communities have maintained distinctive languages, customs, festivals, religious beliefs, social institutions and agricultural practices. However, in recent decades, globalization, modernization, urbanization, migration, educational expansion, technological development and increasing exposure to social media and global culture have brought noticeable changes in the lives of tribal youth. These changes can be seen in language use, dress, marriage preferences, social interaction, cultural participation and attitudes towards traditional practices. While some young people continue to maintain their cultural traditions, others are increasingly adopting elements of modern lifestyles.

The Debbarma (Tripuri) community, one of the largest Indigenous communities of Tripura, has traditionally been associated with agriculture, Kokborok language, traditional festivals, music, dance and religious practices such as Goria, Kharchi and Ker Puja. The Jamatia community is known for its strong social structure and customary institution the Jamatia Hoda, which contributed to social order and cultural continuity among the jamatia's for them Hoda acts like a law, every problem among this community goes under the judgement of Hoda before going to others. The Reang (Bru) community is known for its distinctive language, traditional knowledge, songs, dances and festivals, mainly the Hojagiri dance which is most common dance performed in Tripura and also known worldwide even though these communities continue to preserve their major elements of their heritage but the younger generations of the communities are commonly facing drastic cultural change due to the worldwide interaction and also having a western influence.

Cultural transformation refers to the raped changes that affect the values, beliefs, language, customs, traditions and lifestyles as societies respond to changing social, economic and technological conditions. Tribal youth are particular important in this process because they are more exposed to modern education, technology, migration, social media and new employment opportunities and they often find themselves in between traditional cultural values and westernization. So, the present study on, "Cultural Transformation Among Tribal Youth of Rural Tripura with Special Reference to Major Ethnic Communities of Tripura," focuses on major tribe of Tripura which are Debbarma, Jamatia and Reang communities. This study looks forward to understand the changes that are gradually increasing in cultural transformation among rural tribal youth with having main focus to cultural identity, language and linguistic change, and the influence of Western culture Understanding the changes these frames are important for examining how tribal youth are blending themself in modern society while trying to keep their cultural heritage and ethnic identity alive.

II. Review of Literature:

The relation between language, culture, and ethnic identity has been already studied in the Indigenous and tribal communities. Fishman (1991) was the early macadamia to look into the connection between ethnic identity and language maintenance. The study found that shifting in language can weaken cultural tradition's ethnic identity of tribal communities among the younger generations and the revival of local languages which can contribute in preserving cultural identity among the youth. This study provides an overview for understanding the changes between language and identity among the tribal youth of Tripura.

As social change and westernization have increased, Butcher (2004) have found that the young generation is not simply losing their cultural identity rather they have recreated a combining tradition and western together. Similarly, Lee (2009) found that Indigenous youth have faced a conflict between preserving their native language and using dominant languages for social mobility for easy conversation globally. These findings can be relevant to Tripura where tribal youth use Bengali, Hindi, and English for imitation for easy conversation as these three languages are dominant globally.

The transformation of tribal youth in Tripura is also shown in the study of Bara (2013), "The Reang of Tripura in Transition." A study in this area have seen major changes in religion, language practices, and social organization among the Reang (Bru) community due to westernization and having connection with dominant societies worldwide. However, many traditional customs continued to remain important markers of ethnic identity. In a similar way, Kulis, Wagaman, Tso, and Brown (2013) found that exposure to dominant cultures did not necessarily destroy Indigenous identity, as language, tribal heritage, religious beliefs, and cultural practices continued to shape youth identity.

Among the tribal communities of Tripura, Das and Das (2014) found that migration from rural to urban areas changed social interaction, language, lifestyle, and cultural identity among the Tripuri tribe. Deepak P. K. (2014) also noted that the use of Kokborok and other tribal languages was declining because of the dominance of Bengali, Hindi, and English in education, employment, and administration. Tribal youth in urban and semi-urban areas increasingly mixed their tribal languages with dominant languages. Hoque (2014) further emphasized the importance of Kokborok as a carrier of Indigenous knowledge, cultural values, and ethnic identity.

