



ANALYTICAL STUDY AN IMPACT OF MASS MEDIA ON TRIBAL YOUTH (WITH REFERENCE TO NAVSARI DISTRICT)

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RESEARCH ARTICLE



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Abstract

India is a diverse country, divided into numerous castes, sub-castes, Scheduled Castes, and Scheduled Tribes. This stratification is often determined by tradition and one's status at birth; consequently, individuals belonging to Scheduled Castes and Scheduled Tribes are considered backward from birth. According to India's National Youth Policy of 2003, individuals in the 13–35 age group are classified as 'youth'. This category includes adolescents (aged 10–19); thus, adolescents are encompassed within the definition of youth. Mass media exerts various influences on different aspects of tribal society. The primary objective of this study is to examine the nature of these impacts on tribal youth and the forms of change occurring among them. It will be interesting to see how tribal youth and mass media are related to each other. The study will examine the extent to which these developments are useful from a sociological perspective. The research aims to assess the impact or utility of youth in driving the innovations that have occurred within mass media. The study will also adopt a sociological perspective to analyse the role and extent of influence mass media has on shaping the lives and lifestyles of the youth.

Keywords: *Tribal Society, Youth, Mass media, Impact*

Introduction

India is a diverse country, divided into numerous castes, sub-castes, Scheduled Castes, and Scheduled Tribes. This stratification is often determined by tradition and one's status at birth; consequently, individuals belonging to Scheduled Castes and Scheduled Tribes are considered backward from birth. Although the Constitution of independent India does not recognize discrimination or social hierarchies based on birth or any other factor, the reality is that people from Scheduled Castes and Scheduled Tribes still face various forms of discrimination and backwardness, and are often deprived of essential amenities. From a cultural perspective, 'Adivasis' (tribal people) are distinct from the general rural and urban populations; they are socio-economically backward and lead a lifestyle that is primarily basic in nature. They generally sustain their livelihoods through activities such as hunting, animal husbandry, food gathering, or other occupations. India is a vast country with a diverse society. People belonging to various religions, languages, regions, and cultures live here together, exemplifying unity in diversity. Indian society comprises various communities; among them, the tribal community constitutes a significant group. Tribal communities are considered socially, economically, politically, and educationally backward. Tribal society is characterized by its distinctiveness, maintaining a separate identity from the familiar rural and urban communities due to its unique cultural traits. Tribal communities are found inhabiting forest and hilly regions. Their food, clothing, housing, language or dialect, and lifestyle differ from those of other societies. Tribal communities sustain their livelihoods through activities such as gathering, animal husbandry, hunting, and other occupations.

Meaning of Tribal

The English word 'tribe'—derived from Latin—is used to refer to Adivasis. In India, census officials and anthropologists were the first to use the term 'tribe' to enumerate the country's social groups. In the 18th century, the word 'tribe' was used as a synonym for 'caste'; later, it came to be used to distinguish certain social groups from the Hindu community. However, this classification was not rigid and varied across different census counts, subject to local variations. Census reports from 1881 to 1971 provide two types of information: (1) the classification of populations based on religion, and (2) the identification of people who practiced animism (worship of spirits or natural forces) as Adivasis. The 1941 census combined the categories of religion, race, caste, and tribe. Consequently, the enumeration of tribal people in the census was inaccurate. The Government of India Act, 1935, used the term "Backward Classes." The Constitution of India (1950) retained the interpretation of the 1935 Act with a minor modification:

substituting the word "Scheduled" for "Backward." Articles 341 and 342 of the Indian Constitution empower the President to designate specific groups as Scheduled Tribes. Article 366(25) of the Constitution defines "Scheduled Tribes" as follows: "Scheduled Tribes" means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution."

Definition of Youth

According to India's National Youth Policy of 2003, individuals in the 13–35 age group are classified as 'youth'. This category includes adolescents (aged 10–19); thus, adolescents are encompassed within the definition of youth. As per the definition adopted by the UN, youth comprise individuals in the 15–24 age group. Within this, the 15–19 age group is identified as the cohort entering the youth category. The 20–24 age group has been defined as the cohort preparing to transition into adult roles. Dr. Saraswati has categorized individuals within the 15–35 age range as 'youth'. Within this, the 15–19 age group is classified as 'sub-junior youth', and the 20–24 age group is classified as 'junior youth'. These subgroups of youth differ from one another in terms of their needs and problems, as well as their attitudes and behaviour.