The connection between migration, development and identity was further studied by Sengupta (2015) along Reang community and their experience. The study found that the migration, development policies and global exposure have changed community values and perspective of the younger generations while the youth also try to keep their ethnic identity continued and maintained in their forms. Later Bhattacharjee, Sarkar, Feroze, and Devarani (2018) have also found that modern education, migration, economy and geographical patterns have also influenced the structure of occupation and traditional lifestyles in rural Tripura.

Trout, Wexler, and Moses (2018) also found that Indigenous youth have develop a mixed identity to balance traditional identity with new opportunities. This also connects with Jamatia and Gundimeda (2019), who have found that academic curricula also have a major influence in ethnic identity mainly when tribal histories and identities are given less platform in educational sectors.

Cultural and traditional transformation can be understood from its everyday practices before and after Debbarma (2019) have found in his study that food traditions such as Chakhwi, Godok, and Wahan Mosodeng are the major food habit of Borok ethnic identity because they preserve history, values and collective memory along with traditions Iqbal (2021) further found that digital technology and social media influence the connection between aspirations and cultural practices of rural youth taking them forwards the westernization.

The importance of cultural practices was further studied by Debbarma and Kaipeng (2022), they examine the folk festivals of the Debbarma, Reang, and Jamatia communities. The study found that modernization was contributing to the loss of cultural heritage among younger generations, while festivals remained important for maintaining community identity, agricultural traditions, ritual songs, dances, and clan solidarity. Ivanova (2022) similarly found that although nativelanguage use has declined, native languages continue to play an important role in maintaining linguistic identity.

Religion has also contributed to cultural transformation. Bhadra (2022) in his Study found that Hinduism and Christianity have influenced and slowly replacing traditional tribal beliefs and rituals among communities in Tripura though tribal people continued to maintain their ethnic identity with their traditional practices. Sarkar and Bairangi (2023) also found changes in clothing choices and style mainly among tribal women due to the influence of social media, urbanization, change in religious practices and westernization. These changes are showing how the cultural transformation takes place through daily habit and practices. The preservation of tribal culture has become a concern due to this drastic change.

Bhattacharjee (2023) has found that westernization and demographic changes are creating difficulties to tribal arts, folklore and traditions and their preservation, while Purnima (2023) observed that development can also create tensions between economic growth and cultural preservation as develop bring globalization with it and the cultural transformation excel. Khan (2023) later mention that diversity among the tribal communities of Tripura and tells that economic and political changes influence their identities and cultural practices with the growing time.

A recently, Doery, Lata, and Tounmbourou (2023) found that participating in cultural activities will make identity formation stronger, psychological well-being and flexibility among tribal youth. Debbarma and Reang (2024) found that Christianity and missionary practices also have major influenced through education, kinship, clothing and traditional value systems. Debbarma (2024) highlighted the importance of language and traditional customs in maintaining tribal identity while Roy (2024) has found that traditional dress among the Tripuri and Reang communities has changed under Western influence but the traditional clothing remains important during festivals and ceremonies but not worn daily as before. Debbarma and Jain (2024) also discussed the challenges in protecting Indigenous culture and traditions in the factor of westernization and urbanization. Deepak P. K. (2024) highlighted the significant of folk songs, dances, folktales and handicrafts in preserving the cultural history and traditional knowledge of Tripura. Baidya (2024) further pointed to the cultural and religious diversity of Tripura where tribal and non-tribal traditions coexist side by side long with their own separate customs and traditions.

III. Methodology:

This study has adopted a descriptive and analytical research design to examine cultural transformation among tribal youth in rural Tripura. The research has focused on the three major tribal communities of Tripura which are Debbarma (Tripuri), Jamatia and Reang (Bru) and have studies the cultural transformation of their ethnic identity, language and linguistic practices, traditional customs & traditions and the influence of Westernization. The primary data was collected with a structured questionnaire and field survey backed by secondary information from books, journal articles, 2011 population Census data and other relevant government data. A crosssectional study was used with information collected from youth in selected rural locations during the field survey this approach was used to catch respondent's awareness and experiences of cultural change rather than just treating the cultural transformation as a complete replacement of traditional.

3.1 Study Area:

The primary study was conducted in the selected rural areas of Tripura, in three districts were West Tripura, South Tripura and Dhalai and under the three districts three blocks were selected which is Khowai RD Block in West Tripura, Kakraban RD Block in South Tripura, and Dumburnagar RD Block in Dhalai. The selected filed locations were Nilchandra Para/Bakta Para, Goulmura Para and Daishyaram Para. The study area was selected with reference to the distribution of tribal population and the dominance area of the selected communities selected for the study. The study area was selection by used 2011 population data and compared the highest and lowest population values of the selected blocks. The mean of the highest and lowest population was used to identifying blocks population size.

Mean Population = (Highest Population + Lowest Population) / 2

On the basis of this report's values were 184,053 for Khowai RD Block, 82,046 for Kakraban RD Block, and 74,017 for Dumburnagar RD Block. The study source identifies these three blocks as the study locations according to the average population.

3.2 Sampling Design and Sample Size:

The total sample reported is 120 respondents. The community-wise distribution is 60 respondents from Debbarma, 30 from Jamatia and 30 from Reang, giving a total of 120 respondents.

Community	Respondents	Study location
Debbarma (Tripuri)	61	Nilchandra Para/Bakta Para – Khowai RD Block
Jamatia	29	Goulmura Para – Kakraban RD Block
Reang (Bru)	30	Daishyaram Para – Dumburnagar RD Block
Total	120	Three selected rural locations

3.3 Sources and Methods of Data Collection:

Primary Data: Primary data was collected with a structured questionnaire and field survey in the selected areas. The questionnaire is designed within the dimensions of cultural transformation: 1. preservation and maintenance of ethnic identity 2. language use and linguistic change 3. The influence of Western culture and modernization on traditional customs and practices.

Secondary Data: Secondary information was collected from journal articles, books and relevant government data and Population information used for the selection of the study area was based on 2011 population census data the source was obtained from the Tribal Research Institute (TRI). And the related literature review.

IV. Preservation and Maintenance of Ethnic Identity Present Among Tribal Communities:

Tribal communities have a unique ethnic identity that is reflected in their traditional language, customs, rituals, festivals, dress, food, beliefs, and cultural practices. In the era of social change and Westernization, these cultural elements are being influenced and changed in different ways. The study examines how these traditions are still practiced and maintained in day-to-day life and how they are passed from older generations to younger generations. It also helps to understand which cultural practices are being preserved and which are gradually changing over time.

Table 1: Socio-Demographic Profile

Variable	Categories	Frequency	Percentage
Age	18–22	38	31.7%
	23–27	42	35.0%
	28+	40	33.3%
Gender	Female	72	60.0%
	Male	48	40.0%
District	West Tripura	61	50.83%
	Dhalai	30	25.0%
	South Tripura	29	24.2%
Community	Debbarma	61	50.8%
	Reang	30	25.0%
	Jamatia	29	24.2%
Religion	Hindu	82	68.3%
	Christian	38	31.7%

The above table shows the socio-demographic profile of 120 respondents. The respondents were aged 23–27 years (35.0%), 28 years and above (33.3%) and 18–22 years were (31.7%). Females are the majority (60.0%) and were for (40.0%). The highest respondents were from West Tripura (50.83%) and secondly Dhalai with (25.0%) South Tripura with (24.2%). In terms of community, Debbarma (50.8%) was the largest grosup, followed by Reang (25.0%) and Jamatia (24.2%).

Regarding religion, 68.3% were Hindu and 31.7% were Christian.

Table 2. Ethnic Identity Preservation

Major Variable	Indicator	Frequency / Percentage
Traditions	Preservation of traditional practices	98.3% support preservation
Festivals	Participation in traditional festivals	63.3% reported decline
Youth participation	Participation in cultural programmes	65.0% reported decrease
Traditional dress	Wearing traditional dress	79.2% mainly during festivals
Traditional food	Traditional snacks	62.5% still prepared/eaten daily
Traditional skills	Learned traditional skills from elders	13.3% yes; 86.7% no
Traditional games	Traditional games still played	2.5% yes; 97.5% no
Hand-woven dress	Contribution to ethnic identity	94.2% yes
Modernization	Impact on ethnic identity	52.5% reported both positive and negative impact
Overall EIPI	Ethnic identity preservation	Mean = 58.58

The table 2 show the structure of ethnic identity and cultural practices among the respondents. The participation in traditional festivals and cultural programs among youth has been declining and Traditional dress is worn during festivals, while traditional food is still commonly prepared and eaten. Very few respondents learn traditional skills from elders, and traditional games are rarely played. Most respondents believe that hand-woven dress is an important part of their ethnic identity and Modernization has both positive and negative effects on ethnic identity.