Youth possess physical strength, new perspectives, and the capacity for innovation. Therefore, they can play a significant role in nation-building and development. Youth constitute a segment of society that exhibits significant socio-cultural diversity. They differ in terms of social class, education, religion, caste, occupation, place of residence, region, income, and standard of living. Therefore, youth cannot be identified merely as members of a single, homogeneous social group; rather, they represent a demographic category. Consequently, in any society where the youth population is substantial, they act as a force that significantly influences societal values and lifestyles.

Meaning of Mass Communication

If we discuss various communities, they include urban, rural, and tribal communities. Compared to rural and urban communities, the tribal community has lagged behind in social, economic, and educational aspects. However, in recent times, certain changes have been observed in this community as a result of developments in education, industrialization, urbanization, modernization, and technology. Apart from other factors, modern communication media have significantly impacted their lives. These impacts include both positive and negative effects. Before discussing the influence of communication media on the social life of tribal communities, it is essential to understand what communication media actually is.

Communication media refers to the means used to facilitate the exchange of ideas. Communication is the process through which an exchange of interactions takes place, and an individual conveys or transmits subjective mental elements—such as thoughts, feelings, emotions, desires, or sensory experiences—to another person using language or other mediums. Communication is a social phenomenon observed in human society; since it is abstract in nature, it is manifested through specific tools, which are known as mediums. In a general sense, it is the expression of what lies within a person's heart and mind. This expression takes place through some medium. There are various types of media.

"Mass media can be identified as 'Mass Media' in English. 'Mass' is a word used for a group of people larger than just a few individuals. In sociology, a 'mass' is recognized through terms such as a collective group, a crowd, or a gathering. When the term 'mass' (or collective group) is used, the element of formality increases. A mass group possesses a specific structure. Within it, members interact with one another for a specific purpose. They are connected by a sense of identification and are bound together by shared values and norms. Such groups are universal in nature. Influencing such groups is..." Communication media perform their functions successfully.

The term 'media' is regarded as a tool or means that acts as a bridge between individuals, groups, or collectives. In sociology, it is identified by terms such as intermediary, medium, arbitrator, or go-between. Such media can take various forms and serve to facilitate the easy transmission of a concept or idea from one individual, group, or collective to another. The medium employed could be print, audio-visual, or digital. However, the effectiveness of these media must be sharp and impactful so that individuals, groups, or the masses are truly influenced. Thus, mass media becomes meaningful only when it successfully reaches the public and society, yields the desired results, creates an impact, and leads the majority of people to adopt the message and incorporate it into their behaviour.

Objectives

To execute any task systematically, it is essential to first plan the objectives. Here, the objectives have been formulated with a focus on the subject of the study.

1. Mass media exerts various influences on different aspects of tribal society. The primary objective of this study is to examine the nature of these impacts on tribal youth and the forms of change occurring among them. It will be interesting to see how tribal youth and mass media are related to each other.
2. The study will examine the extent to which these developments are useful from a sociological perspective.
3. The research aims to assess the impact or utility of youth in driving the innovations that have occurred within mass media.
4. The study will also adopt a sociological perspective to analyse the role and extent of influence mass media has on shaping the lives and lifestyles of the youth.

Sample: To conduct any social research, it is essential to determine a study area relevant to the topic. Selecting a specific study area enables the social research to be carried out smoothly and effectively. In the context of the study titled "Impact of Mass Media on Tribal Youth" (focusing on Navsari District), educated youth will be the focus of the study. These youths reside in various rural areas. Reliable information regarding this study has been easily obtained.

Research Methods: Social research is conducted based on specific methods. The entire process of data collection regarding the research topic depends on the choice of the method. Various methods and tools are employed for data collection and analysis in research. The researcher is required to gather the necessary information relevant to the research topic.

Findings: Respondents also had more knowledge of the software systems. 54% of the respondents have mobile phones. More than 29% of respondents have television. Respondents have the highest number of newspapers and magazines 07%. I have seen it coming. And 04% respondents have watched radio. Is Respondents had knowledge of the use of social media devices. Less than half of respondents (48%) have access to internet. Mobile as well as 37% of subscribers are seen using television. is 05% of the respondents still use two laptops and 07% Respondents use newspaper-magazine as well as 03% respondents I have seen doing it.

Regarding the use of social media, a significant 61% of respondents use it to gain information, whereas a smaller proportion—39%—use it solely for entertainment. Regarding the impact of social media on respondents' social lives, a large majority (82%) experience a positive effect, while a minority (18%) experience a negative effect. Regarding the extent of mass media usage, data indicates that a small proportion of respondents (22%) use mass media to acquire new information, while 20% use it to exchange messages. A larger segment—58% of respondents—uses mass media only when necessary. Data concerning the scope of mass media usage reveals that, in rural areas, a very small proportion of respondents (7%) utilize mass media. 27% of respondents from urban areas use social media. A larger proportion—66% of respondents—indicate that people in both rural and urban areas are increasingly using social media. A vast majority—95% of the respondents—state that they use WhatsApp on their mobile phones for promotional activities, such as sharing self-created content, sending audio and video files, advertising their own products, and distributing written material.