Table 3. Traditional Ritual Continuity

	Indicator	Frequency / Percentage
Traditional rituals	Changes in traditional rituals	45.8% reported simplified rituals
Marriage	Traditional vs. Western preference	70.0% prefer Western-style celebrations/marriages
Marriage customs	Traditional customs followed	Majority reported customs still followed
Community practices	Strictly followed traditional practices	Festivals/religious rituals/dress reported
Overall RCI	Traditional ritual continuity	**Mean = 58.13**

The table 3 shows that traditional rituals and customs are changing over time. The respondents reported that traditional rituals have become simpler. Many people prefer Western style marriages and celebrations though the traditional marriage customs are still followed by the majority.

Traditional practices are also maintained through festivals, religious rituals, and traditional dress.

V. Language Mixing and Changes in Native Speech

The use of other languages along with the native language can gradually influence the natural way of speaking. Regular language mixing may affect the native language's pronunciation, accent, rhythm, tone, and original sound patterns. This can lead to changes in the traditional speaking style, particularly among younger speakers. Therefore, the study looks at how language mixing is influencing the original sound and natural rhythm of native speech.

Table 4. Language Transformation

Major Variable	Indicator	Frequency / Percentage
Native language	Most comfortable language	75.8% Kokborok
Accent	Original tribal accent	52.5% slightly changing
Fluency	Younger generation's local-language fluency	91.7% yes
Language mixing	Main mixed language	47.5% Hindi
Language mixing locations	Regular mixing	50.0% college/university
Digital communication	Effect on language	40.8% encourages mixing
Pronunciation	Areas affected by alteration	Pronunciation identified as affected
Language rhythm	Feeling of rhythm loss	81.7% agree/strongly agree
LPI	Local-language Preservation Index	Mean = 83.09
LMI	Language Mixing/Transformation Index	Mean = 81.06

The above table shows the changes taking place in native language. The respondents are comfortable using their native language, but the traditional accent is gradually changing. Younger people are generally still fluent in the local language, although Hindi is commonly mixed with it, especially in college and university settings. Digital communication also contributes to language mixing. Changes in pronunciation and language rhythm are noticeable, suggesting some loss of traditional language features. Overall, the table indicates that the local language is still used widely, but it is undergoing gradual transformation due to modernization and language mixing.

VI. Western Cultural Influence on Traditional Tribal Customs and Traditions

Tribal communities have a unique ethnic identity reflected in their traditional language, customs, rituals, festivals, dress, food, beliefs, and other cultural practices. In the era of social change and

Westernization, these traditions are being influenced and gradually changing. The influence of Western culture can be seen in areas such as traditional dress, food, festivals, marriage ceremonies, celebrations, music, entertainment, and lifestyle. The study examines whether tribal people continue to follow their traditional practices, adopt Western practices, or combine both, and which traditional practices are still being maintained or gradually changing.

Table 5. Western Cultural Influence

Major Variable	Indicator	Frequency / Percentage
Celebrations	Birthday/marriage preference	70.0% Western preference
Traditional dress	Frequency of wearing	79.2% during festivals
Clothing	Preferred dress	52.5% Western dress
Jewellery	Preferred jewellery	53.3% other Indian jewellery
Food	Preferred food	46.7% other Indian food
Daily food	Food preference	62.5% traditional
Music	Type of music listened to	41.7% Western
Movies	Type of movies watched	38.3% Western
New Year	Most celebrated New Year	65.0% English New Year
Festivals	Preferred festivals	43.3% Western; 55.8% traditional
Lifestyle	Preferred lifestyle	41.7% modern; 54.2% balanced
Overall WCII	Western cultural influence	Mean = 56.98

The table-5 shows the influence of Western culture on the lifestyle and cultural choices of the respondents. Many respondents prefer Western-style celebrations and clothing, while traditional dress and food are still important, especially during festivals and daily life. Western influence is also seen in jewelry, music, movies, and New Year celebrations. However, respondents still show a preference for traditional festivals and a balanced lifestyle. Overall, the WCII mean score of 56.98 indicates a moderate influence of Western culture on the respondents' lifestyle and cultural practices.

VII. Demographic Differences in Cultural Identity and Preservation:

Table 6. Demographic Differences

Demographic Variable	Cultural Dimension	Chi-square	df	p-value
Age	WCII	13.487	4	0.009
Community	EIPI	10.625	4	0.031
District (west tripura)	LPI	29.718	6	<0.001
District (Dhalai)	WCII	15.503	6	0.017
District (South tripura)	RCI	12.929	6	0.044

The table-6 shows whether demographic factors are significantly related to different cultural dimensions. Since all the p-values are below 0.05, all the relationships shown in the table are statistically significant.

Age and WCII: There is a significant relationship between age and Western cultural influence.

Community and EIPI: Community is significantly related to ethnic identity preservation.

District and LPI: District has a significant relationship with local-language preservation.

District and WCII: District is also significantly related to Western cultural influence.

District and RCI: District has a significant relationship with the continuity of traditional rituals.

Overall, the findings suggest that age, community, and district influence different aspects of cultural identity and preservation among the respondents.

Table:7: Composite indices

Cultural Dimension	Index	Mean Score	Level
Ethnic identity preservation	EIPI	58.58	Moderate
Local-language preservation	LPI	83.09	High
Language mixing/transformation	LMI	81.06	High
Western cultural influence	WCII	56.98	Moderate
Traditional ritual continuity	RCI	58.13	Moderate

The table-7 summarizes the overall level of different cultural dimensions among the respondents. Ethnic identity preservation, Western cultural influence, and traditional ritual continuity are at a moderate level. In contrast, local-language preservation and language mixing/transformation are at a high level. Overall, the findings show that the local language remains strong, while ethnic identity and traditional rituals are maintained at a moderate level, with a noticeable influence of cultural change.

VII. Overall Mean of the Cultural Indices:

Table: 8: Overall Mean of the Cultural Indices

Index	Meaning	Mean
EIPI	Ethnic Identity Preservation Index	58.58
LPI	Local-language Preservation Index	83.09
LMI	Language Mixing/Transformation Index	81.06
WCII	Western Cultural Influence Index	56.98
RCI	Ritual Continuity Index	58.13

The table-8 presents the mean scores of the five cultural indices. The LPI has the highest mean, showing strong local-language preservation. The LMI is also high, indicating considerable language mixing and transformation. The EIPI, WCII, and RCI have comparatively lower mean scores, showing moderate levels of ethnic identity preservation, Western cultural influence, and continuity of traditional rituals. Overall, the table shows that language-related changes and preservation are more prominent than the other cultural dimensions.

IX. Findings and Interpretation:

The study on the Cultural Transformation Among Tribal Youth of Rural Tripura with Special Reference to Major Ethnic Communities of Tripura have found that the traditional lifestyle of tribal youth is eventually changing due to the westernization. The covers the majority communities of Tripura which is Debbarma, Jamatia and Reang and the survey is based of 120 tribal youth in rural areas. The findings direct that the traditions are important to young generations but western influence has changed the way how the culture and tradition use to be practiced but though it is slowly changing with growing time the respondents have expressed a longing to preserve their traditional culture more than replace it with Western culture. The Jamatia youth were found to have more stronger attachment to their cultural beliefs and practices more than Debbarma and reang as the Jamatia's has a social structure within their community. This indicates that the speed of cultural transformation is not exact in all the communities The study has also found that 77.5% of respondents mainly wore their traditional dress during festivals and special occasions and programs only while only 9.2% wear it in day-to-day life and other 13.3% responded that they are not comfortable wearing traditional dress as they are comfortable wearing the western dress. The preference for western clothing is 52.5% as the youth prefer Western dress more than traditional and only 3.3% prefer traditional dress as their com-

fort cloth. Though the young generation prefer western cloth it does not prof that they have lost their cultural value as 94.2% of respondents believed that hand-woven traditional dress helps maintain ethnic identity. The finding is that traditional clothing is slowly changing from day-to-day wear into a mark of identity used mainly in festivals, weddings and cultural programmers.