Regarding the use of various mobile applications, 20% of the respondent's report using Facebook. 32% use WhatsApp, while 23% use YouTube. Meanwhile, a very small proportion—7% of the respondents—use Instagram. And 18% of subscribers use all the aforementioned applications on their mobile phones. Regarding the impact of the widespread use of various mass media tools on the family, a small minority (24%) of respondents report a waste of time. A larger group (55%) states that these tools are useful for children's studies. A very small percentage (8%) notes an economic impact, another 8% finds them helpful in achieving family adjustment, and 5% mention that mass media influences the lifestyle of family members. □ Respondents prefer watching television channels such as Zee Anmol, Zee TV, Zee Cinema, Sony Entertainment, Sony Pal, Sony SAB, Colors TV, Colors Gujarati, Big Magic, Star Utsav, Star Plus, Star Sports, B4U Movies, Dangal, and Star Cricket.

Regarding relationships within urban families, 34% of the respondents—less than half—believe that relationships have become devoid of emotion due to television. A majority of respondents—66%—state that emotionless relationships are not observed in urban families due to television. Regarding changes brought about by mass media, 17% of respondents reported a change in their lifestyle. Additionally, 27% of respondents noted changes in education, while 16% observed changes in social customs. A smaller proportion—14% of respondents—reported religious changes, and 7% noted changes regarding addictions or habits. 4% of respondents state that changes in values are observed due to mass media. 6% of respondents state that economic changes are observed due to mass media. 9% of respondents state that changes in all these aspects are observed due to mass media. A vast majority—85% of respondents—support the view that there should be a focus on mass media, while a small minority—15%—do not support this.

An overwhelming majority—95% of respondents—obtain global educational information via television from the comfort of their homes, whereas a very small minority—5%—do not. □ Regarding the viewing of the Gujarat government's educational program 'Vande Gujarat' on television 46% of the respondents watch it, while 29% do not watch the program. Additionally, 25% of the respondents watch the 'Vande Gujarat' educational program occasionally. A vast majority—81% of the respondents—believe that mass media brings about changes in social traditions. Changes are observed in wedding ceremonies, funeral rites, birth rituals, traditional attire, food habits, and more. Less than half of the respondents (48%) believe that traditional wedding customs remain unchanged despite the growing influence of mass media. A very small minority (15%) of respondents believe that the increasing influence of mass media has led individuals to choose their own preferred life partners. According to 2% of the respondents, the incidence of inter-religious marriages has increased. Among the respondents, 21% believe that the incidence of inter-caste marriages has increased. 14% of the respondents expressed an inability to answer.

Conclusion

From the above analytical study of an Impact of mass Media on Tribal Youth, it is evident that in changing dimensions of societal structures it becomes inevitable to study the aspects which are crucial to bring significant changes. In society and its inherent components. Undoubtedly the Change is a natural process for every society. No society can exist without change. Whether a society is simple or complex, change is an essential characteristic of every society. While change occurs rapidly in some societies, it happens slowly in others; however, there is no society completely devoid of change. Explaining the universality of change, Johnson states that every individual in society grows older day by day. This physical transformation of the individual affects their social roles. This phenomenon is observed in all societies; consequently, social change is also universally observed.

In the context of Indian societal structures, it is more vital to analyse and to keep on the track of the features impacting the very core of society which is youth. India is a diverse country, divided into numerous castes, sub-castes, Scheduled Castes, and Scheduled Tribes. This stratification is often determined by tradition and one's status at birth; consequently, individuals belonging to Scheduled Castes and Scheduled Tribes are considered backward from birth. According to India's National Youth Policy of 2003, individuals in the 13–35 age group are classified as 'youth'. This category includes adolescents (aged 10–19); thus, adolescents are encompassed within the definition of youth. Mass media exerts various influences on different aspects of tribal society. The primary objective of this study is to examine the nature of these impacts on tribal youth and the forms of change occurring among them. It has been fascinating to see how tribal youth and mass media are related to each other. The study has made an attempt to examine the extent to which these developments are useful from a sociological perspective. The research aims to assess the impact or utility of youth in driving the innovations that have occurred within mass media. The study also adopted a sociological perspective to analyse the role and extent of influence mass media has on shaping the lives and lifestyles of the youth. The present study also opens the avenues for further deeper insights.

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