The study also found a decline in traditional knowledge transfer. Only 13.3% of respondents had learned a traditional skill from elders, while 86.7% had not. This is an important indication of cultural transformation because traditional knowledge is usually passed from one generation to another through family and community interaction. If young people have fewer opportunities to learn these skills, some traditional practices may gradually become less familiar to the younger generation. In the meantime, some traditional practices are still strong. 97.5% of respondents believed that traditional games are still played and Traditional food also continues to have its important place in daily life as tribal people have not really changed their food habit like other parts of the tribe even though other Indian food is enjoyed by 46.7% of respondents, and 62.5% said that they prefer traditional food in their daily life. Language is another major area where the cultural transformation is visible the study has found that 75% of respondents speak Kokborok as it is their native language and 23.3% speak Kaubru but most youth mix their native language for easy communication, Hindi is the most commonly mixed language which is 47.5%, second is English which is 30.8% and Bengali which is 21.7% this mean the tribal languages have not disappeared but is reducing among the young generation and the use to the dominating language is higher in use for comfortable conversation therefore the linguistic transformation is occurring through language mixing, changes in pronunciation and vocabulary and 61.7% of respondents believed interacting with family members in native language is the best way to preserve native speech and 35% identified traditional songs and folk tales and preserve it same like that 83.3% believed that folk tales will in help preserving tribal language and 52.5% felt that traditional folk songs fully preserve the original rhythm of the local language and it is all in native language. The influence of Western culture is visible in celebrations and lifestyle the study found that 70% of respondents prefer Western style birthday celebrations while 30% prefer traditional celebrations and 65% preferred celebrating the English New Year while only 29.2% preferred Buisu. This shows that traditional festivals have not lost their importance but have declined 55.8% of respondents said they enjoy traditional festivals and other 43.3% enjoy Western festivals rather than traditional festivals. The study has also found that that social media and technology have both positive and negative effects in the younger generations 66.7% of respondents said that their effect on tribal culture to be both positive and negative while 83.3% believed that digital documentation can help preserve tribal culture for future. All together the study direct that the cultural transformation among tribal youth in rural Tripura is not a complete rejection of traditional culture it is rather the youth is developing a combination of traditional and western life which is clearly seen in the finding that is 54.2% of respondents prefer a balanced lifestyle and 41.7% prefer a modern lifestyle and only 4.2% prefer a completely traditional lifestyle in this globally developing era the major analysis of the study is that the tribal culture among the major communities which is Debbarma, Jamatia and Reang and their youth is undergoing through an adaptation process rather than complete transforming their culture.

X Conclusion:

The study concludes with the cultural transformation among tribal youth in rural Tripura is a slow and continues process. The Debbarma, Jamatia and Reang communities continue to preserve their major aspects of the traditional identity but westernization, migration, social media and globalization have brought a visible change in their traditional life style these changes are mainly seen in language, traditional dress, cultural practices ,These findings indicate towards that the tribal youth is not completely forgetting their traditional cultures but they are somehow replacing traditional practices to fit it in their lifestyles. Native languages, traditional food, festivals, marriage customs, folk songs, folk tales and other cultural factors have their own importance though their structure is changing. And the preference of many respondents for a balance life between traditional and western life shows that this is a process of cultural adjustment.

Altogether, the study have shown that cultural transformation should not be seen only as cultural loss it is also a process were tribal youth is figuring the difference between traditions and westernization and the declining structure of traditional knowledge, increasing language mixing and less participation in some cultural activities indicate the need for cultural awareness among the younger generation and also involvement of families, communities and youth in preserving native language, traditions and traditional and cultural practices which will be is identity of the Debbarma, Jamatia and Reang communities of Tripura.

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